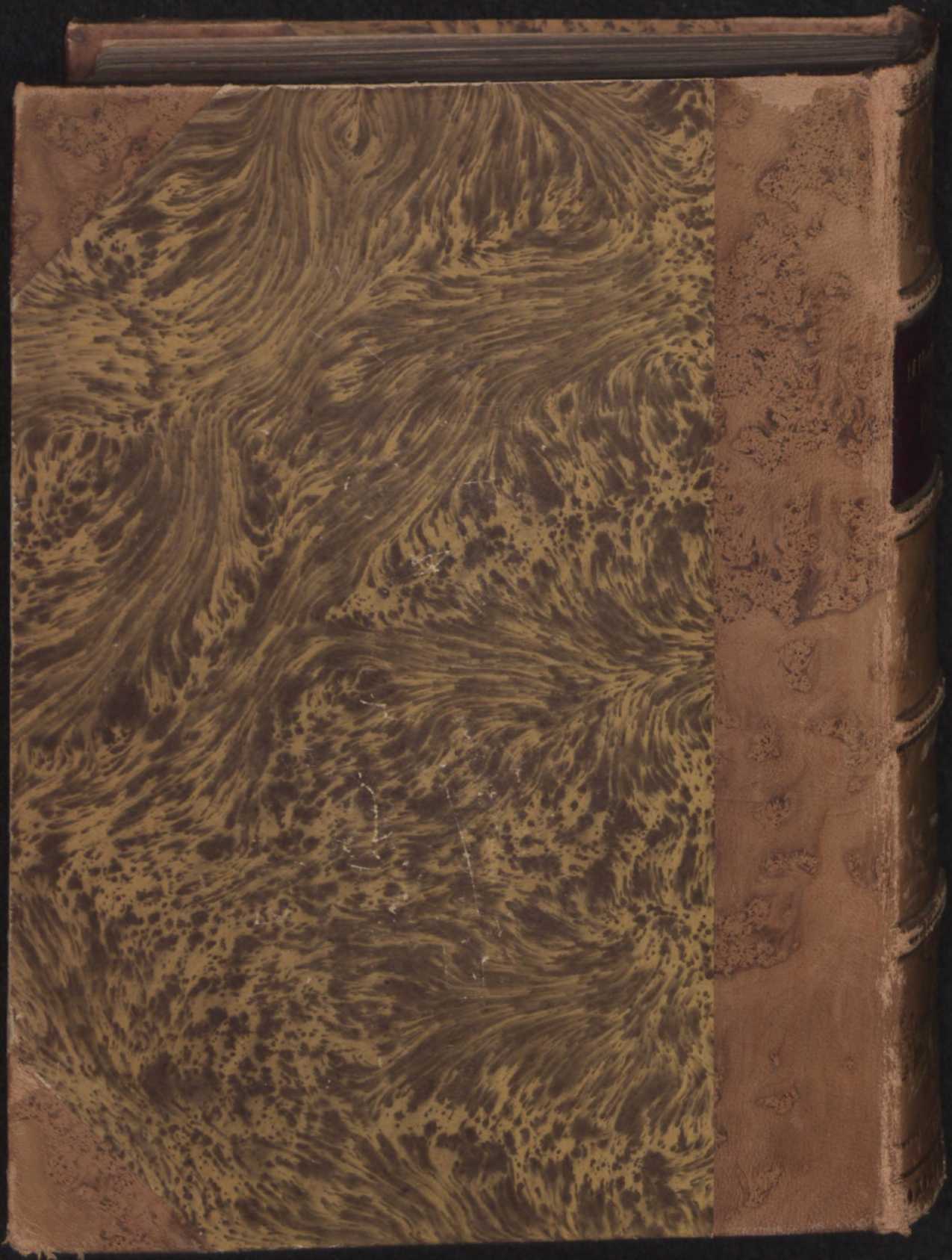






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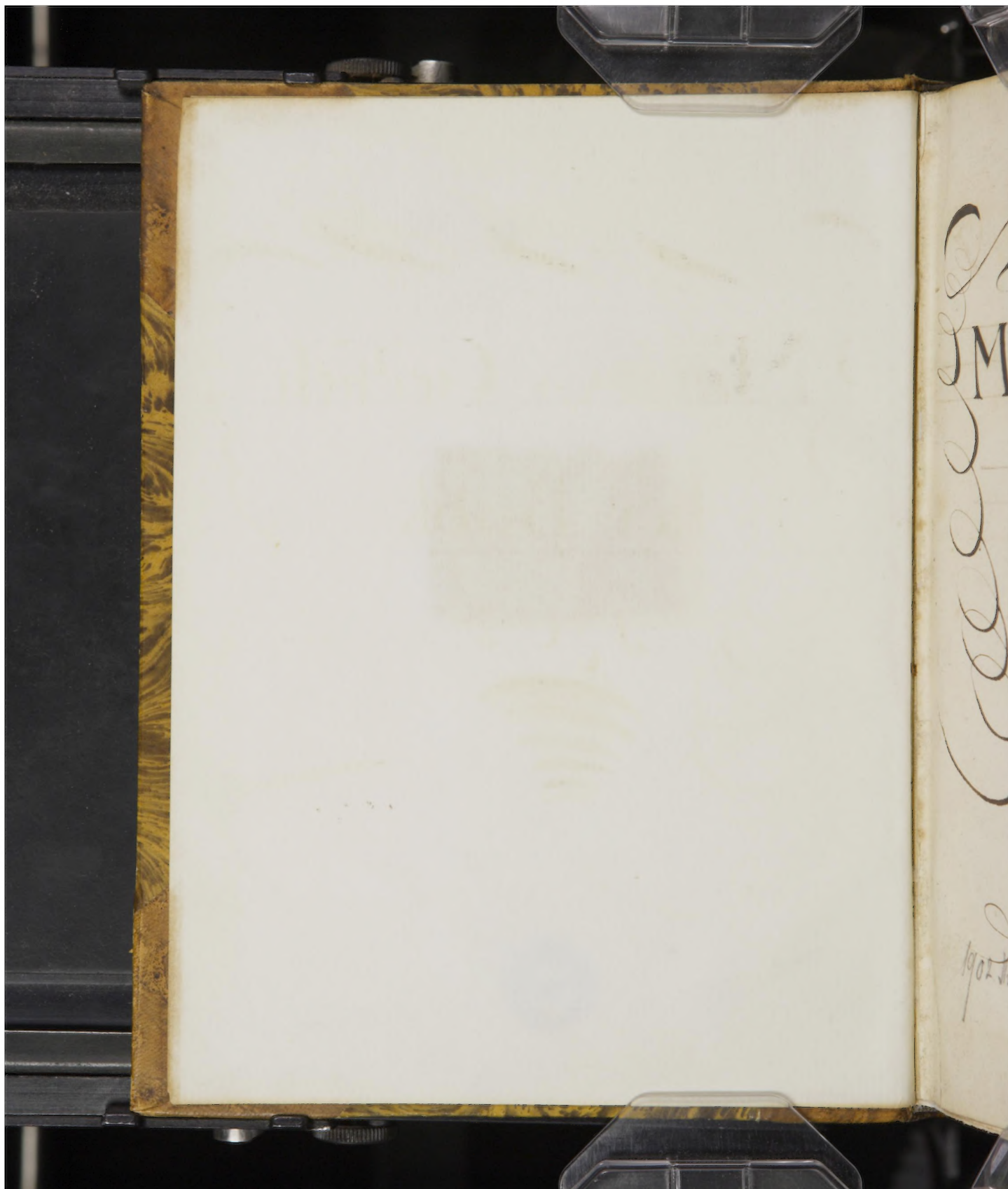
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To the right honorable Sir Walter

Mildmay Knight, Chauncelour of the
Queenes Maiesties Courte of Eschequer,
and one of hir highnesse most honorable
priuie Counsell, Arthur Golding
wistheth health and prosperitie, with
full perfection of all Christi-
an knowledge and
godlynesse.

Minerva Graft

1732



*T*is, and alwayes hath

beene the custome of godly and well
disposed Wryters, too imploy theyr
tyme and trauayle too the maynte-
nance of vertue and godlynesse, and
to the the furtherance of such as are
willing for to learne. Which thyng
appeareth by the manifolde woorkes
of such as in tymes paste, too theyr

owne great paynes and our ease, haue searched out, not onely
the groundes of those things that natural reason is able too
reach vntoo, but also the ministeries of such matters as haue
neede of the light and secrete woorking of a hygher and more
diuine power, than reason is. Whereby they haue leste vntoo
vs, a playne and pleasaunt pathway, vntoo all knowledg and
vnderstanding: and the neerer that euery of them approacheth
vnto the truth, the greater commendation doth hee deserue
too haue, and the greater profite yeeldeth hee too his Reader.
But neyther is there any certayntie in mortall mannes woorkes,
so long as they speake but of theyr owne: Neyther is there any
assured truth too bee founde elsewhere than in the Woorde of
G O D. Wherefore lyke as Gods woorde is the fountayne of
truth, the key of knowledge, and the Lanterne of lyght, or ra-
ther, the very truth, knowledge, and light it selfe: So is cheefe
(or rather onely) accounte too bee made of theyr authoritie
and doctrine, which vnderstanding the same arighte, doo sette
it foorth purely and sincerely, eyther by preaching or wryting,

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too

The Epistle

too the behoofe and commoditie of others . For the Scripture accounted him a leaude seruaunte , that hidde his Talent in the grounde , and occupied it not . And certayne it is , that hee hath the true vnderstanding and sense of the Scripture , whose interpretation beeing alwayes one without variablenesse , agreeth with the groundes of our fayth , with the meaning of the holy Ghost vttered in the whole body of the Byble , and with the vniforme iudgemente and opinion of the Primitiue Church . Of such teachers hath G O D at all tymes rayسد vp some , and in these dayes hath giuen many too his Church : which labouring lyke good woorkemen in the Lordes Vineyarde , endeuour for too cutte vp the Brambles and Bryers of Ignorance , Errour , Hypocrisie , and Superstition , nowe long tyme rooted in the hartes of Christians , and in steade of them , to plant againe true knoledge , feare of G O D , holynesse , and religion , vntoo the aduancement of Gods glory and enlarging of Christes kingdome , and too the vtter ouerthrowe of Antichriste , and Satans tyrannie . Such a one is the author of this present worke , *Nicolas Heminge* , a Minister of G O D S woorde in the Vniuersitie of Hafnie in Denmarke , who wrate this Postill in Latine for the helpe and furtherance of his fellowe Ministers . Wherein he opening the Gospels after the manner of our prophecyings , setteth foorth a Confirmation of the Articles of our beleefe : and confuteth the cheefe errors , heresies , and abuses wherewith the Church is troubled . Agayne , hee teacheth the the ryght vse of Christes Gospell and Sacramentes , and sheweth the fruite of the miracles and examples of Christe , and of all holy men .

Moreouer , hee toucheth the dueties of all Estates , from the Magistrate , too the poore afflicted overcast among men , and declareth the right vse of things indifferent . Finally , hee instructeth the Minister , and comprehendeth the whole summe of Christian life and doctrine . And these things doth hee , both breefly , playnely , distinctly , and orderly , which are great helpes of remembraunce : And also aptly , fully , pithily , and learnedly , which are great furtherances too instruction . As for the Doctrine that hee teacheth , it is founde and wholsome :

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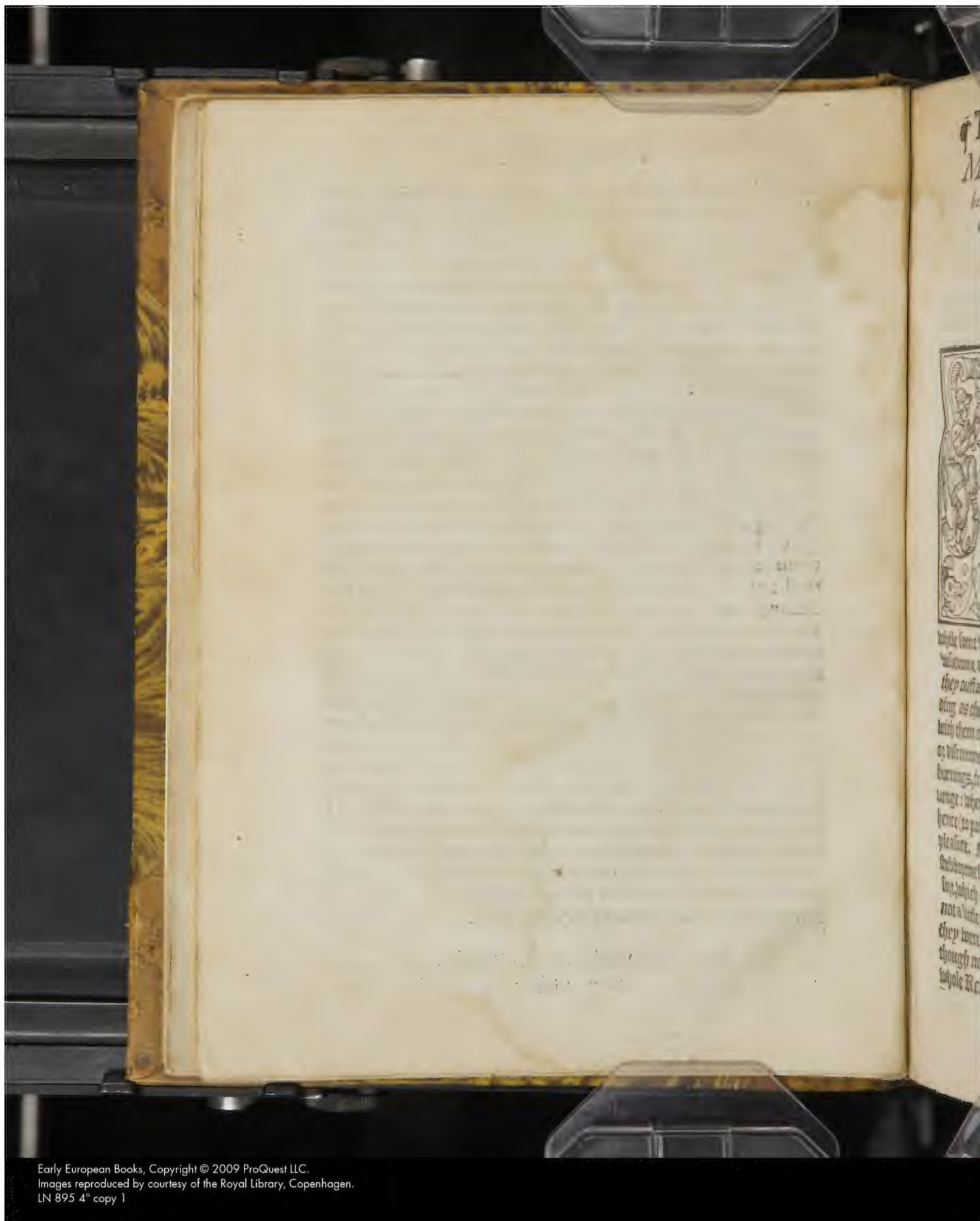
The Epistle.

in which respect hee deserveth credite and estimation. Besides this, hee applyeth himselfe too the capacitie and edifying of the simple and weaker sorte, whom hee rather dieteth with sweete Milke, than combereth with strong meates. And in this respect, hee dooth (as it were) glaunce ouer certaine poyntes of deepe misterie, leauing them to the consideration of such as are more profound in knowledge and vnderstanding, and growne too more perfection and ripenesse in Christe. Yet wanteth he not whereby the wiser and stronger sort also may be furthered. For hee hath diuerse woordes that cary the effect of whole sentences, and sentences that conteyne large matters. By both which, hee oftentimes giueth incling of more too bee gathered, than is openly expressed: and so doth hee both sharpen the witte, and open the vnderstandyng. Therefore at such tyme as Lucas Harison and George Byshop Stationers, men well mynded towardes godlinesse and true Religion, taking vppon them too Imprint this woorke at their proper charges, requested mee too put the same into English, I willingly agreed to their Godly desire: both for that I hoped it myght bee a furtherance and helpe too the simple and vnlearned sorte of our Ministers in England, (of whom would God the knowledge were as greate as is theyr number:) And also for that I thought it a meete occasion whereby I myght testifie my duetifull good will towardes youre honour, for your great goodnesse extended vntoo mee at the commendation of your deere friend and my speciall well willer Sir Thomas Smyth. To whom I thinke myselfe in many respectes greatly beholding: and yet in no one respecte more, than for procuring mee an entraunce into your honorable fauour. The continuance whereof (God willing) I shall not cease too seeke by all wayes and meares of duetie: of which I beseeche you too accept this Booke as a first hanfel, and too suffer this my trauell so necessarie and behoofefull, to passe forth vnder your fauorable protection, too the profit of our common Countrey, and the glory of G O D.

Written at London, the .xij. of October.

Anno. 1569.

**.iii.*



¶ To all the seruantes of God, and
Ministers of Iesu Christ, his deare

*beloued brethren in Christ, within the famous Realmes
of Denmark and Norway, Nicholas Heminge
Minister of the Gospell in the Uniuersitie of
Hafne, wisheth grace, mercy, and peace
from God the Father, and from our
Lorde Iesu Christ.*



*T*is very behoouefull

(vyght deere beloued brethren)
too marke the continuall consent
of Christes Catholike Church,
in the doctrine and true seruice of
God: specially in this most great
varietie of opinions, which ma-
keth many, (and those not of the
woorst sorte) too bee troubled in
theyr myndes; doubting with
what company they may ioyn
themselves in felowship. For

while some boast of one master and some of another, glorying of his
wisdomme and godlynesse, not without contempt of others, whom
they outface with their loftie looks: it cometh to passe that accor-
ding as they perceyue any man affectioned towarde them to holde
with them or agaynst them, so they with blinde iudgment commend
or discommend his doctrine and Religion. Whereupon growe hart-
burnings, frowarde suspicions, hatred, fallings out, and desire of re-
uenge: wherethrough all things are turned byside downe. And from
hence (to passe ouer other things with silence) springeth a double dis-
pleasure. For both the enemies of the Gospell are boldned in their
stubbornesse and ungodlynesse: and also the weaker & unskilfuller
sort, which earst were moze froward in imbracing of the truth, are
not a little troubled, wauering and uncerteyne, too whether parte
they were best too ioyn themselves. Among whom, not a fewe (as
though nothing certayne could be taught or determined of all the
whole Religion) begin to doubt, not only of all the partes of it, but
* .iiii, also

A warning to the Ministers

also of all manner of Religions. In this case it is our duetie (my deare brethren) to succor the weake both with our prayers and aduertisements, that they stumble not at this huge heape and dunghill of opinions, and so fall headlong into certayne destruction. The best remedie for this mischiese, is too marke the continuall consent of the Catholike Church, in doctrine and in the true seruice of God. For as there is but one God: so is there also but one cuerlasting, stedfast, and infallible truth of God, one true religion, one sayth: one rule whereby too lyue well, and one Church of Christ, which onely knoweth the true manner how to serue God aright. Hee that is not a Citizen of this Church, is false from grace and saluation, though he boast him self to haue neuer so great masters, Contrariwise he that in this church worshippeth god in spirit & truth, is the heire of grace & saluation, though hee had but a Cowherd to his master or teacher. For this matter hangeth not vpon the worthinesse or unworthines of man, but vpon the masterchip of Christes spirit, whose will is, that his pure and vncorrupt worde should be our rule of life and saluation. In the which worde and worshipping taught in the woorde, there hath been a most sound and perfect consent of al the holy Patriarkes befoze the flud and after the flud: of the Prophets and Apostles: yea and of all godly men. Whose doctrine and manner of worshipping if wee holde aright: wee maye lawfully glory in Christ, that wee are Citizens of the Church of Iesu Christ, although the whole worlde hated vs and abhorred vs as Heretikes. I meane therefore (brethren) too say somewhat concerning this continuall agreement, too the intent wee may be assured in our selues, whether wee bee in that consent of the Catholike Church, or not, or whether our aduersaries be in it, who making great bragges of their masters (whom they call fathers) endeouour with sworde and fire to stoppe the course of the doctrine of the Prophets and Apostles. In the handling of this matter many things surely doo meete, which all ayme as it were at this one marke. For of necessitie it must come heere in question, from whence true religion hath his beginning, and what assurance is thereof: how great hath been the consent of the Church in the same doctrine through all ages: by what sleights Satan is woont to assault the true religion: and finally what aduisednesse the godly ought too vse agaynst the treasons and craftes of Satan: least (as our first pa-
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of Gods word.

rents did) we suffer our selues to be led with fayre wordes, from the fountaynes of saluation, too the Diuels puddles, that is, to mens traditions and wilworshippings.

We should not neede too shewe from whence true religion hath his beginning, but that the rage of men and friends, both hath been in olde tyme, and is at this day so great, that they durst set by newe religions, after the blynde imagination of their owne hayne maynteyning them with swoorde and fyre, and persecuting that religion, which is onely of God: that they may fulfill the prophesie which was spoken of the serpents seede that should byte the heele of the womans seede. But much more rightely than these, iudged that heathen man Socrates, who being demaunded in Zenophon, which was the true religion: answered: It was that which God himselte had appoynted. For in as much as the Lord sayth playnly by his Prophet, that he abhorreth the doctrines and worshippings of men: Let vs be out of all doubt, that the true and continuall abyding religion, hath his beginning from the euerlasting God him selte. Apollo Pithius being asked of the *Athenians* what religions they should chiefly followe, answered, those that their auncetors had vsed. When they objected agayne, that the custome of their auncetours had oftentimes been chaunged: hee sayd that the best was too bee followed. For (as Hesiodus sayth) the auncient custome is euer best: after the same manner, our aduersaries in these our dayes boast of antiquitie, utterly suppressing the name of the authoz of true religion, where as they ought rather too aunswere as Socrates dyd, than as the wicked fiend dyd. For like as Satan abused the authoritie of antiquitie, too establish errors, so doo they. True it is in deede, that the auncientest religion is best: so as it haue his beginning from God who is best, and not from the olde serpent, who from the first beginning brought into the worlde his religion, fighting fullbut agaynst the religion of God. Wherefore there is a distinction to be made betweene the two Antiquities. For the one antiquitie is referred too God, and the other to Satan. The first of these antiquities is the auncientest of all antiquities, as which hath neyther beginning, nor shall haue ending. Out of this most auncient antiquitie sprang the truth of God, whereby is taught which is the true religion, for the confirmation whereof, God hath added wonderfull records, which should be

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A warning to the Ministers

as it were certayne euerlasting and authorized seales of his heauenly truth. The latter antiquitie is such a one as both had beginning and shall haue ende, out of which issued all superstition, and binged-lynesse. Either of these religions hath his furtherers, and as it were certayne Patriarkes whom the men of late yeares haue termed fathers, of whom they glorie not a little. The Papistes haue alwayes in their mouth, the Fathers, the Fathers: And in all controuersies concerning the doctrine and seruice of GOD, they flee to them as too their last Anchorholde. We also acknowledge the Fathers, howbeit farre after another manner than they doo. For we admitte those for Fathers, who hauing receyued their religion at Gods hand, haue also deliuered the same faithfully too posteritie as are the Patriarkes, holy Kings, Prophets, Christ himselfe, and the Apostles. These onely doo we reuerence as Fathers, and to varie from them in opinion we iudge it a falling away from saluation. Of the Fathers that folowed the times of the Apostles, we decerne according too the rule of Ambrose. We iustly condemne all newe things which Christ hath not taught, because Christ is the way too the faithfull. Therfore if wee teach any other thing than Christ hath taught, lette vs iudge it detestable. And according too this rule of Paulus: If any man teach any other Gospell, accursed be he. But the Papistes to bleare the eyes of the simpler sorte, doo tell them they must enquire of the auncient wayes, and that they must not passe the olde boundes which our Fathers and Ancetors haue stablished: which thing if it be scarce lawfull to doo in the bounds and buttels of fields, how much lesse shall it be deemed lawfull to be doone in the boundes of religion? Surely wee passe not the bounds which God the first founder of religion hath pitched: which the holy Patriarkes and Apostles receyuing by heauenly inspiration, maynteyned: from which the holy Martyrs (among whom holy Abell holdeeth the first place) with inuincible courage of mynd draue backe the Bores & Wolves: & finally which the sonne of God hath stablished w his own precious bloud: but we abide within them constantly. As for the boundes which the olde Serpent with his broode hath pitched, within which is enclosed nothing but mere damnation, wee make no conscience too passe them. Therefore we father the true religion vppon God, who is called of Daniell, the auncient of dayes. Whereby it will
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appeare both that the same is the auncientest, and that it representeth the nature and disposition of the first founder of it. Wherefore as it is most stedfast euermore: so it alwayes continueth lyke it selfe.

But which is that religion continually stedfast in it selfe? What is the effect of it? Which are the parts? Gods woord & the signe added to the woord, appoynteth the true rule of Religion & seruice of God: for God hath alwayes been wont to utter his wil too mē by his woord; & by some outward signe. For looke what the woord putteth into mens eares to be conueyed into the mynd, the same thing doth the signe set before the eyes to be seen, to the intent that by them as it were with windowes, a certayne lyght myght be conueyed in unto the soule, so as the woorde and the signe myght bee a double warrant; audible and visibie, the ende and vzt of which is all one: Howbeit, so as the enterpretation of the signe is to bee fetched alwayes out of the woorde alone. What maner of things these be, the five tymes in whiche G D D uttered his woord, and gaue signes, will shewe most openly: as are the state of man before his fall: the time wherein he was promised recouerie: the tyme of renewing the promise: the tyme of Moysses publike weale: and finally the tyme of the performance of the promise, by exhibiting Iesus Christ our Lord. It is to bee shewed by Gods woorde and heauenly signes, that in these five tymes the religion was one selfesame, and alwayes agreeable with it selfe in all poynts.

Before mans fall when Adam was garnished with Gods Image, God had deliuered to man both the woord and the signe. The woord required the knowledge of God and obedience towarde him: It forbade man too attempt any thing agaynst Gods prohibition vnder a threat of punishment: and it had a promise of immortallitie, which promise Adam embraced by faith. And the tree of life as a visibie warrant conueyed the same by the eyes into the minde. All which things tended too this ende, that Adam presenting Gods Image as it were in a glasse, should continually serue and praise God. Whereby it is manifest, that the true religion before mans fall, was the pure woordshipping of God according too Gods woorde, the rule whereof was the woorde and the signe. The parts thereof were the acknowledging of God, beleefe of the immortallitie that

A warning to the Ministers

was promised, and obedience towards God both inward and outward. And the end thereof was to represent Gods Image, and to praise and magnifie him. And in that estate was the service of God most perfect, such as it shall bee after the resurrection, saving that as then it shall bee much fuller, not in substance, but in degrees. This manner of serving God in such sort, as was entoynd too the first man, is required of vs also after his fall. Neither is there any alteration made in the manner of woorsipping: but there followed an horrible mayne in all mankind after the fall of our first Parents, inso much as no man is able to performe this service too the full, no, nor too begin it, unlesse hee haue access too the tree of lyfe, which is Iesus Christ.

Agayne, after that mankind was falne in our first Parentes, God estoone uttered his will by woorde and signe: whereby is learned with what service God would bee woorshipped after the fall. By the woorde hee rebuketh the transgression of his commaundement: by the woorde hee made promise of the Melsias, who becoming man, should pay the ransome for Adams guiltynesse, and restore too man the image of God, which he hath lost by sinning. And hee added a signe too the woorde which was as it were a certayne visible Sermon concerning the Melsias. The signe was the killing and offering by of beastes and frutes of the earth. Whereupon it followeth, that God requireth the selfe same manner of woorsipping after the fall, which was before the fall, although it haue not the same perfection, in his degrees, which it had before the fall. For God requireth heere an acknowledging of hym: hee requireth an acknowledging of our owne sinne: hee requireth an acknowledging of Christ, who is in steade of the tree of life that was in Paradise: he requireth fayth in the Melsias: he requireth obedience though Fayth, too the intent that by little and litle Gods Image may bee more and more repayed in man by Christ, that is too say, that in the mynd may thyn assured knowledge of God: in the soule, holynesse: and in all the powers, obedience to bee performed according too the pprecisenesse of the woorde. These things are bresly shewed by woorde and sygne in the beginning of Genesis. For (that I may bse Platoes woordes) the auncient Fathers beeing better than wee, and dwelling neerer untoo G D D: were better and more substantially

of Gods word.

substantially taught by those groundes and outward sygnes, than wee bee taught by long Sermons. For in olde tyme this manner of teaching was common and familiar, as well vnto Diuines as philosophers, that whatsoeuer they had vttered in short groundes, the same thing they auouched with certayne outward sygnes. As soone as man was faine, G O D vttered this grounde wth hys owne voyce. The womans seed shall breake the heade of the Serpent. The outward signe (which in a certayne Image purposed the same thing) was the offering of Sacrifices commaunded too the Fathers by G O D. Therefore when Abell offered his Sacrifices, hee hadde an eye alwayes too the first grounde that hadde beene vttered, and in offering, hee thought of these thyngs. First, by beholding the death of the Sacrifice, hee was put in mynde of the death whereuntoo all mankynde was faine throughe synne: Whereby no doubt but his mynde was moued too ryghte great grieve. Agayne, by looking vppon the blood of the Sacrifice, hee was put in remembrance of the promise concerning the Messias, by whose merite and intercession hee assured hym selfe, that Gods wrath was pacified accordyng vnto the promise: whereby there grewe both comfort in his harte, and also fayth, by which he was accepted into Gods fauour through Iesus Christ. Veeing iustified by this fayth onely, hee mynded true holynesse accordyng too Gods woorde, prayling and magnifying God for his ryghteousnesse and mercy. And so Abell, hauing after a sorte repayed Gods Image in hym selfe, performed true seruice vnto God: which seruice hee afterwarde confirmed with his death. For when his brother Cayn beeing an Hypocrite, went about too withdraue him from acknowledging the promised seede, and from the true seruice of God, hee chose too dye rather than to consent vnto his brothers wicked purpose, giuing vs too vnderstand by this his fied fastnesse, that hee onely wooshipped God aright, which preferred his obedience towarde God, and the profession of Christ, before all things in the worlde, yea and before lyfe it selfe, than which nothing is woonte too bee deerer vnto man. By this woorde and signe deliuered too our first parentes after their fall, it appeareth, that the Religion after the fall, was all one wth that which was before the fall. And although certayne outward circumstances were added in respect of

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A warning to the Ministers

the corruption of Nature, and the promise of the repairement of it agayne: Yet the substance or ground of Gods service continued all one, and tended too the selfe same ende, though much more imperfectly. This pure woorthip of G D D endured in the Church (which was very small) untill the flood, that is too witte, a thousande sixe hundred and sixe and fifty yeares. For Cains offspring vnderstanding the promise after a fleshy manner, persecuted the true Church: vsurped too themselves the title of the Church: and chaunged the true woorthipping of G D D intoo Heathenish Hypocrisie and Superstition. Whereouer, after G D D had punished this Hypocrisie & superstition and other horrible crimes, with the flood, hee deliuered the true Religion agayne by woorde and outward signe intoo Noe: not a new religion, but euen the verie selfesame that hee had appoynted from the beginning. Howbeit, when Iaphet by Hypocrisie and Superstition, and Cain by crueltye had put this true Religion too flyght: It remayned onely in the house of the Patriarke Sem. For hee vnderstanding the promise and the signe thereof aright, woorthipped G D D through fayth, and obeyed hym after the same manner that Abell and Noe did. And although that Noe and Sem hilde stil the same worde and outward signe that was deliuered too our first Fathers: Yet notwithstanding, by reason of a newe occasion there was added another newe signe. For when God destroyed the wicked worlde by the flood, for theyr falling from the true and pure woorthipping of God: hee promised Noe and his offspring, that he would no more destroy the worlde by water: Untoo this promise hee added a token, namely the Raynbowe, which was a certayne remembrance of the promise. Therefore God printed a marke of his woorde in the Raynbowe which is wont too appeere in the cloudes, too the intent hee myght (as it were with a seale) warrance that promise of his too bee ratified: whereby hee gaue assurance not onely that hee would bee the God of Noe and his posteritie, who had put them selues in his tuition, and service: but also that hee would neuer destroy the worlde any more with water. Noe and Sem therefore beholding this signe, did after the example of holy Abell, perforce true and spirituall service vntoo God.

Noe followeth Abrahams age vntoo the tyme of Moyse, in
which

of Gods word.

which age the same religion is betaken too the Patriarkes; both by Gods olone voyce, and by a newe signe. For in as much as the wisdom that had beene in the forefathers was nowe decreased: as there was neede of more euident wooorde: so was there neede also of a more apparant token. Therefore was this wooorde vttered vntoo Abraham: In thy seede shall all kinreds of the earth bee blessed. And the signe or token that was added, was the circumcision of the member of generation in the male children. Then like as by the wooorde hee taught and required the true woorthipping: so did hee lykewyse by the signe, which was the seale of the doctrine and religion. For when he sayth, shall bee blessed in thy seede, hee conueyeth therein thre things most euidently. Whereof the first is a reherfall of the accusation of all mankinde for sinne, and fallyng away from G D D. For in that hee promyseeth blessing, hee geueth to vnderstand that all men sticke in curllse, which curllse soked into all mankinde with sinne. The second is a reherfall of the promise of the seede and of his benefites, which was spoken too Adam in this forme of wooordes: the womans seede shall bpeake the serpents heade. Which selfe same thing is expressed heere by a more pithie terme of blessing. For by the terme of blessing is ment Gods fauour, attonement, forgiuenesse of sinnes, and righteousnesse for Christs sake, according as Paule the interpreter of Moysses expoundeth it. The thirde thing is a bewraying of our weakenesse, that wee can not attaine blessing by our owne power: but that wee must obteyne it by fayth in the promised seede: Too thys fayth of his, Abraham added obedience in his whole lyfe, according too the commaundement: Walke thou before mee, and bee perfect: which obedience the holy Patriarke shewed by the offering vp of his owne sonne. For heereby it appeareth how much hee regarded hys obedience towarde God, that hee woulde rather at Gods commaundemente offer in sacrifice his onely begotten sonne Isaac, whom hee had begotten in his olde age, and to whom so rovall promises were made: than too steppe backe from his obedience towarde God. Nowe must the signe that is added too the wooorde, bozowe his interpretation of the wooorde. This signe therefore setteth thre things before our eyes: Namely that our fleshy birch is corrupted: agayne that there is a seede promised, whereby nature shall

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A warning to the Ministers

bee repayed: and also that by the Circumcision of the flesh is signi-
fied the Circumcision of the hart, whereby is cutte of ignorance of
God, the filchinesse of affections, and the stubboynesse of hart: that
a man may bee bozne anewe, bearing the image of God in true ho-
lynesse and ryghteousnesse. Beholde, how fitly these things match
with the former things. The forme of woordes is altered: but the
meaning abideth still. This varietie of the woorde and signe, ser-
ueth mans weakenesse, and remediethe our ignorance: but it ap-
poynteth not any newe fashion of seruing God, as the fleshly seede of
Abraham hath furnished. For like as Cains broode embracing hi-
pocrisie, and relecting the pure vnderstanding of the woorde and
signe, persecuted Abell and the followers of his sayth: So the Je-
maelites sticking in the letter of the Circumcisiō, and neglecting the
spirituall meaning of it, persecuted the true children of Abraham:
whereby it came to passe, that the true worshipping remayneth with
very fewe. For whyle the Fathers iournaled in Egypte, only the
house of Ioseph did after the death of the Patriarke Jacob, hold stil
the true Religion, which beeing after the decease of Ioseph, little
better than quite quenched, then was Moyles bozne: in the foure-
score yeere of whose age, beeing the thre hundred and fortith yeere
after the promise was made vnto Abraham, God renued agayne
the woorde of promise, adding thereuntoo many signes: and too the
intent the true Religion might bee preserved, hee set by a kingdome
and a Priesthood. And although hee betooke the same woorde and
the same signe to Moyles, which hee had betaken afore to the Pa-
triarkes: yet notwithstanding he addeth longer Sermons and mo-
tygues besides, according as the state of that age required. All
which things vnder leuell at one marke, and deliuered vnto men one
selfe same manner of spirituall worshipping God. For in the wil-
dernes (too passe ouer the burning bushe, and the pillars of fire
and cloude) the Manna, the Rocke, and the brassen Serpent were
set forth, as signes or sacramentes of the doctrine and worship-
ping of God: which three things, signified Christ that was promised
long ago. For the Manna, according too the interpretation of
Paule, signified the spirituall foode, whereby men beeing made
newe by Christ, are fedde in Christes kingdome. The Rocke beto-
kened the spirituall drinke wherewith the beleeuers are refreshed.
The

of Gods word.

The serpent being hanged by, did foreshadow Christ, that should
bee hanged by upon the Altar of the crosse for the sinnes of the world,
according as Christ himselfe interpreteth this sygne. The looking
vpon the brazen Serpent, was a figure of fayth, whereby men bee-
ing iustified and quickened, doo walke before God, and seeke after
rightheadnesse. But after that the people was broughte into the
lande of promise, which was a figure of the heauenly dwelling place:
there were yet more sygnes, as it were visible Sermons deliuered too
them: of which I will touche a fewe: for my purposed bresefenesse
will not suffer mee for too go through with them all. All their whole
common weale betokened the Church: the Priesthood and Prince-
hood did figure Christ: who with his Priesthood pacified his fathers
wrath according to the first promise, & with his soueraintie, destroy-
eth the Diuels kyngdome, sinne and death: and with his Priesthood
and soueraintie toogether, repayreth Gods Image in man, ac-
cording vnto which, man was created: that being so garnished
agayne with Gods image, hee might serue him in true obedience,
and set forth his prayles.

Many Ceremonies were added, of which the ghostly meaning o-
peneth the first promise, and setteth out the spirituall worshipping
of God. Howbeit forasmuch as they bee many, I will picke out
a fewe of them (and those of the notablest) which I will expounde
in fewe woordes. The furniture of the Priestee, the peere obla-
tion of the high Priest, the Arke of Couenant, the Paschall Lambe,
the sprinkling of the bloude, the washing, and the dayly offerings,
hadde a singular signification of spirituall things, all which doo
sweetely put vs in minde of the conditions of our mediator, and the
duetie of the Godly. The high Priest ware a plate on his forehead,
and cleane garmentes. The plate of Golde, betokened Chrystes
Godhead, and his cleane garment, betokened his manhood, how-
beit pure and cleane from all sinne. The going in of the Priest once
euery yeere, into the holy place, was a figure of Christ the hygh
Priest, who with one oblation should make perfect all that were too
bee sanctified. This is shewed playnly in the .38. of Exod, where
the Lord sayth, That the Lord may bee well pleased with him. A-
gayne, the Priestes rayment betokeneth holinesse, wherewith the
Lorde will haue his Priestes too bee garnished, according as Da-
uid

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uid the interpreter of Moyses expoundeth, when hee sayth: Let thy
 Priestes bee clothed with Ryghteousnesse, and let thy Saintes
 leape for ioye. The Arke of couenaunt betokeneth Gods people
 with whom the Lorde hath made a couenaunt by expresse wordes.
 In this Arke were the tables of the lawe, which were couered in
 the Arke with plate of Golde. Whereby was none other thyng
 signified, than is conteyned in the first promyse. The womans
 seede shall treade downe the Serpentes head, sauing that the out-
 warde signe expresth the thing more pleasaunly. For the Table
 of the ten commaundementes is couered in the Arke with a plate of
 Golde, which is called the propitiatorie. That is too say, Christe,
 who is the propitiation for our sinnes, doth in his Church hyde the
 sinnes of men, agaynst the wrath and horrible iudgement of GOD.
 I pray you what is this else, than that the womans seede shal treade
 downe the Serpentes head? Thus dooth Paule the interpreter of
 Moyses, expound this figure in the third vntoo the Romaynes: We
 are iustified freely by his grace thzough redemption that is in Christ
 Iesu, whom God hath set forth too bee a propitiation thzough faith
 in his blood. For as the hygh Priest of the Hebrues was wont
 euery yeare once too embzeue the propitiatorie with blood, when
 hee entred intoo the holy of all holyes. So our high Priest Iesus
 Christ offered himselfe once by too his father for the sinnes of the
 worlde, and found euerlasting redemption. The Paschall Lambe
 had also a secret meanyng, wherein the first promise was paynted
 out as it were in liuely coloures: The figure whereof, Paule ope-
 neth, when hee sayth: And Christe was offered by our Pascheouer.
 And whereas this Lambe was taken out of the flocke, it signified
 that Christ tooke our fleshe bypon him and bare the infymities of
 our fleshe, and that hee was tempted, as wee are in all respects
 sinne excepted, too the intent hee myght make vs also heavenly, that
 are earthly, and spirituall, which are carnall. And whereas it is
 sayd of the Lambe: And all the multitude of the chyldren of Israell
 shall offer hym by: it is ment that Christ dyed not for one or twoo,
 but for the whole Church, that is too say, for the whole corporation
 of those that are registred in the booke of lyfe. The sprynklyng
 of the blood hath a manifest signyfycacon. For it was a token of
 Christes blood shed bypon the Altar of the Crosse, wherewith our
 consciences

Consciences being sprinkled, are clenched from dead woorkes, according as the author of the Epistle vnto the Hebrewes expoundeth this figure after a godly manner. Too the same purpose pertaineth theyr washings and dayly offerings. For these things in generall, dyd betoken as well that clenzyng, wherewith Christ washeth and purgeth vs cleane from all iniquitie, as also the true holynesse, wherewith the beleeuers are garnished: so as from hencefoorth they may begin too represente Gods Image too his glory and prayse. These shadowes of the Lawe were conuert interpretations of the first promise: which who so vnderstood with Adam, Abell, Seth, Enoch, Noe, Abraham, &c. Those yeelded true and ghostly seruice vnto GOD, not vnlike (as in the respect of the substance of the seruice) but altogether like and the very selfe same. But what is done heere? Lyke as Cayns byroode vnderstoode the promise carnallye, and of the signe that was added, did make a seruice or worshipping by it selfe: Euen so heere the most part of the Jewes, leauing the spyrite, gazed vppon the letter, and determined Gods seruice in these outwarde Ceremonies without fayth: which error the Lorde repproueth most sharply in the Prophete, where hee sayth: What passe I for the multitude of your Sacrifices (sayth the Lord:) And anone after: Offer mee no mo Sacrifices in vaine, your incense is abomination vnto mee. And straight after hee addeth the cause of this matter, when hee sayth: Your assemblies are wicked, my soule hatech your newe Moones and solemne feastes: By these woordes God dooth vs too vnderstand, that hee hath not so ordeyned Ceremonies, as though he requyred them as a ghostly worshippe, but that the people should enure them selues in them vnto godlinesse, and strengthen theyr fayth by them, and keepe themselves more and more in the pure worshipping of God. Nowbee't, according too mans superstitious nature, the most part are led away by Hypocrysy from the true vse of Ceremonyes; and haue grounded the whole weyght of theyr saluation vppon the obseruation of them. Whose error, when the Prophetes that were sent dyd repproue, they were vntoone to punishmet as blasphemous folke against Gods lawe.

By these things it is manifest, that those godly persons which liued in Poyles cōmon weale, agreed fully both in Doctryne and Religi-
A.ii. on,

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on, with the holy Fathers, before the flood and after the flood, unto the calling of Moyses, and from Moyses euen vnto Christ. For what is required here but acknowledgment of sinne, helpe in Christ, inuocation, holynesse, obedience, and other vertues, which are required as parts, to the reparation of Gods Image in vs: Now remayneth the last age, wherein the eternall woorde according to the propheties, tooke vpon him the womans seede, that is to say, mans nature, that he might tread down the serpentes head, that is to saye (as Iohn expoundeth it) that he might destroy the woorks of the Deuill. This Christ beeing interpreter and fulfiller of Moyses and the Prophetes, did by word and outward signes, raise vp againe the same seruice of G D D well neere falne to the ground: commaunding repentance and forgiveness of sinnes to be preached, garnishing the that beleue in him with his own righteousness: enduing them with his holy spirit: stirring vp in them newe motions agreeable vnto the Lawe & will of G D D: and to be short, repaying Gods Image, according to which, the first man was created, bidding vs let our light shine so before men, that our father may be glorified in Heauen. This selfesame seruice commendeth he to his Disciples, which they both taught by word, and expressed in their life. Notwithstanding, to the intente the Church might keepe this seruice continually, hee deliuered them his assured word and put as it were two outward seales to the worde, namely Baptisme, and the Lords Supper. The word interpreteth the first promise more clearly. The sacraments are as it were certayne visible sermons, which proffer the same thing: too the senses, which the woorde teacheth. But what is done in this case? Like as in olde tyme Caines broode, Chams broode, and the false Israelites corrupted the woorde, and by their fleshly foolishnesse patched mens dreames vppon it: So the hypocrites fleetyng from the woord in this last age of the world, haue defiled the seruice of G D D, so long, tyll through the outrage of heretikes and the tyrannie of Antichrist, the sacramentes were partly dystayned with mens traditions, and partly mangled, and the doctrine with the true Religion welneere agayn ouerwhelmed. Notwithstanding, about a fortie yeeres ago, God rayled by a Prophet (that blessed Luther) who brought agayn the auncient doctrine & religio, which both our first fathers receyued of God, and Christ deliuered to his disciples

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And that this seruice of God which our Church holdeth at this day, is the true and continuall seruice of God, hee shall most cleerely vnderstand which trieth it by the rule of the Patriarkes and of the Apostolike Church. But what happeneth vnto vs? Verely the same that hapned too our first fathers, too the followers of Abraham, and too the Apostolike Church. For the Dynell rusheth in with all hys force, too destroye the Gospell, and to abolithe the true seruice of G D D. And thys doth hee the more outrageously in these our dayes, by cause hee knowes hee hath but a finall tyme to execute hys crueltie agaynst Chyistes Church. Nowe what sleighthes, thys aduersarie of Chyistes vbleth, to wipe out the sincere doctrine and true wooshipping of G D D, the matter it selfe at thys day openly declareth. For first hee hath set by a kingdome, and that a right large one, namely of the Turkes, which openly blasphemeth the name of Chyist. Agayne, hee hath planted another kingdome, whiche men call the Popedome: which though it professe not it selfe openly too bee agaynst Chyist, dooth neuerthelesse with singular wyllynesse and craft, step into Chyists kyngdome, marryng the doctrine, defilyng the sacraments: and finally ouerthrowing the true seruice of God. For the Pope hauing gotten the primacie vnder coloure of the ministerie hath brought all kinde of superstition and Idolatrie into the worlde, so that since man was created, there was neuer yet a more hyolent and intollerable tyrannie heard of, neyther was there euer any kinde of Idollseruice, whereby was wrought more spytefull derogation to Gods maieitie, or wherewith Chyistian mennes myndes haue bin more monstrously bewitched. And nowe that Satan percepueth hys sleighthes too bee found out in this behalfe, he taketh no truce, but calles togither the maysters of mischiefe, such as are the Libertines, Anabaptistes, Serueticians, Antynonians, and others: who with their foule snouts endeuer to beraye agayne the purged doctrine and Sacramentes. And when he sees hee cannot by these his practises hinder the course of the Gospell and the pure wooshipping of G D D, he goes to it another waye, drawing asunder by inward debates, and setting togyther by the eares among themselves lyke enemies, those whom he percepueth to minde earnestly about others the restozement of the Church, and of true religion: Verely least by ioynning in endeuer and counsel togeather, they should with

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one minde goe through with this so excellent a woork. Besides this, from tyme to tyme he chalethe some out of Christes campe, who becomming forsakers of theyr order, do exceeding great harme to the Church: among whom there are that inuent new deuises, whereby too bying the pure doctrine in hatred with the weake and unskilfull. For they gather together, the contrarieties in the sayings of those, whose trauell G D hath vsed to the clenzyng of his Church in this last olde age of the world: when as notwithstanding, they are not able to shewe any true contrarietie in no part of the foundation of the doctrine and woorkshipping of God, howsoeuer these Protheuses, tranforme themselves intoo a thousand shapes. By these practises of Satan wee see it brought too passe, that the wilfull sorte are made more stoute in their superstition: and the weaker and vntedier sort, do for the the most part giue ouer, to the great grieve of al the godly: and vnlesse Christ make halt of his comming, it is to be feared least many will bee wrapped agayne in their former darkenesse. What is too be doone in this case my brethren I beseech you: Wee must beware of Satans wyles: Wee must haue an eye backe to the examples of our Aunceters, Abell, Abraham, the Prophets, Christ, and his Apostles. Let vs accompanie our selues with them in doctrine, woorkshipping, and Inuocation. Let vs not bee disquieted at the multitude of our enemies. Let vs not bee moued at the number of the runnagates. Let vs not be dismayed in harte, at the persecution and miseries which the godly are fayne to suffer in this worlde. Let vs not onely haue an eye to the lowlynnesse of the Church, which in this world lyeth vpon the ground despised: but also let vs haue an eye to Christ triumphing, who will in tyme too come rewarde those with the glozy of blisset immortalitie, whom hee maketh lyke vnto him selfe in this lyfe, so they continue stedfast to the ende. Let vs beare in mynde this most weyghy saying of Christes: Watch and pray, that yee enter not into temptation. That which I say too you, (sayth hee) I say to all. The world tempeeth: the flesh prouoketh: the armies of Heretykes trouble: the stumblingblockes of doctrine and manners offende: the fond quarellings of proud persons bere: agaynst all these thinges the surest remedie is, too call vppon G D. For it is not for nought, that Salomon sayeth: The name of the Lord is a most strong Towre: the ryghteous man shall flee

of Gods word.

flee vntoo it, and be faued. In our calling vppon God, let vs haue
an eye to the Propheticall and Apostolike Church, and let vs arme
our mindes agaynst the Idoll gaddings of Mahomet and the Pa-
pystes, and agaynst the wranglyngs of Heretikes. Let vs often-
times bethinke vs vppon how sure and vnnouable foundations the
continuall doctrine of the Church, and the stedfast religion of the
Catholike Church is grounded. Let vs bethinke vs of the hea-
uently Reuelations, whereby G D D hymselfe reueled his will vn-
to men when he spake to the holy Patriarkes and Prophets: which
wyll of his he hath confirmed by many woonderful myracles both in
the olde and newe Testament. Let vs beholde the most sweete con-
sent of Moyses, the Prophetes, Christ, and the Apostles in doc-
trine and religion. Let vs bee stirred vp too the acknowledging
of G D D, by the example of many Martyrs, who (with Abell the
first Martyr) confirmed the heauenly doctrine with theyr own bloud.
Let vs absteyne from sonde disputing, by which the bonde of peace
(which is charitie) is broken: and let vs rather applye our selues to
godly lyfe, than too subtle and vnprofftable disputations, by meanes
of which, what euill hath rysen in the Churche, it greueth mee
ryght sore at the harte too thinke. For although in these realmes
(G D D bee thanked) there bee a very great calme, and a godlye
agreement in all our Churches: yet notwithstanding godlynesse
would wee should bee sorry for the miseries of those, which at thys
day are afflicted throught the vnseasonable stryfe of certayne persons,
wherewith the myndes of many Princes and diuers others are
wounded. How'ereit sith wee are not able too remedy these euilles,
let vs flee too hym who all onely is able too doo all things. Praye
yee therefore with the whole Church of Christ, vntoo the eternall
God the father of our Lorde Iesu Christ, that hee will gather too
hymselfe a Church in this worlde, and that hee will in the same
Church mayntayne the purenesse of doctrine, and the true worship-
ping of him: so as wee may worshippe him aright, and for euermore
magnifye and prayse hym. Pray him too gouerne with his spyrte
our most meeke soueraine Lord Kyng Fredericke the second of that
name, who as hee hath succeeded his most holy father in the kyng-
dome: so also is hee the very ryght heire of his fathers vertues: and is
not onely a Prince that beareth speciall iustice and equitie: but also

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a singular fauor and patrone, or rather a most faythful foster father of the Churches and schooles. I pray to Christ that he will with his spirit rule the counsellors and nobilitie of the realme, and the gouerners of the Churches, ciuill offices, schooles, and houthouldes, giuing them courage to maynteyne Gods glory, true doctrine, and honest discipline, so as wee may leade a peaceable and quiet lyfe, with al godlynesse & honestie. I pray for al the states of this realme, that al may knit the selues together in sweet cōcord, & one releeue another, so as the superiours may thinke that their inferiours shall be coheirs with them of Gods kingdome: and the inferiours obey their superiours in the Lord, as Paule willeth them: so that all the degrees of the realme beyng settled in a most sweete tunableness, wee may lyue peaceably and quietly. I pray agaynst the enemies of the King and this realme. I pray Christ to repress the rage of Satan, & to graunte vnto his Church teachers and shepherds agreeing in true doctrine and godlinesse, which may set forth Gods glory by teaching aright, and by example of godly life: too the intent that at the length all of vs fully beholding the glory of the Lord with open face, as it were in a glasse, may bee transformed into the same likenesse, as it were from glory too glory, by the spirit of the Lord. So be it.

Now remayneth that I should say somewhat concerning myne owne purpose, namely wherefore I haue published these explications of the Gospels vpon the Sundayer. About a fourteene yeeres ago, I betred priuately certain short notes vpon the Sundayer Gospels to my scholars at home at my house, to the intent I myght by this my small trauell, further their studies, not thinking at all to haue put them forth. But what followed: the things that were endited to a few schoiers, were communicated to many. And when I perceyued, that dyuers sought earnestly after them: I enlarged them somewhat a sixe yeeres ago. And now at length the entreatance of certaine godly shepherdes, compelled me to publishe them and put them forth in print. Wherefore seeing that this worke is wholly ordey- ned for the godly ministers of the Gospel, I thought it good (ryght deare brethren) to put forth this my trauell vnder your name. If yee shall reape any thing thereby, giue G D D the thanks, and com- mende mee to God with your prayers. This one thing haue I ear- nestly regarded, namely to set forth purely the doctrine of the Ca- tholike

of Gods woord.

tholike Churche, which both the Uniuerſitie of *Wittenberge* mayn-
teyned a fortye yeeres agoe, and yet ſtill maintayneth: And alſo
which thoſe moſt excellent men the Studentes of this Uniuerſitie,
D. Iohn Machabeus of the *Alpes*: D. Peter Palladie, D. Iohn Se-
ming, and D. Olaus Chryſoſtomus, (al which do nowe reſt in the
Lord, looking for full deliuerance by the conning of the Sonne of
God) haue taught. In this conſent ſtande wee alſo, who haue ſuc-
ceeded them in office in this Schoole: and wee pray God hartely,

that wee may liue and die in this conſent. For wee doo not
doubte but that this is the continuall conſent of Gods

Churche, as wee haue ſufficiently ſhewed be-

foze. I beſeeche God the Father of our

Lord Ieſus Chriſt, to knit vs

together in his ſpirite, that

we may bee at vnitie in

him. Fare yee well,

and God ſende yee good lucke in Chriſt.

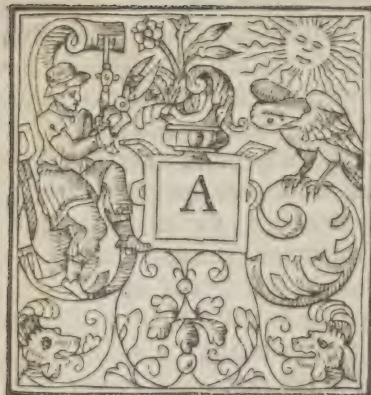
At Hafnie the .xxx. of Marche.

The yeere ſince Chriſt.

was borne, 1561.

The first Sunday in Aduent.

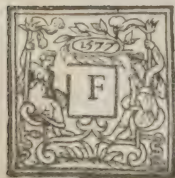
g The Gospell. Math. xxi.



ND WHEN THEY drewe nigh vntoo Ierusalem, & were come vntoo Bethphage vntoo mount Olyuete, then sent *IESVS* twoo of his Disciples, saying vntoo them: Go intoo the towne that lieth ouer agayuste you, and anon yee shal fynde an Asse bound, and hir Colt with hir, loose them and bring them vntoo mee. And if any man saye awght vntoo you, say ye, the Lorde hath neede of

them, and strayght way he will let them go. All this was doone, that it mighte be fulfilled which was spoken by the Prophete, saying: Tell yee the daughter of Sion: beholde thy King cometh vnto thee meeke, sitting vpon an Asse and a Colte, the foale of an Asse vsed vnto the yoke. The Disciples went and did as *IESVS* commaunded them, and brought the Asse and the Colte, and put on theyr clothes, and set hym thereon. And many of the people spred theyr garments in the way. Other cut downe braunches from thee trees, and strawed them in the way. Moreouer the people that went before, and they also that came after, cryed, saying: *Hosanna* too the sonne of David: Blessed is he that commeth in the name of the Lorde: *Hosanna* in the hyghest.

The exposition of the Text.



ORASMUCH AS this feast (of Aduent) of the comming of our Lorde, is the first of all in order, which is solemnised in the Church: It is necessary that wee bee put in minde what things are too bee consydered in euery seuerall feast, least eyther

ther with the wicked & Heathenish world we abuse them to the dishonor of God: or else solemnise them with lesse deuotion than it becommeth vs, not without the offence of many. In generall, there are three things to be considered in euery feast. The storie, which is the foundation of the feast: the benefite, whereof the storie maketh mention: and the true and lawfull vse of the feast. For as the storie instructed the minde: So the benefyte of God, (the remembrance whereof the storie stablisheth) doth nourishe and strengthen ffaith. Out of which faith issueth thankfulness, which prayseth God for the benefite receyued, with mind, with voyce, with confession and with behauior: In which thankfulness the true vse of the feast is to be seene. These three things are to be applyed vnto all feastes. Wherefore inasmuch as this feast is instituted concerning the comming of our Lord, the storie of his comming, which perteyneth to the Conception, birth, doctrine, and doings of Christ, (which are the chiefe Articles of our beleefe) is to be lerned. The benefite of God, (which is to saue the lost sheepe by the sacrifice propiciatorie,) is to be recorded in remembrance. With the first, the mind is to be instructed, and with this latter, ffaith is to be cherished and strengthened: too the intent that therupō may spring thankfulness of mind, wherby we both with mind, voyce, confession and behauior, set out the glory of God, who hath vouchlaued to gyue his sonne for vs. Now to the intent this present feast may become the more behoouefull, both to the glory of God, and to the instruction of our selues: I will entreat of three places in order, which are these.

- 1 Of the comming of the Lord.
- 2 The description of Christ our king, and of his kingdome.
- 3 Of the Cittizens of this king, of theyr duetie, and in conclusion of the true vse, and healthfull meditation of the Lordes comming.

¶ Of the first.

To the intent wee may the better and certeynlier be instructed of the comming of our Lord Iesus Christ, to the prayse of God and the healthful edifying of our selues: Let vs with Sainct Bernard prou-
pound

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pound fixe circumstances to be weyed in it, which are these. **W**ho he is that commeth: from whence: whither: to what purpose: when: and what way.

1 **H**e that commeth is (according to the testimonie of Gabriel) the sonne of the hyghest, equall to the most high ffather in true Godhead. Heereby we may learne how great is his maiestie, dignitie and power. He that commeth is the seede of the woman, very man of the seed of Abraham and David, according to the Oracles of the Prophets, and the testimonies of the Apostles: lesse than the ffather as touching his very manhood. **W**hereby we may learne, with what sociery of nature he is ayed vnto vs, so as we neede not to be astrayde to come vnto hym. It is Christ then that commeth: who is bothe very God and very man: being one person in two natures: who is both able to saue, bycause hee is God: and will saue, bycause he hath taken our nature vpon hym, that he might bee made a sacrifice for vs.

2 **F**rom whence commeth hee: he commeth from heauen, hee commeth out of the bosome of the father, who filleth all things, and is inuisible euery where. Also, he commeth in the virgins wombe, conceived by the working of the holy Ghost. Hee is nourished with the virgins bloud: hee is bozne: hee is brought by: hee is circumcised.

3 **W**hither commeth hee: He commeth into the worlde, which was made by hym. He commeth into his owne, and his owne receyued hym not. He came into the lower partes of the earthe. And out of all doubt, this is that great mysterie whereof the Apostle speaketh. 1. Tim. 3. God was shewed openly in the fleshe, iustified in the spirit, beholden of the Angels, preached vnto the Gentyles, beleueed vpon in the worlde, and receyued by into glory.

4 **T**oo what purpose came hee: The causes of the Lordes coming into the worlde, the voyce of God foretellet: the Types prefigurate: the sayings of the Prophets proclayme: the woordes and woorkes of the Lord being come, doo proue: the wrytings and preachings of the Apostles witnesse: and the ioyful congregation of all Saints confesseth.

God sayd too the Serpent, Gen. 3. The seede of the woman shall tread

tread downe thy head. Which text the Apostle expounding, sayth: Christ appeared to destroy the workes of the deuill. The same God dyd oftentimes beate the meaning of this saying into the holy Fathers heades, and specially into Abrahams, saying: In thy seed shall all nations be blessed. By these things then it is to bee vnderstand, that Christ came for two causes. The first is, to destroy the workes of the deuill: and the other, to bring the blessing vpon the children of Abraham, that is to say, vpon al that shal receiue Christ by faith, as Abraham dyd. For when Adam had by his fall yeldded himselfe and all his offspring, bondslaues vnder the Tyrannie of Satan, and cast them into deserued curse: the righteousnesse of God required, that eyther we should suffer due deserued punishment, or else that some of mankind should sacrifice Gods iustice. Now forasmuch as no meane power was able too vanquish the diuell, & pacifie Gods wrath: the sonne of God commeth forth of his secrete dwelling place: he commeth into the worlde: he becommes man: he taketh our case vpon him: he ouerthroweth the kingdome of the deuill, and pacifieth hys Fathers wrath, beyng made vnto vs both our Sacrifice and our Priest.

This selfe same thing doo many types figurate: as the sacrifices of the Fathers, the Pascaill Lamb, the sprinklyng of the red cowes blood vpon the people, and moreouer the Arke of couenant, and al the Aaronical sacrifice, with al the rites and ceremonies therof.

Innumerable sayings of the Prophetes doo declare these selfe same causes of the Lordes coming, with agreeable consent: as Esay. 53. He suffered our diseases, and bare our sorowes in deede, he was wounded for our transgressions, and was torne for our iniquities. The Lord did take vpon him the iniquities of vs all. Many such testimonies as these, are in the Prophetes, which for breefnes sake I omit.

The wordes and workes of Christ at his coming, doo proue the same thing: Come vnto me (sayth he) all yee that labour, and are heauie laden, and I will refresh you. Also, Ye that beleeueth in me shall not perishe, but haue lyfe everlasting. Also: For these doo I sanctifie my selfe, that is to say, I offer my selfe a sacrifice to God the Father, for the purging of their sinnes. Which thing, not onely the great number of myacles that he dyd, & by which he destroyed the workes of

5 6
13 14 15 16

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of the deuill, doo assuredly proue: but also his very death, and his glorious victorie ensuing the same.

The testimonies of the Apostles, who is able to number: Paule sayth, He dyed for our sinnes, and rose agayne for our iustification. The same man wyrteth thus: Him that knewe no sinne, hee made sinne, to the intent that we myght be made the righteousnesse of God in him. Iohn Baptist cryeth out: Beholde the Lamb of God, that taketh away the sinnes of the world. Iohn the Apostle: Iesus Christ clenseth vs from all our iniquitie. The same Apostle making a bryefe summe of Christes benefites, wyrteth: Christ appeered to destroy the devils workes.

Finally, the whole Churche of Christ ioyfully through Christes spirit confelleth these selfe same causes of Christes comming, singing thus: Thou taking vpon thee to deliuer man, didst not abhorre the virgins wombe. Thou, when thou haddest overcome the tharpyes of death, didst set open the kingdome of heauen to all beleeuers.

Now if ye demaund the time of his comming, the Apostle Paule answereth: After that the fulnesse of time was come, God sent out his sonne borne of womā, bound vnder the law, to the intent he should redeeme them that were gilty of the law, that we myght receiue the adoption of chyldren. He came therefore neither later nor slowlyer than he ought to come. Concerning this time of the Lordes comming, the Prophets Iacob and Daniell spake before. Of which thing more shall be spoken in the day of the Lordes birth.

One thing more is yet behind: namely the way by which he cometh. This also is to be sought out diligently, that we may meete him rightly. Therefore like as to our saluation he came once in the fleshe visibly, so to saue eche mans soule, wheresoener his woorde is thought vpon, read, or preached, he cometh dayly in spirit and inuisibly: yea rather he is there alwayes present according to his promise: I will bee with you vnto the end of the world. And then againe shal hee appeare visibly to iudge the quicke and the dead, to the intent that they which heretofore held scoorne to take him for their phisition and sauiour, shall then feele him a most iust iudge and punisher of theyr wickednesse. Of which comming we shall heare more the next Sunday. And thus much bryefly concerning the comming of the Lord.

¶ Of the second.

The second place which the text of the Gospell conteyneth, importeth the description of Christ our king, & of his kingdome. Which description is confirmed by the testimonie of Zacharie, which the Evangelist alleageth: that wee may understand, howe this pompe was not instituted rashly, but foreshewed long before, according to the will of God, and the secrete counsell of the Trinitie. For this pompe teacheth vs many things, of the state of Christ our king, and of his kingdome. First this pomp of Christes riding into Hierusalem, maketh a difference betwene Christ our king, & the kings of the world, & sheweth the diuersitie of their kingdoms. For this bale pompe doth sufficiently argue, that neyther Christ is a worldly king, nor the administration of his kingdome worldly. For worldly kings (to the intent they may bee counted honorable of their people) are gorgeously apparelled. In lyke wyse the Administration of worldly kyngdomes requireth gorgeousnesse, and a sumptuous furniture. Secondly this story teacheth that vnder this bale pompe, lieth hid a certaine almightynesse and Godhead. For when he sayth, Loose yee and bring vnto mee: and ageyne, The Lord hath need of them: and also, He shall by and by let them go: Christ our King gyueth vs too vnderstand, that by his heauenly power hee is able too bying to passe what hee lysteth: yea, and that he hath the hartes and wylles of men in his hand.

Therefore although the kingdome of Christ seem dispiseable in this world: yet notwithstanding if a man looke vpon the power and diuinitie of the king, nothing is more statelie: nothing is more mightie, nothing finally is more glorious, than it.

Moreover the prophery of the Prophete conteyneth three things. First an exhortation to the Church, at that tyme cast down and bitterly vnderfoote. Be glad (sayth he) and leap for ioy thou daughter of Sion. Heereby we are taught, that the Gospell pertaineth too them that are cast down and vnder foot, and altogether broken in spirit. Secondly this propherie conteyneth a commandement from God, that we should do homage to this king, lyke as the second Psalm exhorteth where it sayeth, Kisse the sonne. Thirdly this prophery conteyneth a description of the person of Christ: namely that he is the king

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king that was promised to the Church. Behold (sayth it) thy king cometh. As if he should haue sayd, heere is at length that king that was promysed thee, of whom are wrytten so many testimonies, which shall restore the kingdome of God, that the Diuell hath invaded and destroyed through sinne. He sayth, that this king is gentle and meeke, to the intent we should not shunne hym as a cruell tyrant, but rather come vntoo hym with full confidence: and demand of hym the saluation promised. And whereas he setteth hym for the poore, that is to be referred to the state of this present lyfe. Whose will it was to bee poore for this purpose, that he might with his spirit, enrich vs that are poore, and make vs blisset for ever.

Of the third.

The Cytyzens of this Kyng are described vnder the persons of Chrystes disciples, and of the people, whose example wee must followe, if wee will bee reckened among the Cytyzens of Chrystes kingdome. First therefore, let vs with Chrystes disciples bring the Ass vntoo him. That is to say, let vs too whom the ministracion of the word is committed, doo all things that are appointed vs, too the glorie of Christ, and the enlarging of his kingdome.

Secondly let vs lay our clothes vpon the Ass: which thing wee shall then rightly doo, when wee employ all our power and abilitie to the preservation of the Gynistrie. Alsoo wee must cut downe bowes from the trees, and cast them before Christe, that is too say, wee must preach Christ, and acknowledge hym too bee the eternall king, whose kingdome wee shall with too flourish for ever lyke the Palme tree, that it may not sinke downe vnder the burthens of the mysteries of this world. We must cry Hosanna, that is too say, wee must call vpon hym with faith, and confesse hym too bee our kyng, assuring our selues that his kindome is blisset in the hyghest. And heere vpon wee may hiesly gather, what is the right vse and healthfull meditation of this feast, concerning the healthfull comming of Christe. The first vse therfore is, to endeour that this King may come vnto vs. And how shall that be brought to passe? He is called to vs by true repentance, kept by substanciall fayth, and delyghted by pure worshipping. The second is, too put vs in mynd of thankfulness, that
wee

The second Sunday in Aduent. fol. 9

Wee glozifie hym with hart, boyce, confession and behauiour. Whoo
for our sakes came vntoo vs: who beeing made man, gaue hymselfe
for our sinnes, too delyuer vs out of this present euill worlde, accor-
ding to the will of God our Father, too whome bee glozy for euer
and euer. Amen.

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The Gospell. Luke. xxi.



Here shall bee signes in the Sunne, and
in the Moone, and in the Starres: & in
the earthe: the people shall be at their
wittes ende, thorowe dispaire. The Sea
and the water shall roare, and mennes
hartes shall fayle them for feare, and
for looking after those thinges which
shall come on the earthe. For the po-
wers of Heauen shall moue. And then
shall they see the Sonne of man come
in a Cloud, with power and great glorie. When these things be-
ginne to come to passe, then looke vp, and lifte vp your heades,
for your redemption draweth nye. And hee shewed them a si-
militude: Beholde the Figge tree, and all other trees: when they
shoote forth theyr buddes, yee see and knowe of your own
selues, that Sommer then is nigh at hande. So lykewise yee al-
so (when yee see these thinges come to passe) bee sure that the
Kingdome of GOD is nye. Verely I saye vnto you: this gene-
ration shall not passe, till all be fulfilled. Heauen and earthe shall
passe, but my wordes shall not passe. Take heede vntoo your
selues therefore, leaste at any tyme your hartes bee ouercome
with surfetting and dronkennesse, and cares of this lyfe, and that
that day come on you vnwares. For as a snare shall it come on
all them that sitte on the face of the whole earth. Watche there-
fore continually and pray, that yee maye obtaine grace too flee
all this that shall come, and that yee may stande before the
Sonne of man.

B. i.

The

The second Sunday in Aduent.

The exposition of the text.

Like as the last Sunday the Church celebrated the remembrance of Chyistes comming in the fleshe: so this lesson of the Gospell entreateth of his seconde comming, and belongeth to that Article of our fayth, wherein we confesse wyth hart and mouth, that the same Lorde which came heeretofore to bee a mediator and Sautour of them that beleue in hym, shall come heereafter too iudge the quicke and the dead: that they which in this lyfe haue receyued Chyiste, and acknowledged hym to be theyr Saviour, should be rapted ageyne in theyr bodies, and be rewarded with euerlasting lyfe: and that those which haue despysed hym, in following theyr owne affections too the dishonor of God, should bee punished euerlastingly with deserved torment. Of this Euangelical lesson, let there bee made thre places.

- 1 Of Chyistes comming to iudgement.
- 2 The ble and fruyt of the forewarning of the same comming.
- 3 Chyistes exhortation to his disciples, that they should bee ready without let.

Of the first.

Occasion of this Sermon concerning Chyistes comming, arose vpon the talke betweene Chyiste and his Disciples in the Temple of Ierusalem. For when the Disciples wondered at the sumptuousnesse of the Temple: the Lorde hymselfe answered, that the tyme woulde come, it should bee so wasted one day, that one stone should not be lefte vpon another. His disciples hearing this, demaunded of hym the tyme. Too whom hee answering, declared the tokens that shoulde go before the destruction of Ierusalem, strengthening them, leaste they shoulde be discouraged in theyr mindes, for the euils that were at hand. Heerevppon taking occasion, he passeth vnto the vniuersall and last iudgement, and reckeneth by the signes that shall go before it.

Howbeyt, too the intent all things may become the cleerer vnto vs, first wee will examine fve circumstances, which the text comprehendeth. And after ward wee will describe the iudgement it selfe according to the Scriptures.

The

The first of the circumstances therefore, is concerning the time. For he sheweth the tyme by signes, & confirmeth the same by comparison. And there are many kyndes of signes which go before the coming of the Lord vnto iudgement.

The first signe is seene in the Sunne and the Moone, and the Starres: which what manner of one it shall bee, Marke in his. xiii. Chapter uttereth in these words: The Sunne shall be darkned, that is to say, there shall be many Eclipses of the Sunne. And the Moone shall not yeeld forth hir light, namely while she also suffereth eclipse. And the Starres shall fall from Heauen, that is to wit, shall seeme to fall. That many of this kind of signes are already past, our present age beareth witnesse. For ther neuer hapned so many Eclipses, eyther of the Sun or of the Moone.

The second signe of the iudgement at hand, is the perplexitie of people through dispaire: the meaning whereof is (as Mathew and Marke interprete it:) that natio shall ryle against nation, & kingdome against kingdome, and no place shall bee free from warres. And doe not these dayes testifie the world to be full of such signes?

The thirde kinde of signes, are of the Sea, of flouds, of the aire, of tempestes, of horrible tumultes, and of certaine vnaccustomed and vehement windes. And hath not our age seene very many signes of this sort?

The fourth kind of signes issueth out of the second and third, which is a pyning away for feare, and for loopyng after those things that shall come vpon the whole world.

The fifth sort is: that the powers of heauen shall be moued, that is to say, there shall be vntoonted sights in heauen, and earthquakes in the earth. To be short, both heauen and earth shall (after a sorte) resemble the countenance of the angry iudge, that sinners beyng moued by these tokens of Gods wraoth, should repent and turne vnto the Lord.

These signes doth the Lorde apply in this wyse to the last iudgement. Behold the figtree, and all other trees: when they haue shot forth theyr buddes, yee seeing it, do knowe of your selues, that somer is nye at hand. So lykelike when ye see these things come to passe, vnderstand ye that the kingdome of God is nye. For these signes out of all creatures which are caried by & downe, shall be as it

B. ii.

were

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were messengers, by whose mouth such men shal be summoned to appeere at the dreadfull iudgement seat, as running at ryot heere in this world, haue neglected theyr owne saluation, & like dronken men haue despised Christ, the authoz of saluation.

Besides these fīue fortēs of signes, whereof the text maketh mention, there are others also: Math. 24. Mark. 13. 2. Thes. 2. Daniel. 2. and. 7. Apoc. 17. all which are as it were certayne visible sermons of repentance, by which God forwarneth men too flee to his Sonne our Lorde Iesus Christ, in whome only is saluation.

The second circumstance is, that he which is the Sonne of God, and mā, Iesus Christ, shal bee a Iudge. Wherein both the Godly and vngodly haue to learne. The Godly, too knowe that hee shall bee theyr iudge, who had promised eternal life too al that beleue in him, adding an othe: Verely I say vntoo you, all that beleue in mee, shall not perishe, but haue lyfe euerlasting. This promys confirmed with an othe, cannot by any meanes fayle. And the vngodly haue to learne, eyther too repent and forsake the rabble of the wicked, and so to enioy theyr saluation purchased by Christ: or else too remēber that he whome they haue refused to be theyr Sauyoz, shall adiudge them to endlesse paines: that then at leastwyle, they may (too theyr great mysferie) learne, howe horrible a thing it is, too fall intoo the hands of the lyuing God.

The thirde circumstance is, that hee shall come in the clouds, glorious and terrible, not a seruant as before, but a Lord: not too bee iudged, but too iudge: not now too allure men too repentance, but too punish vrepentant persons with eternall paines: and that as a righteous iudge.

The fourth circumstance is, that he shall come mightie, with power and great glozie: whereby it is to bee learned, that he can both danne the rebellious, and is able to rewarde the beleuers with eternall lyfe.

The fifth circumstance expresth the causes of Christs comming vnto iudgement, so farre forth as it perteyneth to the Godly. Your redemption is at hand. By which saying, lyke as Christ sheweth that his Church shall not bee well at ease in this world (for before that day, it can not be deliuered from the vanitie of the world) so he dooeth

Doeth to vnderstande, that the accomplishment of Christs benefites towards his Church, is the full deliuerance from all euils: wherwith is ioyned the perfect fruition of the eternall God, with euerlasting ioye. These things therfore pertain to the comfort of the Godly. But as touching the vngodly, this day of the Lords coming, shall be a day of wrath and sorrow, and not of deliuerance: a day of mist and darknes, and not of light: a day of mourning, and not of mirth: a day of destruction, and not of saluation.

And the manner of the iudgement is describ'd in the. 25. Chap. of Mathew, by these words: When the sonne of man shall come in his maiestie, and all the Angels with hym: then shall he sit vpon the throne of maiestie, and all nations shall bee gathered together before hym, and he shall separate them asunder, as a shepheard putteth his sheepe aside from the Goates, and shall set the sheepe on his right hande, and the Goates on his left. Then shall the king say to them on his right hand: Come yee blessed of my Father, and possesse you the kingdome prepared for you from the beginning of the world. For I was hungry, and yee gaue mee to eat. &c. And vnto them on his left hand he shall say: A way from mee yee cursed, into euerlasting fyre, which is prepared for the Diuell and his Angels. For I was hungry, and yee gaue mee no meat. &c. And so the vngodly shall go into euerlasting punishment, but the righteous into euerlasting life. And in the Apocalip. 20. Chap. Wee shall sitte vpon a great white throne, at whose looke the heauen and earth shall flee away, and the dead both great and small shall stand in the sight of his throne: and then shall bee opened the booke of life, and the bookes of consciences, and they shall bee iudged by those thinges that are written in those bookes, according too theyr woorkes. They that haue doon good, shall go into euerlasting life: and they that haue doone euill, into euerlasting fyre.

Now in the sentence of iudgement, twoo thinges are too be considered. On Gods behalfe, blissing: on mennes behalfe, good woorkes. When he sayth, come yee blessed of my Father, he meaneth that they are freely saued through Iesus Christ, whom they haue receyued by Fayth. For in Christ only are men blisted, receyued into Gods fauor, and freely iustified. But when he calleth forth to good woorkes, the Lord dooth it, not for that they are causes of saluation, but for other

B. iii.

respectes.

The ij. Sunday in Aduent.

respectes. Namely, for that they are witnesses of true sayth and the feare of God: and moreover, that by setting before them a recompence of the miseries which they abyde in this lyfe, hee may the more stirre them vp to Godly and holy conuersation.

Of the second.

Why Christ forewarned his Disciples of his coming too iudgement, he declareth when he sayth: When these things beginne to come too passe, looke vp and lyfte vppe your heads. &c. All these things will put vs in minde of a certaine continuall repentance in this lyfe. But what doo wee? wee see the last day ready to light in our necks, and yet neuerthelesse wee delay to repent, and feede our owne families. What doo noble men? What doo Princes? what doo learned men? what doo vnlarned men? what doo townes men? what doo countrey folke? and too bee shor, what doo (in maner) all men? What is hee that earnestly myndeth this forewarning of Christes? We make more accompt of a ferme in the countrey than of the kingdome of G D D. Yea rather who is hee that preferreth not the commodities of this lyfe (hee they neuer so slender) before the health of hys Soule?

Of the third.

Because Christ foresaw with what evils the world should overflowe about the tyme of his coming, hee framed an exhortation, partly to the intent they should eschue the things which at that tyme shoulde exclude the greatest parte of the world from the promised saluation: and chiefly too the intent they should liue themselves stout souldiers, too fight with watching & prayer against this world, vnder the standarde of only Iesus Christ. And to the intent they maye bee the readier vntoo both, hee alledgeeth reasons too persuaue them. For hee both telles them that that day shal come vpon the sodain: and also declareth plainly, that by this meanes they shal bee quite rid from all evils, and bee set in the presence of the Sonne of God.

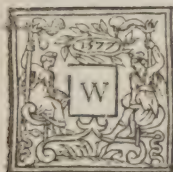
Therefore he sayth: Take heede too your selues, that your hartes bee not at any tyme ouerload with surfeiting & drunkenesse, & the cares of this

of this worlde. These then are the things that are too bee eschued, that is too saye: surfetting, dronkenesse, and the care of this worlde: namely vngodly & heathenish care, which quēcheth the faith of Christ. In as muche as it is most manifest, that all estates of the worlde are wrapped and snarled in these euils: so much the more ought this exhortation of Christes too bee in our sight, least wee perishe beeing deceyued with the euill trades of this worlde.

Furthermore, whereas the Lorde addeth: Watche yee continually in Prayer, hee teacheth with what things it bechoueth those to be occupied, that couet to escape the euils that are to come. In that summe he requireth, the shunning of euill things, and the earnest following of good things. Both these the Apostle ioyneth together in his Epistle vntoo Titus, writing: Renouncing all vngodlynesse & worldly lusts, let vs lyue soberly, vprightly, and godly in the worlde, looking for the blisshed hope, and the comming of the glorie of the great God, to whome bee prayse, souerainty, & glorie worlde without ende. Amen.

The thirde Sunday in Aduent.

The Gospell. Luke. xi.



Hen Iohn beeing in pryson heard the workes of Christe, hee sent two of his disciples, & sayde vnto him: Art thou hee that shal come, or doe wee looke for an other? Iesus answered and sayde vnto them: Goe and shewe Iohn ageine, what yee haue heard and seene. The blinde receyue theyr sight, the lame walke, the leapers are clensed, and the deafe heare, the deade are rayfed vp, & the poore receiue the glad tydings of the Gospell, and happie is hee that is not offended by mee. And as they departed, Iesus beganne too saye vnto the people cōcerning Iohn: What went ye out intoo the Wildernesse too see? A reede that is shaken with the winde? or what went yee out for too see? A man clothed in softe rayment: beholde, they that weare softe clothing, are in kings houses. But what went yee out for too see? a Prophete: verely I saye vntoo you more than a Prophete. For this is hee of whome it is written: Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

B. iiii.

The

The third Sunday in Aduent.

The exposition of the text.

This Gospell describeth vntoo vs the Kingdome of Christe, and peynteth it out in his proper colours: so much at leastwyle as pertyneth too the outward apperance thereof, which is seene with outwarde eyes. For if yee regarde his secreete power with the eyes of sayth, it is a most bright and a most glorious thing. In this place therefore is intreated only of his outward shape. The forerunner lieth in prison. Wherby we are warned, that Christes kingdome is put vnder the crosse. The disciples beeing in doubt, are sent forth: howbeyt vntoo Christ only. Christ the king hymselfe is conuersant among the poore, the blind, the deafe, and the leapers. These are healed, and receyue the glad tydings of saluation, which things the mightie, noble, and wyle men of the worlde despyse. In fewe wordes, as this Gospell peynteth out the kingdome of Christe: so it confyrmeth the mynisterie of Iohn, and by assured arguments proueth, that Christe is the true Messias, that was promised to the fathers. Notwithstanding, for more plentyfull doctrines sake, let this Gospell bee distributed into foure parts, which are these.

- 1 Is shewed both the lot and office of the Mynistres of the worde.
- 2 The question of Iohn.
- 3 The answer of Christ.
- 4 The commendation and prayse of Iohn.

Of the first.

And when Iohn beeing in prison, heard the workes of Christe, he sent twoo of his Disciples vntoo hym: Iohn beeing bound in gines, teacheth by his owne example what is the lot of the Mynistres of the worde. And the same Iohn by sending his disciples vnto Christ, sheweth the true ducie of the Mynistres of the worde. I will therefore speake of eyther of them in order, and first of theyr state in this lyfe.

Iohn exhorteth men to repentance, and findeth fault with theyr wickednesse. And what happens to hym for it: that doth the storie tell Math. 14. for there it is shewed, that because Iohn reprobued Herode, and

and told him it was not lawfull for him to haue his brothers wyfe, he was cast in prilon, and at length lost his head. This reward receiued the holy Baptiste at the vngodly tyrantes hand. For as a Surgeon if he touche the wounde of a mad man, and goe about to cure it, can looke for none other thing, but that the mad man should fall vpon him, and render euill for good: euen so if the minister of Gods worde repproue the sinne of any vngodly man (and especially of any tyrant) to the intent he should repent and be healed of the wound of sinne: let him looke for none other than threates, reuillings, and death. Howe true this is, not onely Johns example teacheth, but also the story of the whole Church, and the story both of the olde and newe Testament. For this, haue so many beene famous through martyrdome: For this, haue so many Prophetes been put to death: for this, were the Apostles persecuted: for this, was Paule murdered, Peter crucified, and diuers others diuersly tormented: which things doo put vs in mynde of the lot of the Saints in this lyfe. But happy is that Crosse which Christ auoucheth too bee noble. Blissed is that Crosse, which is the way to true and euerlasting victorie by Christ Iesus.

And therefore the ministers of the Gospell must not bee slacke in their duetie bicause of persecution: but being stirred by the example of John, they must doo theyr duetie manfully, which consisteth chiefly in these poyntes: First, let them preache Christ, and shewe the Lambe that taketh awaye the sinnes of the worlde. Then let them rebuke sinne. For they are the instruments of the holy Ghost, who by them repproueth the worlde of sinne, as wee see in John. Thirdly, let them beautifie theyr ministerie by their holpe and godly lyfe. Fourthly, let them despise the threathings of the worlde as John dyd, putting themselves in a readinesse to suffer any torments, rather than to seeme slacke in their office. Fifthly, if it happen them, to bee cast into prilon, and too bee put to torture for performing their duetie accordingly, what shall they then doo? Shall they denie Christ: in no wyse. But they shall sende theyr Disciples vnto Christ: not fearing them that can doo no more but kill the body: but him, rather, who as he can destroy both body and soule, so also can hee saue them both. Thus much is spoken brievely concerning the first place.

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Of the second.

ARt thou hee that shall come, or doo wee looke for an other?
The error of Iohns Disciples concerning the Melsias, gaue occasion of this message and demaunde. For they being partly offended at the outward appearance of Christ, (as it appeareth by the Lordes answer) and partly being beggled through affection to their mayster, mistooke Iohn to haue been the Melsias. Iohn to the intent to rid his disciples of this error, sendeth them to Christ, to enquire of him whether hee were the very Melsias, or whether some other were still too hee looked for: that by this meanes they myght both by wordes and deedes of Christ himself, bee more fully instructed concerning Christ, that he was the true Melsias, and not Iohn. Iohn then sendeth not his Disciples to Christ, for that he himselfe doubted of Christ: but to procure the saluation of his doubting Disciples. Let vs therefore learne of Iohn, to haue a lowly opinion of our selues, that wee take not any thing vpon vs arrogantly. And let vs learne of his disciples, to performe obedience too our superiours: and specially too them that by word and lyfe doo send vs the right way to Christ.

Of the thyrd.

BUt what answereth Christ: Go and beare Iohn woorde what ye heare and see. The blinde see, the lame walke, the lepres are clenfed, the deafe heare, the dead rise againe, the poore receyue the glad tydings of the Gospell, and blisfed is hee that is not offended at me.

This answer concepneeth foure things: signes vndoubtedly shewing the true Melsias: the image of the Church in this lyfe: to whome the Gospell perteyneeth: and an admonition that no man shoulde bee offended at the outward appearance of Christ and hys Church.

The prooffe that Iesus himselfe is the very Melsias, is this: Whosoener by his owne power, giueth sight to the blinde: to the criples, ablenesse to go vpright: to the lepres, health: to the deafe, hearing: to the dead, lyfe: and preacheth the glad tydings of the Gospell to the poore,

poore, (that is to say, to the consciences that are broken and sorrowfull with the feeling of sinne :) Hee out of all doubt is the true Messias. For Esay prophesieth of the Messias in these: We weake harted, be of good comfort, feare not: Beholde your God shall bring a discharge of vengeance. God himselfe shall come, and saue vs: Whereby shall we knowe him? the Prophet answereth: Then shall the eyes of the blinde be opened: and the eares of the deafe shall heare: and the lambe shall leape as a hart: and the tongues of many shall be loosened. And the same Prophet sayth: The spirit of the Lorde is vpon mee, because hee hath anoynted mee to preache glad tydings to the poore, that I should remedie them that are broken in hart, & preache libertie too prisoners, and let them out, that are shut vp. In as much then as yee see mee (according too the foresayings of the Prophets) to performe these things by mine owne power: why doo yee not acknowledge mee too bee the Messias: And so Christ by this demonstration proueth himselfe too bee the true Messias, and teacheth that it is his office to giue ayde to the miserable and afflicted.

Furthermore, the image of the church and kingdome of Christ, is seene heere too bee despised before the worlde. The hearers of Christ, are, the poore, the sicke, and the despised in the sight of the worlde: vnto these doth Christ preache the way of saluation, and healeth their diseases. And lyke as he dyd then heale the diseases of the body: euen so at this day healeth he the consciences of sinners wounded with sinne, and bringeth spirituall gladnesse to their hartes: which thing they feelee in very deede, which in true inuocation do heare the voyce of the Gospell.

Where he sayeth that the poore receiue the glad tydings of the Gospell, he sheweth to whome the Gospell belongeth: namely to the poore, that is to say, to the broken in hart for the filthinesse of theyr sinnes. Whereupon it is sayd in the Psalme. A sacrifice to God is a troubled spirit: a contrite and humbled hart, O God, shalt thou not despise. And another Psalme: Which healeth them that be of a broken hart. And Esay the, 57. God dwelleth with the broken & lowly spirit, too quicken the spirit of the lowly, and to quicken the heart of the broken. The Gospell then perceynerth onely to such, as feeling their owne sinnes, are sorie for them, and are astraide of Gods iudgement, and cast away purpose of sinning any moze. The Gospell therefore is a ioyfull tydings of the worde and the holy ghost, which belongeth

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longeth vnto them onely that repent and beleue the Gospell; receiue remission of theyr sinnes, are indued with the righteousnes of Christ, (which being imputed to them for their owne, they appeare as righteous in the sight of God) are endued with the holy Ghost, and being now made a newe creature in Christ, begin to obey Christ through Fayth, and endeauour dayly to abounde in all knowledge and understanding. Phillip. i.

The Lordes admonishment, Blisfed is hee that is not offended at mee, giveth an inkling heere, first, that Iohns Disciples were offended at the person of Christ: secondly, it warneth all men in generall, not to bee offended at the outward appearance of Christs kingdom: so as they should eyther not receyue the Gospell at all, or else hauing receyued it, shoulde reiect it: after which sorte many are in all tymes offended: *Cicero* in hys tyme was so offended at the bondage of Gods people, that he would not receyue the Doctrine of the Churche. Euery citie (sayth he to *Laelius*) hath his peculiar religion, and wee haue ours. Though *Hierusalem* were in prosperitie, and that the *Jewes* were in quietnesse: yet notwithstanding should we for the glory of our Emperre, the maiestie of our name, and the traditions and customes of our auncetors, hold scoyne of the superstitious of their religion: and now much moze, by cause that nation hath shewed what good will it beareth to our emperre, by warres, and howe deere it is too the Gods immortall, in that it is subdued and let out too ferme, &c.

These foure thinges doo the Papistes also boast of at this daye, Glory, maiestie of name, traditions of elders, and Lordship. But Christ in this place byddeth vs take heede, that wee suffer not our selues too bee deceiued with such ghosts: but rather that wee shoulde ioyne our selues with the little and despised flocke, which heareth the voyce of the Shepherd Christ. For it is moze wisdom to enter into the Arke wyth *Noe* and a fewe other, and too bee saued from the daunger of the floud, than with the greatest and most flourishing part of the world to perishe. It is better to reioyce with *Lazarus* full of hyles in *Abrahams* bosome, than with the rich glutton to bee punished with the tormentes of hell.

Of

AS they departed, Iesus began too speake to the people concerning Iohn. What went yee out into the wildernesse too see? &c. This commendation of Iohn serueth too this end, that the people should highly esteeme the ministerie of Iohn, and beleue his voyce, as that which was heauenly. And Christ in this commendation, ioyneth togither all the things that become a right Apostle, and he praiseth him for foure vertues: first for constancie, for he compareth him to an immoueable rocke, which is not shaken of the windes as a reede. Went ye out too see a reede shaken wyth the wynd? as if he shoulde haue sayd, Iohn is no such man: but rather like a firme rocke, which yeeldeth to no tempests nor waues. The true preacher of the Gospell therfore, must neither for feare of men, nor for fauour, swarue from the truth: Which thing (alas for sorrow) too many doo now adayes.

Secondly, he commendeth Iohn for his kind of lyfe, that is to wit, for that hee lyued not a nice lyfe, as the flattering courtiers: nor sought estimation, as they that hunt for the fauour of men: but led a life meete for his office and calling, such as neyther hindred the seruice of God, nor made hym slouthfull in executing his duetie. This generally pertaineth also to al the ministers of Gods woord: Namely, that they should lyue in such wise, as neither nicenesse may be seen in their behauiour, nor they themselves bee by other wayne thinges hindred too doo their duetie.

Thirde, hee commendeth Iohn for the excellentnesse of his Prophecie, for hee preferreth him before all other Prophetes. Fourchly, hee commendeth hym for the message that hee commeth of. For this is hee of whom it is sayde: Beholde, I sende my messenger before thy face, which shall prepare thy way before thee. Therefore is Iohn the Ambassadors of Melsias, and the forerunner that maketh way for the Kyng coming after, by preaching of repentance. This mans example must the ministers of the Gospell (after a certaine manner of theirs) followe. They must prepare the way vnto Christ: they must bring men vnto Christ: They must shewe the onely way vnto saluation, Christ Iesus: To whom bee honoꝝ and gloꝝy for euer. So be it.

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The Gospell. Iohn. 1.



His is the recorde of Iohn : when the Iewes sent Priestes and Leuites from Hierusalem, too aske him : what arte thou ? And he confessed and denyed not, and said plainely: I am not Christ. And they asked him : what then , art thou Helias ? and he sayth , I am not: art thou the Prophet ? & he answered, no. Then sayd they vnto hym : What art thou that we may giue an answer vnto them that sent vs ? what sayest thou of thy selfe ? he sayd : I am the voyce of a cryer in the wildernes : make streight the way of the Lord, as sayd the Prophet Esay. And they which were sent, were of the Pharisyes : and they asked him , and said vnto him: why baptysest thou then, if thou be not Christ, nor Helias, neyther that Prophet ? Iohn made aunswere to them, saying: I doo Baptise with water, but there standeth one among you, who you know not, he it is, which though he came after mee , was before me, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara, beyond Iordá where Iohn did baptise.

The exposition of the Text.

The occasion of this Gospell was this: The Phariseyes had heard how that Iohn set by a newe manner of doctrine , and brought in newe ceremonies : and that without authoritie from the Byshops : As howe he had men prepare the way of the Lorde : how he receyued all Jewrie vntoo Baptisme : howe he cryed that the promysed King and Messias was at hand. The Phariseis beyng moued at the report of these things, sent messengers too him intoo the wildernesse, too demaunde of him by what authoritie hee did those things. This they did , not for that they were desirous to giue eare to his doctrine : but rather that they might destroy boeth Christ and him : that they might keepe styll their owne gaynefull ceremonies : and that (without any regarde had too the welfare of the

the people committed to their charge) they might mainteine theyr owne authoritie. The example of whom, our papistes doo lay before themselves, and follow it stoutly enough.

The summe therof is this: that they enquire of John, whether hee be Christ: and that John (as a true seruant of Christ) beareth record vnto Christ, and biddeth them make streight the waye of the Lord: couerly confirming his owne vocation to be heauenly. For instruction sake, let this Gospell be deuided into three places.

- 1 Johns record concerning Christ.
- 2 The description of John: and in him, of all godly ministers of Gods woord.
- 3 That it is to prepare the way of the Lord.

Of the first.

In the record of John, six things are too bee considered. First, who are sent, & why they are sent. Those that are sent, are Phariseis, & they are sent from Phariseis: most holy men (to outward appearance) from most holy men: which seemed to themselves the pillars of Gods Church, which had prerogative of succession: which chalenged too themselves alone the title of the church. But behold, they that seemed to be the heads of the church, are enemies of Christ. Whereby we may learne, that credite is to be giue netther to titles nor to successions, but only vnto Gods woode. Also we may marke the craft of Satan, which these Phariseis had learned of their master Satan. For they enquire here, not bicause they fauoured either Christ or John (as they would seeme to haue done:) but too the intent to haue destroyed them both, as dyd the Serpent in Paradise.

2 To whom is record borne? vnto Christ. Who beareth record? John. By this, learne two things. First, that the ministerie of the woord must shoote at the marke, that is, to beare record vnto Christ. Secondly, that it is the part of a Christian, to stay himselfe vpon the pure confession of Christ, against the craftes of Satan.

3 Before whom is record borne? Before the world and Christs enemies. Whereby is to be learned, that the godly man must confesse Christ before all the whole world, with the perill of his estimation, his goods, and his life, whereunto, partly the promise, and partly the

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the threatning wyll prouoke vs. The promise is this : Whosoever shall confesse mee before men , him also will I confesse before my heavenly father. The threatning is this : Whosoever shall bee ashamed of mee before men, of him also will I be ashamed before my heavenly father.

4 The summe of Johns record concerning Christ, is this, That Christ is very man, very God, the true Melsias, and the forgiver of sinnes. For when he sayth, He it is that was to come after me, hee sheweth his true manhood : and where hee addeth, And yet was before mee, he confelleth his Godhead. But wheras he sayth, And he standeth among you, whom you know not, he answereth too their question, and pronounceth Iesus to be the Melsias. The Auer of Baptisme doth openly declare, that it is the office of the Melsias to forgive sinnes.

5 The ble and fruite of this record is, that wee ought too beleue the wicnesse of John, and embrace Christ the true forgiver of sinnes, who hath washed vs from all our sinnes with his owne blood : whereof he hath deliuered vnto vs an effectuall signe, namely Baptisme, of which we will intreat elsewhere.

6 The Pharisees are an Image of disguised Christians, (that is to say, hypocrites) which cannot away with the doctrine of true godlynesse : but feyne themselves godly in outward behauiour, and pretend too bee most holy, whereas they beare another person inwardly : and thereupon it is, that such are called hypocrites. For lyke as they are hypocrites in Enterludes, which in apparell and outward gesture represent persons absent : Euen so the Pharise is set forth as it were but onely a visor of godlynesse which is farre from them, for men to looke vpon : whereupon they are called hypocrites, as who (although in very deede they bee vngodly in their hartes : yet) doe seeme outwardly most holy.

I Of the second.

I Am the voyce of a cryer in the desert. First, John defineth all Prophets, Apostles, and ministers of Gods woord, that they are a voyce. Secondly, that they are not a bayne voyce, but the voyce of a cryer, that is to say, of a preacher. Thirdly, in the desert, that is to say,

say, in the whole world. Fourthly, the hearers are doone to vnderstande of the worthinesse of the voyce, for it is not the voyce of man, but of God, that cryeth. &c.

Fifthly, that Iohn alledgeth the testimonie of Esay. For the godly preacher must avouch nothing without the testimonie of the holie scriptures: This present testimonie is taken out of the .40. Chapter. Sixthly, the preachers also are warned, that they father not another mans voyce by God, than his owne. For such as do so, are not the ministers of God, but the bellowes of the Deuil: which kind of men we ought to flee no lesse than wolues.

Of the thynde.

TO make way to the Lorde, is (by the witness of the same Iohn Baptist), to worke repentance. And not without great cause dyd Iohn vse this figure of speech, which properly pertaineth vnto worldly kingdomes. For the wayes where kings shall passe, are wont to be prepared or made leuel against their coming, to the intent they may go without perill and stumbling. This dooth Esay expound, when he sayth: Euery valley shall bee rayfed, and euery mountaine and hill shall bee made leuel, and the crooked wayes shall bee made streight, and the rough places shall bee made smooth. These things are to be vnderstoode spiritually, concerning all impediments both inward and outward, which may hinder the coming of Christ our king vnto vs. Inward impedimentes are, lacke of the knowledge of God, lustes, leudnesse, foolish boldnesse and such like. Outward impedimentes are, all stumbling blockes which Satan casteth in our wayes, in doctrine, in the Sacraments, and in conuersation, And (too speake the matter in few words,) the mountaines (that is to say, whatsoeuer is high in the world) are to be cast downe by the preaching of the law. The vallies, (that is to saye, such as are broken in spirit) are to be rayfed up by preaching of the Gospel. Vicers (that is to saye, euil life & leud affections,) are to be stubbed up by new obedience, and with an earnest desyre to frame the lyfe according to Gods woorde. And too the intent that that may bee doone, it is requyred first, that there bee cryers in the desert. Secondly, there is neede of wholesome doctrine, which is the lamp of them that prepare the way.

¶

Thirdly,

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Thirdly, it is requisite, that when the Lord cometh, (that is to say, when the grace of God shyneth in our hartes) we yeeld our selues obedient through true repentance, and shew our selues too bee Gods people, by doying homage vnto Christ our Lord. Lastly, it behooueth vs to offer vnto him giftes and the sacrifice of our liues, that is to say, to acknowledge hym, both with minde, voyce, confession, and conuersation.

Howbeit, in as much as these things cannot be vnderstoode without applying of examples: We will briefly declare the meaning of John and of the Prophet by examples. The summe of Johns sermon was this: Doe penance, and beleue the Gospell: which is all one with that which he sayth out of Esay, Prepare the way of the Lord. How did hee that? He dyd beate downe the hilles: For when he saw many of the Phariseis and Saduces come vnto his Baptism, he said vnto them: Ye generation of Vipers, who taught you to flee from the wrath that is to come? Say not within your selues wee haue Abraham to our Father. For I saye vnto you, that God is able, euen out of these stones, to raise vp children vnto Abraham: for now is the axe layde to the roote of the tree. Every tree that yeeldeth not good fruite, shall be hewen downe, and cast into the fire. See heere, howe John maketh the mountaines lowe. First, when he calleth them the generation of Vipers, hee findeth fault with their leud harte, which was desirous of bloud, and vnhankfull. Secondly, hee taketh away the cause of their chiefe boasting. For they had a pryde in themselves by cause they were the children of Abraham. But he telleth them, that this auailleth them nothing. For God is not an acceptor of persons: Neither are those by & by the children of Abraham, which are borne of the fleshy seede of Abraham: but those are Abrahams children, which follow Abraham in faith & obedience, like as Christ beareth witnesse in the Gospell of S. John, calling them the children of the Deuill, which boasted themselves too bee the children of Abraham. Thirdly, hee addeth a threatening, vntlesse they amend. The axe (saith he) is laid to the roote of the tree. That is to say, gods vengeance is not farre of, that every euill tree may bee cut downe, and cast into the fire. In likewise must other ministers of Gods worde dig downe the mountaines, by telling men their faults, by taking away the cause of boasting, and by laying before them the punishments, which rest vpon

pon all them that amend not. Then shal they also raise vp the ballies: and how? Euen as Iohn did in shewing Christ, whē he said: Behold the Lamb of God that taketh away the sinnes of the world. When he saith, behold, he allureth them to sayth. When he addeth, the Lamb of God which taketh away the sinnes of the worlde, he expresseth the ground of reconciliation. Thirdly, he cutteth vp the beeres, when he saith: Bring ye forth frutes worthe of repentance.

A lyke example haue we in the Prophet Nathan. First, he dyd cast downe the mountayne, that is to say, the hypocrisie in Dauid: who haupng committed aduourie and murder, lyued carelesse as though hee had doone very well. And this dyd hee by propounding a parable of two men, of whome the one was poore, and the other ryche. The rich man had many Oxen and sheepe, and the poore man had nothing but onely one sheepe, which he had bought and nourished, and which had growen vp in his house among hys owne children, eating wyth hym of his bread, and drynking of hys cuppe, and sleeppng in hys bosome, and was to him as his daughter. But when a stranger came too the riche mans, the ryche man tooke this poore mans sheepe, and set it on the table for his guest, sparing hys owne. When Dauid heard this, hee was sore displeased, saying: hee is the child of death that hath done this deede. Nathan answered, Thou art the same man. Thou hast slaine Urias the Hethite with the sword, and hast taken his wyfe too bee thy wyfe. Beholde (saith the Lord) I wyll raise vp mischiefe against thee. See howe Nathan chargerh Dauid with his sinne, taketh away the matter of boasting, least hee should thinke hee ought not to be punished, bycause he was a Kyng: and hee threatened punishment vnto him. Heere is that great mountaine and hypocrisie beaten downe. But when Nathan sawe Dauid cast downe and vnder foote, in so much that he sayd with a great outcry, I haue sinned against the Lorde: he raiseth vp the ballie, saying: The Lord hath take away thy sinne, thou shalt not dye. Afterward also hee cutteth vp the Beeres, when by prophesying the death of his sonne for a punishment, he keepeth him in his duetie.

After the same sorte, Peter in the Actes of the Apostles, first by preaching the lawe, cutteth the combes of the Jewes, and maketh low their mountaines. He chargerh them with their sinnes: he telleth them it bootes them nothing at al to be of the posteritie of Abraham,

C.ii.

and

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and he layeth befoze them the threathings of punishment, unless they amend. By and by after, when he heareth how they are stricken to the hart, and cast downe with consideration of their sinne, hee raiseth them vp, by offering Christ vnto them. He byddeth them repent and be baptised in the name of Christ. And finally, he taketh heed that no Breers grow vp, by promising them the holy Ghost.

These examples are notable, and agree to the conuersion of the first man. Adam by following his new scholemaster the Deuil, waxed proud. Him doth God first cast down to the ground by rebuking him, in setting befoze his eyes the greatnesse of his sinne. Anon after, he raiseth him vp againe, by giuing him a promise of the seede that should tread downe the Serpents head.

Like wise the Lorde abaseth the proud Phariseis, and raiseth vp the troubled Mary Magdalene, whom he encourageth to godly and holy life, saying: Thy faith hath made thee whole, goe in peace.

But as for those ministers of the woorde, which after this sort doo neither beate downe the mountaines, nor rayse vp the vallies, nor cut vp the brambles: they deale not like the seruantes of God, but lyke the bondslaues of the Deuil, and of theyr owne bellye. Many make outcries in generall termes against whooredome, incest, blurie, and other vices: but there are fewe that will charge a man with hys faultes to his face, as Iohn dyd Herod, the Phariseis and hypocrites: as Christ dyd to hys hearers: as Ambrose did to Theodosius. And why doo they not so? Partly bycause they wey not earnestly whole roome they supply: and partly bycause they feare hazarde of theyr life and goods. But let them againt this blindnesse and fearefulnesse set the commaundement of their calling, & the promise wherby Christ hath assured his seruants that he wil be present with them, and that he imputeth doone vnto himself, whatsoeuer is doone vnto his ministers. Furthermoze, they must confirme themselves by the stedfastnesse and example of Iohn and of other holy ministers, and they must from time too time pray vnto God, too giue them courage, that they may bee holde too doo those things which may make too the furthurance of hys glorie, too whome bee honour woylde without ende. Amen.

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*The feast of Christes byrth.**The Gospell. Luke. ij.*

Here went out a commaundement from Augustus the Emperour that all the worlde should be taxed. And this first taxing was made when Cyrenius was Lieutenaut in Syria. And euery man went vntoo hys owne Citie too bee taxed. And Ioseph also ascended fro Galylie, out of a Cytie called Nazareth into Iewrye, vntoo the Cytie of Dauid whych is called Bethleem,

bycause hee was of the house and lynage of Dauid, too be taxed wyth Marye his spoused wyfe, whych was wyth chylde. And it fortunied whyle they were there, hir tyme was come that she should bee delyuered; and shee brought forth hir first begotten Sonne, and wrapped him in swadling cloathes and layd hym in a maunger, bycause there was no roome for them within the Inne. And there were in the same region shepherdes abyding in the fiede, and watching theyr flocke by nyght. And loe, the Angell of the Lorde stode harde by them, and the bryghtnesse of the Lorde shone rounde about them, and they were fore afrayde. But the Angell sayde vntoo them: Bee not afrayde. For beholde, I bryng you tydings of great ioy, that shall come too all people: For vntoo you is borne this day in the Cytie of Dauid, a Sauour, which is Chryst the Lorde. And take this for a sygne: yee shall finde the Chylde swadled and layde in a maunger. And streyght way there was with the Angell a multitude of heauenly Souldiours, lauding God and saying: Glory too God on high, and peace on the earth, and vntoo men, good will.

C.iii.

The

On Christmas day.
The exposition of the text:

This Storye is a confirmation of the Article of our belcefe,
Which was borne of the Virgin Marie. Which Article set-
teth forth unto vs hys newe byrth, which sanctified the olde
Adamishe and corrupt byrthe, in all them that take holde vpon
thys CHRIST by faythe: And albe it that this Article of
Chrystes byrth ought too bee thoroughly knowen, euen vnto the chil-
dren of the Christians: yet not withstanding, the Church for great
causes hath appoynted a certaine Feast thereuntoo: verely that the
Story thereof with his circumstances, may bee set forth and lear-
ned: not onely that wee myght bee delyghted with the declaration of
thys most goodly story: but rather much more, that the vse and pro-
fite of this most high Article, may bee seene in strengthening and rais-
ing vp of mens consciences. For the holy storyes are not to be read
as the stories of men, but too the intent wee should continually thinke
vpon them, and exercise our selues in them, for our teaching, instruc-
tion, and comfort, and to the intent that by reading the Scriptures,
wee may haue hope. Hereof we will make but two places, wherein
lie hyd many ocher, as shal appeare: and these they be.

- 1 The Story of Chrystes byrth, wyth his circumstances and
members.
- 2 The vse and prayse of the story.

Of the first.

In the Storye let vs consider nyne members: whereof the first
is, concerning the tyme. Chryst was borne after the buyldyng
of Rome, the 751. yeere: after the creation of the world, the 3963.
yeere, the 42. yeere of the raigne of the Emperour Augustus. From
the byrth of Chryst vnto this present day, are fulfilled, 1560. yeeres.
But why doth the Euangelist make mention so evidently of the time
of the Emperours commaundement, and of the Lieutenant Cyre-
nius: There are three causes. The first is, the foresaynges of the
Prophetes. The Prophetes of Chrystes comming, are of two sortes.
For some doo simply declare that Messias should come, without fore-
appoynting any certaine time: Of which sort are these: the seede of
the woman shal treade downe the Serpents head, Also, In thy seede
shall

shall all nations be blessed. And Esay. 7. Behold a mayde shall conceive
 &c. Also David: The Lorde said vnto my Lorde. &c. And Balaam;
 There shall rise a Starre out of Iacob. Other Prophecies foretel the
 time and yeere of Christes passion, and of his reigne. Iacob: The
 Scepter shall not be taken from Iuda, vntill Zilo come, that is to say,
 his sonne, namely the sonne of the womā. As if he had said, The seede
 of the woman that is promised, to destroy the workes of the Deuill,
 shall then come, when the Scepter shall be taken from Iuda. There-
 fore when as Luke maketh mention of Augustus, of the tribute, and
 of the forreine gouernour, he meaneth, that euen then the tyme was
 come, wherein it behoued Christ to be borne, according to the Pro-
 phetic of Iacob. Daniell also expressed in his ninth Chapter the yeere
 of Christes crucifying and resurrection, in this wise: Know then and
 vnderstand, that from the end of this talke of the leading backe of the
 people, and building againe of Hierusalem, vnto Christ the captaine,
 there shall bee seuen weekes, and thre score and two weekes. And
 after thre score and two weekes, Christ shall bee slaine. And in one
 weeke shall he stablish his couenaunt with many, and in half a weeke
 shall he make the Sacrifice to cease.

Heere doth Daniell foretell plainly, the time of Christes death.
 But thre things are to be marked here. What a weeke is: when the
 account is to be begun: and why he disposeth the thre & ten weekes
 into thre sortes.

A weeke in this place, is not to be taken for a weeke of dayes, but
 of yeeres, as in Leuit. 25. so that a weeke may containe seuen yeeres,
 and seuentie weekes, foure hundred, foure score and ten yeeres.

But from what tyme must wee begynne too account them: from
 the ende of the talke. Thys ende of the talke, dyuers men vnder-
 stande diuersly: Some referre it too the decree of Cyrus, who after
 the accomplishment of the thre score & ten yeeres of the captiuitie,
 graunted the Jewes leaue to retorne & build the Temple of Hieru-
 salem. Howbeit, for as much as the building of it was letted by
 their neyghboz the space of fortie and two yeares, vntyll Artax-
 erxes wth the long handes, graunted newe licence agayne, at which
 tyme Haggeus and Zacharias also Propheled of the buylding of the
 Temple, that it shoulde go forward: there are that begin too reckon
 from the second yeere of Longhand. If we follow the first reckening,

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there

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there shall bee thre score and tenne weekes of yeares vnto the byrth of Christ.

If we follow the latter, there shall be thre score and ten weekes of peeres, vnto the baptisim of Christ, sauing half a weeke, that is to say, thre peeres and a halfe, in which time Christ stablished his Testament, according to the saying of Daniell, If ye conferre these things with the stories, ye shall finde that Luke noted the time of Chrystes byrth according to this reckening.

The second cause, is that the Jewes may be confuted which looke still for a Meſſias, now after the common weale of Ioyles hath been utterly extinguished many hundred yeeres ago.

The thirde cause, is that wee shoulde bee assured that Christ is borne, and giuen vnto vs in very deede alreadye, whom God long agoe promysed too bee the deliuerer of mankynde out of the chappes of the serpent.

The second is of the place. He is borne in Bethlem, and in wayfaring. In Bethlem, for to fulfill the Propheſſie of Micah which Paule teacheth in his second Chapter out of the fifth of Micah: And in wayfaring, to giue vs to vnderstand, that Christes Church shall in this world continue in wayfarings, and that not without contempt and persecution. The same thing dooth Iohn declare, by hys thise repeating of one sentence. The darknesse comprehended hym not: the world knew him not: his owne receiued him not. And these things do argue that Christes kingdome is not worldly.

The thirde is of his parentes. According to his manhood, hee is borne in wedlocke truly: but of a mayden: of which thing there are right weightie causes. The first is, promise. The seede of the woman shall treade downe the Serpentes head. Also: Beholde a maide shall breede child, and bring forth a sonne. The second is, necessitie: for no man that is borne according too the course of nature, is without spot and lyme. Therefore was it of necessitie, that the Meſſias should by the holy Ghost bee conceived of the seede of a maide, without the seede of man, to the intent he might bee cleane from all spot of lyme, as it became the true Emmanuell God and man, to be.

The fourth, for that Christ is very God and very man, I must out of the first Chapter of Iohn speake of the Godhead of Christ, and declare the circumstances of time, maner, matter, place, deede, & cause.

Therefore:

Therefore if thou demande when Christ was as touching his God-head: John answereth: In the beginning was the word, that is to saye, the word was before the beginning of all things that were created. Christ then is no creature. If thou aske howe hee was: John answereth: And the worde was with God: *Ergo* he is another person than God the father. If thou enquire what he was: He answereth: And the word was God: by which saying is ment, that the substance of the Godhead is all one. If thou demandaunt what hee did: He answereth: All thinges were made by hym. If thou aske what hee doth: He answereth: He lighteneth every man that cometh into this worlde. If thou aske whither hee came: He answereth: Into this worlde he came, into hys owne hee came. If thou aske in what manner he came: Hee answereth: The word became flesh. If thou demandaunt wherefore he came: He answereth: that he myght gyue power to as many as beleue in hym, too hee made the Sonnes of G O D. If thou aske when hee came: He answereth: There was a man sente from G O D whose name was Iohn, &c. These thinges I thought good too touche bryefly, concerning the Godhead of Christ.

The fifth, is of the Cradle of Christ, which signifieth nothing else than contempt of the worlde, and utter pouertie, which pouertie it was Christes will to tast of, to the intent he might make vs riche. Let proude folkes looke intoo this Cradle, and lay downe theyr lostynes. Let poore me looke into it, and cease to despaire, as though they were despyled for theyr pouerty.

Heere is too hee noted the abuse of all thinges created by G O D, Bethleem serueth for lucre, and the Inne for guestes: and Christ the Kyng and Lord of all thinges, is thrust out intoo a stable. So also at this day, the Church is despyled, while the vngodly flow in riches, honoy and power.

The sixth is of the appearing of the Angels, who first testifie that the Lord is come: and secondly shewe by theyr very brightnes what maner of king the new borne Christ should bee: & thirdly they declare by theyr Hymne, what maner of benefites he shal bestow, & what maner of glozy is yeeled therby vnto God.

The seuench is of the preaching of the Angels vnto the shepherdes. Feare not: for beholde I bring you glad tydings of great

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ioye

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ioye that shal be among al people, bycause there is borne vntoo you this day a Sauour (which is Christ the Lord) in the Cytie of David. And this shall bee a signe vnto you: you shall finde the Chylde wrapped in swadling Clothes, and layde in a Maunger.

This Sermon is the excellentest of all Sermons that euer were made in the worlde before, whereof there are many partes.

First, the Angels forbid the shepherdes to be afrayd: wherby they shew, that Christ came too take away the curse of the law and sinne, for which the curse came vpon men.

The second is the preaching of glad tydings: I bring you tydings of great gladnesse. When hee saythe greate, hee putteth a difference betwene it, and the ioy of the worlde, which lasteth but a shorthe tyme, and is grounded vpon a weake foundation. But this ioye which the Angels bring tydings of, is called great for foure causes. First, for the matter or substance of it, which is great: namely the reconcyling of vs vntoo G D D. Secondly, for the continuance and steadfastnesse of it, for it endureth for euer, and it abydeth constant. Thirdly, for that it doth not pertaine to a few only, but vntoo all men that by fayth receyue this tydings of the gladnesse. Fourthly, for that it is spirituall, pertaining to the saluation of the whole man.

The third point is: the cause and ground of this gladnes. By cause (sayth he) this day is borne vntoo you a Sauour, which is Christe the Lorde.

The fourth: he sheweth the place. In the Citie of David (sayth he) that is to wit, Bethleem.

The fifth: a signe is added too the worde. For hee saythe: This shall be a signe vntoo you. Yee shall finde the chylde lapped vp in clothes, and layde in a Maunger. This signe doth two thinges. Firste it leadech them the right way vnto the Chylde, least in seeking hym they should mistake hym. For albeyt that all Doothers doo wrappe theyr Children in swadling cloutes, yet they lay them not in maungers. Secondly, it putteth a difference betwene the kingdom of this Chylde, and the kingdomes of this worlde. For the worldly kingdomes haue outward gloriousnes. And these are the partes of the Angels Sermon.

The eyght is of Christes byrth. First he is reuealed vntoo the Shepe-

Shepheards. Whereby twoo things are to be learned. One, that Christes kingdome is not wordly. Another, that Christes kingdome belongeth too the poore: according to this saying, The poore receyue the glad tydings of the Gospell.

The mynthe is of the song of the Angelles: whych is: Glorie vntoo God on hyghe; in earth peace, and too men good will. This song doth in a marueilous bryefnesse, comprehend the fruyt of the Lords birth, which consisteth in three things. For first, glorie is attributed vntoo God. Secondly peace is made vntoo men. And thirdly, is shewed the good will of God towards men.

First therefore when the Angelles say, Glorie vntoo God on hygh. They meaning is, that no man can peeble true gloype vntoo **G D D**, wythout the true knowledge of Christe. Clerely man was created vntoo this ende, that he should glorifie his creator. But throught the fall of our firste parentes it came to passe, that neyther hee knewe **G D D** arpyght, nor glorified him arpyght. If thou demaunde what it is to gyue glorie vntoo **G D D**: too gyue glorie vnto any body, is nothing else, but to attribute true vertue vnto him. As when some king dealeth iustly, wysely, valiantly, and mercifully, his subiectes peeble hym gloype: that is too saye, hys subiectes lyke well of his doyngs, and wyth singular good will doo blase them abrode. And in lyke wyse is glorie gyuen vntoo **G D D**, when his vertues are rightly acknowledged and felt, as his wysdome, his ryghteousnesse, hys puissance, his mercifullnes, hys truth, and suche others.

The wysdome of God is seene in this, that he repayreth again man, whom he had created to his glory: so as he might by his sonne boyn of a birgin, recouer agayne the Image of God which he had lost throught synne, and so gyue glorie to the wysdome of God.

His righteousnes is seene by thys, that he woulde not receyue into fauoure man that had synned, without amends made for the wrong that he had doone. For wher as it was of necessitie, that eyther man muste haue perished euerlastingly for his synne, or else that some one of mankinde must haue made satisfaction vntoo **G D D**, by abyding punishment for all mankynd, **G D D** gaue hys owne Sonne, who takynge manhood vpon hym, hath in the same satisfied the ryghteousnes of **G D D**: and therefore is the praple of righteously.

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nesse worthely too bee attributed too God, for the birthe of Christe our Lord.

His puissance is commended, in that hee hath through Christ, overcome the Serpēt and his seede, yea and rooted out his kingdome, so farre forth as pertayneth unto all thē that take hold by faith vpon this I E S U S that is bozne.

His mercifulnesse shyneth in this, that by his Sonne and for his Sonnes sake, he taketh agayne into fauoure Mankinde, forlozne and oppressed by the tyranny of the Dyuell, and ouerwelmed with exceeding great myseries, calamities, Death, Hell, and damnation. This mercifulnesse of G D D exceedeth all the workes of G D D, which both the good Angels & the elect men shall set out euerlastingly, yea and the very deuils shall acknowledge, though agaynst theyr willes.

His truth is made manifest in this, that hearyng in minde his promyses of olde tyme, he performeth that which he had promised long agoe. For at such tyme as our first parentes fell into sinne, he promysed them the seede of the woman, which should tread downe the head of the Serpent: and this promys he fulfilleth now, in gyuing vs his Sonne.

For these vertues therfore, glorie is to be gyuen to God, and that especially by those that feeles his benefites. This glorie is then rightly peelded vnto hym, first, as soone as we acknowledge this woonderfull benefit of God: Secondly, when we imbrace his sonne by faith: Thirdly, when we prayse God with mind, with voice, with confession, and with behaniour: And fourthly, when wee allure as many as we can to the knowledge of hym.

Afterwarde, when the Angels say, Peace on earth, there is noted the cheefe benefit of Christe, for which he came intoo the worlde, namely, that peace might bee made betweene G D D and man. This peace is the mutuall consent of God and men. Of G D D, receyuing men intoo his fauoure for his Sonnes sake: And of men, receyuing through faith the benefite offered, with rendring of thankes and continuall thankfullnesse of minde. Most swete are the frutes of this peace: that is to say, accessse vnto G D D, ioyfulnesse of spirite, a good conscience, and glad some passage out of his lyfe. The things that breake this peace, are sinnes done agaynst conscience, carelesnes, and neglecting of the worde. And therefore they are to be

to be thunned no lesse than plagues.

In the last place they adde: And too men good will. That is to wit, As soone as God is reconciled vnto men through Christ, he fauoreth and embraceth them with a true and Fatherly affection, as most deerey beloued childezen, whom hee holdeth right deere, as adopted in Christ. Of this good will speaketh David also in his 5. Psal. Bycause thou shalt blisse the righteous, O Lorde, thou defendest him with thy good will, as with a sheeld.

When as David in this place compareth Gods good will too a sheeld, he sheweth the true vse and frute thereof. For he meaneth, that Gods fauoure is to vs in steade of a buckeler, wherewith we are defended agaynst the weapons of them that assault vs. The Deuill brandissheth his fiery darts at vs: but this sheeld keepeth vs safe. And so of all others.

Of the second.

The vse of it is double. Generall, which is derpued of the whole historie: & Speciall, which is derpued of the seuerall parts. The generall vse therefore is, that we shoulde learne to receyue and embrace our true Sauour G D D and man bozne of the virgin, by setting hym agaynst all our mysuries, sinne, death, curse, G D D S wrath, and hell: assuring our selues that this Some of God & Mary is (according vnto the Prophecie of Esay) bozne too vs, & giuen to vs: yea, and that too the intent he shoulde bee righteousness and saluation to al that beleue in him. The special vse of it is manifold: First, that we shoulde learne of Christes parents, to be obedient to Magystrates. Secondly, that we shoulde learne of the shepherds, to gyue credite to the testimonies cōcerning Christ: to seeke Christ: and to retorne to the works of our vocation. Thirdly, that we shoulde learne of the Angels, first to preache Christe to them that are vnknotwne: whereby all the Godly Ministers of Gods word may comfort themselves in theyr ministerie, for that they teache the same thing that was deliuered before by so princely spirites. Moreouer, we maye learn of the Angels & shepherds togither, to confesse this Christe. Finally we may learn to glorifie God, and to sing with the Angels, Glory be to God on high, to whome be honour and prayse world without ende. Amen.

The

On S. Stephens day.

The second holy day in Christmas
called S. Stephens day.

The Gospell. Math. XXIII.



Eholde, I sende vnto you Prophetes and wyse men and Scribes, and some of them yee shall kill and crucifie: and some of them shall yee scourge in your Synagogs, and persecute them from Citie to Citie: that vpon you may come all the ryghteous blood which hath bin shed vpon the earth, from the blood of ryghteous Abell, vnto the blood of Zacharias, the sonne of Barachias, whom ye slew betweene the Temple and the aultare. Verely I say vnto you, all these things shall come vpon this generation. O Ierusalem, Ierusalem, thou that killest the Prophetes, and stonest them which are sent vnto thee, how often would I haue gathered thy children togyther, euen as the hēne gathereth hir chickēs vnder hir wings, & ye would not? Behold, your house is left vnto you desolate: For I say vnto you: Ye shall not see me hencefoorth, till that ye saye: Blisfed is he that commeth in the name of the Lord.

The exposition of the text.

BEFORE we go in hande with the exposition of the Text, because this day is dedicated to Sainct Stephen: I will declare why the feastes of saincts are wont to be halowed in the church of God: and what we ought to marke in the example of Sainct Stephen.

Daves are kept holy in the Church of God, not after the maner of the heathen, as it is wont to be among the Papistes, that we should call vpon the saincts as patrons and intercessors: which thing cannot be doone without horrible sacrilege & contempt of the Sonne of God: but there are many right weightie causes, why it is profitable that

table that the feastes of certaine Sainctes, should be retayned in our Churches: and they be cheefly fixe.

The first cause is, that the continuall history of the church may be alwayes before our eyes, which must be vnto vs both a rule to liue by, and a mean to put vs in mind of Gods prouidence. For if it be a pleasure to reade the histories of heathen men, in who appeared a visor of some vertue, undoubtedly it will be much more pleasure to read the histories of those, in whome shone bright the liuely images of true vertues, as in Paule, Peter, Mary, Stephen, Magdalen, the Theefe, and many others.

The second is, that the testimonies of the doctrine, of the ministration, of teaching, and of the Church, might be considered. For there were myracles done, there were wonderfull callings to the ministry of the church, & the doctrine was set open through the whole Church. In these testimonies it is a most beautifull sight, to behold the continuall consent of the Church, in the writings of the Prophetes and Apostles, and in the groundes or chiefe articles of the fayth, and to discern the true doctrine of the Church from the corruptions, lyes, and deceptes of all ages.

The third is, that God should be glorified, and thanks yeelded vnto hym, for opening hymselfe vnto vs, for deliuering vs his doctrine, for shewing his presence in the church, and for making vs free Denizens of that company, which is witnessed to be his true Church, and true worshippers of hym.

The fourth is, that the examples may strengthen our fayth, when we reade that theyr prayers were hearde, and that they were helped from Heauen, as it is sayde in the, xxxiii. Psalm: This poore man cried vnto the Lord, and the Lord heard hym: we conceyue assured hope, that hee will likewise helpe vs when wee call vpon hym. Let euery one of vs therfore determine and reason with hym selfe in this wyse: God receyued Magdalene, the theefe, and Paule into fauour vpon repentance, notwithstanding their exceeding great sinnes, wherewith they had offended God before. Therfore will I flee vnto the same Lord GOD, that hee may take mee into fauour also. Hee vouchsafed to pardon Peter after his horrible fall: and therfore though I bee falne, I will not dispaire: for he is alwayes stable in hymselfe, and euermore lyke hymselfe, and there is no respect of persons with hym.

The

On S. Stephens day.

The fifth is, that euery one of vs should follow the example of the Saints in our vocation. Paule was not quayed with the hugenesse of persecutions, but taught the Gospell constantly. His example let the Pymisters of Gods word follow. Iohn feared not the threats of Herod: therefore let the godly preacher learne by his example, too let lighte by the woodnesse of the world. Abraham through fayth trayned vp his house holylie in the true feare of God, and in calling vpon hym. Therefore let all Godly householders learne at his hand, and so let all other examples bee applyed.

The sixt is, that the memoziall of Saints may bee pleasant vnto vs, & theyr vertue be commended, for that they vled well the gyftes of God, for that they are Gods houses and witnessers of him, for that they are garnished with great vertues, and for that they are vnto vs liuely examples of conuerlation, faith, repentaunce, steadfastnes, patience, and other vertues.

These fixe causes are the weightiest, for which both the memoziall of the Saints (according too the exaple of the auncient Church) is reteyned, and theyr feastes halowed: which poynts beeing rightly obserued, all thinges turne to the glorie of G D D, and to the welfare of our selues.

Now must I speake a litle concerning Stephen, in whose story let vs consider these circumstances: his religion, his office in the church, the defence of his religion, his constancie in confessing it, his calling vpon Chyiste, his comforte, and the ende of his lyfe.

The religion of Stephen. Stephen was a Christian, a man full of fayth and the holy Ghoste, full of grace and manlynes. If for whereas is true faith, there is the holy Ghoste. The greater encrease that fayth takech, so much the more dooth the holy Ghost witness him selfe to be present, kindling motions in mens hartes agreeable with the lawe of God. Contrariwise, where the holy Ghoste is not felt effectually, there also it is manifest that true fayth is away. We haue heere therfore that which we may follow in Stephen, that is too weete, an effectual faith, whereunto the holy Ghost beareth witness. Those men followe not Stephens fayth, which haue it in theyr mouth, & yet therewithall wallowe in wicked lusses, and runne headlong whither soeuer theyr blinde affections leade them.

Stephens office in the Church, was to Pymister too the poore, & to keepe

to keepe the treasure of the Church to the vse of the poore saintes : in which office no doubt but he was diligent. For he had the holy Ghost his gouerner, and true faith and charitie as a rule to worke by. Let Gailters of Hospitales and Deacons then set this man before theyr faces. First let them bring fayth with them, without which no charge nor office can be executed as it ought for to be. Secondly in the execution, let them shewe themselves to be gouerned by the holy ghost, that they do not eyther deale too hardly wth the poore, or laye out the goodes at other mennes pleasure, or bee slacke in theyr ductie, or put loyne it a way themselves, or els bestowe that vpon others, which of righte belongeth vnto the poore : but let them performe all faythfullnes in theyr office, bearing in mynde, that God is a looker vpon theyr dealing: assuring the selues, that those of whom they haue the charge, are the members of Christe: and beleeuing verily, that they ouer whome they are set, are the temples of God, how much soeuer they be brought vnder foste with pouertie, diseases, and store of hyles and botches.

How Stephen defended the religion that he professed, he sheweth in the sixt and seuenth Chapters of the Actes. He doth not in daunger forsake his profession: hee cloketh it not, as many do. But he is a constant and manfull defender of his religion. The multitude of sects which at that tyme swarmed, hyndred hym not at all. He was not abashed at the authoritie of the Phariseys and great mē in Jewry. But setting hymself manfully agaynst sects, he susteyneth the bzunt of the people alone, and defendeth his religion with a long oratiō: which example let vs follow also.

His constancy in his confessiō appeareth hereby, that he is not feared from his confession, neyther by threathings, nor by excommunication, nor by stoning: but (as an invincible Souldiour) holdeth faste his Confession, even in the myddes of perylls. This also is set forth as an example to vs.

His calling vpon Christe, at suche tyme as he lay overwhelmed with stones, both sheweth his faythe, and also beareth record of the charitie of this man. For hee made intercession for them that put hym to deach, and he made not intercession for them in vain. For Paule who was the keeper of theyr garments that stoned Stephen, was afterwarde conuerted.

Comforte is founde in this inuocation. For he sawe the Sonne of
D*e*i. G*od*

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God (for whose sake he suffered these thinges) standing at the right hand of God, and making intercession for hym, through which consolation the bitterness of his punishment, was not a little asswaged. If wee therefore follow the example of this man in our crosse or persecution, wee shall assuredly feele the present help of God, comforting vs with his holy spirit.

The end of his life was most ioyfull. For in this prayer, Lord Iesu receyue my soule, hee yeelded vp his Ghoste, and fell asleepe in the Lord. And so he bothe finished his race, and kept his faith, and also (as a stout conqueror) obtained a garlande with glory. Let vs therefore at the time of our death also, set him for an example before our eyes.

Now let vs looke vpon the text of the Gospel, the summe wherof is this: Christ foretelleth the daungers of the ministers of Gods word, & threathneth punishment to their persecuters. We for instruction sake, will intreat of foure places which are these.

- 1 The foretelling of the persecutions of the Ministers of Gods word.
- 2 The aggravating of the sinnes of the persecuters.
- 3 The threathing of punishment.
- 4 The bypraying of the vnthankfulnes of them that refuse Christ, when he allureth them to repentaunce.

Of the first.

BEhold I send vnto you Prophetes and wise men, and scribes, and of them some yee shall kill and crucifie, and some of them you shall whippe in your synagoges, and yee shall persecute them from Cytie too Cytie. This speaketh Christ too the Jewes, who seemed at that time too be the verie Church of GOD, and dothe them to vnderstande with howe great outrage they shoulde in tyme too come, persecute his Ambassadors of the Prophetes and Apostles. Verily God sendeth his word, to the intent that suche as receyue his worde and beleuee it, might be saued. Now that some by meanes thereof become worse, it is not to be imputed vnto god, but to the malice of mē, which will not folloive God that draweth them by his worde. Why the vngodly shall persecute the apostles, the Lorde sheweth plainly in the tenth of Mathew, where he sayth: And ye shall be hated of all men for my names sake. Iohn xvi. And the houre commeth, that whosoever sleaeth you, shal thinke hee doth God hye seruice. And these

these things shall they doo too you, bycause they knowe not the father nor mee. Heere hee alleageth the cause, why the vngodly are so mad vpon the godly, that is to say: because they know not God: which want of knowing God, bringeth to passe, that the murderers themselves do thinke they offer holy sacrifices vnto God, when they put the faithfull to death. Yea and they that knowe not God, tūne hedlong into hipocrisie, and out of hipocrisy into murder, vntill they haue killed by the measure of their wickednes.

What then doth Christ? He commeth to the sicke. But they as folke out of their wittes, set them selues agaynst Christ, whom they couet to dispatch out of the world. He by his Synisters sheweth them theyr diseafe. They on the other side, will be known of no diseafe: and therefore they bothe dispise the Ishelition & persecute his messengers.

Of the second.

That vpon you maye come all the righteous bloude that is shed vpon the earthe, from the bloude of righteous Abel, &c. How soe the persecuters of the church do sinne, he sheweth heere. For hee sayth that they shall be gilty of all the blood of the Saintes that euer was shed, no lesse than if they with theyr owne hands had slayne all the godly men and saintes, yea and Christ himselte. For amongst all the vngodly, there is a certeine aliance of vngodlynnes, which maketh theyr punishmentes alpe greuous, and theyr giltynes a lyke equall.

Of the thirde.

Verely I say vntoo you, all these thinges shall come vpon this generation. Althoughe these thinges are peculiarly spoken of the Jewes beeing persecuters, yet generally they perterpne too all persecuters of the Church. The othe that the Lord addeth, teacheth vs two thinges. First that the vngodly shall one day in deede be caried to punishment, how long soeuer he seeme to delay theyr iudgement. And secondly, that the Godly which suffer persecution, shall one day be gloriously deliuered, and their enemies bee put to euerlasting torments. Whereby the Godly may learne, not to grudge at the vngodly persecuters, but rather too be moued with compassion for theyr assured damnation, and to make intercession for them, that the Lord will

D. 11.

turne

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turne them, that they bee not all damned, according as Stephen did,
as we haue heard before.

Of the fourth.

O Hierusalem, Hierusalem, which sleaest the Prophetes, &c.
These wordes of Christe calling vpon Hierusalem by name,
conteine first an vphayding. Secondly, they declare Christs affection
towards them. Thirdly, they doo vs to vnderstand, that they perish
thorough theyr owne default: and lastly they threaten punishment.

For when he sayth, How often wold I haue gathered thee together &
hee vphaydeth them with bathankfulness, for that they would neyther
receyue the benefite that was offered the, nor had any regarde of theyr
owne welfare, and much lesse would acknowledge the liberalitie of
theyr benefactor, or be thankfull to hym for it. Would God that a num-
ber of them that heare the Gospel at this day, were not lyke the, which
thing verily they shew by theyr frutes.

The Lord declareth his affection towards them, when he com-
pareth himself to a Hen, which loueth hir Chickens most entierly, & doth
all that she is able to do, to the intent she may keepe the from the fowles
that are enymies to them. God forbid that it should enter into any
godly hart, to thinke that Christ determined otherwyle with him self
concerning the Jewes by some secret wil, than he pretended by his tea-
res and by his speech. For it is a horrible thing to think, that there are
contrary willes in Christ, who hymselfe condemneth a double heart.
Therefore hee willed theyr saluation in deede, according to the saying
of the Prophet: I will not the death of a sinner: but that hee should
conuert and lyue.

In the third place, when the Lord sayth, And thou wouldest
not, he openly testifieth, that the Jewes perished through theyr owne
default, and that of their owne malice they strued against Christ, who
offered them saluation. He sayth not, And God would not receyue
thee into fauour, but thou wouldest not. Therefore we may
learne two thinges heereby: One is, that being made warer by the
harme of the Jewes, we gyue eare to Gods worde, & yeeld our selues
obedient to Christ, when he allureth vs, and that we stryue not a-
gaynst the holy Ghost, who stirreth by the wits of all men, that
heare the Gospell. An other is, that whosoener heare the word and
obey it not, doo perishe thorough theyr owne faulte, Whose destruc-
tion and:

tion and damnation is not to be ascribed too any destinye or secrete will of God, as thoughe there were some whome he would not haue saued.

Fourthly when he addeth, And your house shall be leste desolate vnto you: Although this threating of punishment perternye in speciall too the Jewes that were persecuters, too whom he threatneth the utter ouerthrowe of theyr religion, common weale, and pryuate state: yet in generall, it percepneth to all persecuters of the Gospell. And he threatneth the, that at least wyse some of them should amende. For al the threainings of the Prophets haue a couert cōditio, namely, vntles ye repent: like as we see in the Ninuities, & as wee heare Christ witness in these wordes: Unlesse yee repent, ye shall perish altogether. Luke. xiii.

Let vs then be warned by this threating (if wee mynde to scape the wrath of God) too repent vs in good earnest, and to cal vpon Christ our sauour with true gronings, that he may keepe vs in true faith and inuocation: Too whom with God the Father and the holy Ghost, be prayse, honour, and glozy for ever and ever. Amen.

*The third holyday in Christmas, commonly
called S. Iohn the Euangelists day.*

The Gospell: Iohn. xxi.



Iesus sayd vnto Peter: Follow thou me. Peter turned about, and sawe the Disciple whome Iesus loued followyng (which also leaned on his brest at Supper) & sayd, Lord, which is he that betrayeth thee? When Peter therfore sawe him, hee sayde vntoo Iesus: Lord, what shall he here doo? Iesus sayd vnto him: If I wyll haue him to tarrie till I come, what is that too thee? Followe thou mee. Then went this saying abroade among the brethren, that that Disciple shoulde not die. Yet Iesus said not to him, he shall not die: but if I will that he tarrie till I come, what is that to thee? The same Disciple is hee which testifieth of these things, and wrote of these things: & we

D. iii.

know

S. Iohn the Euangelists day.

know that his testimonie is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not cōteine the booke that should be written.

The exposition of the text.

THe summe of the Gospell. After that Christe had asked Peter thrice, whether hee loued hym, hee commaunded hym to followe hym: meaning thereby, that he should glorifie hym by his death. Furthermore, by correcting Peters error, the Euangelist correcteth the opinion of the other disciples: who misunderstanding the Lords woordes, were in a wrong opinion that Iohn should not die. Last of all he auoucheth, that the Gospell which Iohn wrote concerning Christ, is true. And of this gospel let vs make foure places: which are these.

- 1 The talke betweene Christe and Peter, and Christes commaundement that he should follow hym.
- 2 As euery mans vocation is commended to hym: so is curiosities condemned.
- 3 The correcting of the error of Christes disciples, risen of the mistaking of the Lords woordes.
- 4 A commendation of the Gospell written by Iohn.

Of the first.

AND when he had sayde so, he saide vntoo Peter, follow mee. Because Peter had denied Christ thrice, it was the Lords will to restore him to his former estate and Apostleship, by his thrice confessing hym. For it was meete that hee which had so often denied his Lord and maister, should by this meane (and as it were by this discipline) bee chastised and tried, and that his conuersion should bee made knowne.

There are three things which Christ doth heere with Peter. First, hee asketh him thre tymes whether he loueth him: Too whome Peter answereth thrice also, that by this three tymes confessing, he might walke away his thrice denying of him, & so be restored into his place againe. Secondly, hee comendeth vntoo him the office of Apostleship thrice, saying: I feede my sheepe, that is to say, be my Apostle to gather my sheepe vntoo me, by the doctrine of the Gospel, by my Sacraments, & by holy life. Heere it is giuen vs to vnderstand, that the duetie of the
Apostleship

Apostleship (yea and of all Ministers of Gods woord) is to feede Chyistes Sheepe. Besides this, by the metaphor of sheepe, is signified what maner a companie of men that shall bee, which is figured vnder the name of sheepe. First therefore somewhat must bee sayde heere of the manner of feeding, and secondly of the sheepe.

Christ feedeth, and the Apostles and other ministers of the woord, feede: but the manner of them all is not alike. For Christ feedeth as owner and shepheard of the sheepe: the apostles feede as his seruants. Christ inwardly by his spirite: the Apostles, by their outward ministerie. For such as in crueltie of conditions, were Bears or Lions: they make tame through the Lordes woorking inwardly by his holy spirite. And so they bring them into the sheepfold of Christ, that is to saye, Chyistes kingdome: and this they do, by putting too the keyes of Chyistes Church, gyuen them of Christ the true shepeheard. Nothing else are these keyes than the word and fayth. The Minister applyeth the worde outwardly, and the spirite of Christ inwardly ioyneth fayth too the preaching. For the preaching of GODS worde concerning the forgiveness of sinnes to be obteyned through Christ, is the onely key too open the kingdome of Heauen. Now, if he that heareth, ioyneth also therunto true fayth, and do verily agree vnto the Gospell: then commeth also the other key. With these two keyes is the kingdome of heauen opened, and forgiveness of sinnes obteyned. That is to say, the Ambassage of Christ sheweth, wherein that which is spoken figuratiuely vnder the name of keyes, is expressed in cleere and plaine meaning wordes. When he sayth: Go and preache the Gospell too all creatures: Beholde, heere haue you the first key. And when hee addeth, hee that beleueth, shall bee saved, he sheweth the other key. The word and fayth therefore are the two keyes wherewith the kingdome of heauen is opened. The worde is applyed outwardly by the Minister, which being receiued by the vertue of the spirite, engendreth fayth, wherethrough men enter into the sheepfold of Christ.

And when the shepherds haue let in the sheepe into Chyistes sheepfold, they must feede them with the worde, & with his Sacraments. When any stray from the sheepfold, they must fetch them backe againe with their sheepehookes: that is to say, with rebuking them. If any bee weake and sickely, they must refresh them with cheerefull comfote. And they must alwayes keepe watch about their flock, least

D. iiii,

wolues

S. Iohn the Euangelists day.

Wolues come and breake by the fold, and scatter the sheepe. All these things the Lorde committed to Peter, and the other Apostles, or rather too all the Ministers of the Gospell, when hee sayd to Peter: feede my sheepe.

But why calleth he them sheepe whome the Apostles bring vnto Christ: I finde specially three causes. Whereof the first is, for that it becometh them to be meeke which professe Christ, or will be named Christians. For it becometh not them that will be registred into Christs houtholde, to be cruell lyke Lions, rauening lyke Wolues, wylie like foxes, lecherous like Goates, filthy lyke swine, or to shew them selues in affections lyke to other wilde beastes.

The second cause is, for that lyke as sheepe do know the voyce of theyr owne shepheard, & flee from a strainger: so the Godly acknowledge Christe only for their teacher, & wil heare those onely that utter his word, and not any other, how greatly renowned so euer they bee: no, though they were Angels from Heauen.

The thirde cause is, for that lyke as sheepe followe theyr owne shepheard whither soeuer he goeth: so must the Godly follow Christ in lyfe, in persecution, & in glorie: beholding his lyfe as a rule to leade theyr life by, bearing his Crosse through paciēce, as oft as neede shal require, and afterwarde becomming partakers of his glory, whose companions they had bin in persecution: according as Paule sayth: If we suffer with him, we shal also be glorified with him. Hereby therefore may the Godly Ministers of the worde learne too feede Christs flock. And let the sheepe be meeke, let them heere the voyce of theyr shepheard only: and let them followe him in lyfe, in crosse, and in glory.

The thirde thing that Christe doth here, is that he doth Peter to vnderstand with what kinde of death hee should glorifie God, when hee saith: When thou wert yong, thou diddeste girde thy selfe, and wentest whyther thou wouldest: but when thou art olde, thou shalt stretch out thy hande, and another shall gyrd thee, and leade thee whyther thou wouldest not. It is ment by these wordes, that Peter for confessing Christ, should one day be crucified: which thing Irenaeus and diuers of the auncient wyters testifie to haue bin done at Rome, in the reigne of Nero.

Hereunto Christ addeth his commaundement vnto Peter, and bidz hym follow him, and not deny hym any more, as he had heretofore done.

fore done: but to shew hymselfe stoutly an invincible Souldier of Christ, euen unto death. And let every one of vs thinke the same too hee spoken to hymselfe.

¶ Of the second.

Peter turning about, sawe the disciple whome Iesus loued, following, who also leaned vpon his brest at the Supper: and when hee sawe him, Peter sayde vnto Iesus: Lorde, and what shal hee do? to whome *I E S V S* answered: If I will haue hym tarie till I come, what is that to thee? followe thou mee. Peter hearing of the Lorde that hee should one day suffer sharpe punishment for Christs sake, considereth not so much what was to be doone in his own parte, as hee is carefull what shall become of others. He is ready to beare the crosse for Christs sake: but by the way through weaknesse of the flesh, there commeth vpon hym a certain curiosities which maketh him inquisitiue of those things that belong not vnto hymselfe. For so great is the frailtie of man, that alwaies in our own aduersities, we haue an eye to the happinesse of others: wherby we make our crosse more bitter and harder to our selues. We would with a good will that none should be happier than our selues. For according to the commoyn proverb. It doth a man good to haue company in shipwrack. But when as the Lord rebuketh this curiosnesse in Peter, we ought to know, that this reproofe perteyneth to vs also.

And too the intent too correct this fault in the Apostle, he saythe, What is that to thee? followe thou mee. As if he had sayd, Looke not thou vpon the happinesse of other men, but rather see to this, that thou doo thine owne duetie, and that thou beare whatsoever the Lorde shall lay vpon thee to beare. So is it the Lordes wyll that wee should take heede to our owne vocation, in the feare of God. He wyll not that we should thinke our selues the more unhappie, though other seeme to be in better case. For euery vocation hath his crosse annexed therunto, which is to be borne with a quiet mynde. All sayth Paul (that will lyue godlyly in Christ, shal suffer persecutio). No man therfore (so he be godly) shall be exempted from the crosse. Therefore casting away heathenlike curiositie, let euery man abyde in the vocation that he is called vnto. Let him be quiet, and meddle with his owne matters, according to Pauls counsell. Wee willeth vs to bee quiet, that we bee not busied in other mens matters as wicked men be: and as many be

now

The Sunday in Christmas weeke.

nowe adayes. He wyll haue vs to meddle with our owne matters, that is to say, he will haue euery one of vs to looke to the thinges that pertaine to his owne calling. And to the intent that may be done, there are fīue thinges to be regarded in euery vocation. First the calling or vocation must be lawfull. Secondly, sayth and charitie must be the rulers to direct our doyngs by in our vocation. Thirdly, if any thing chaunce amisse in our vocation, a man must comfort himselfe in that hys conscience assureth him that his vocation is lawfull.

Fourthly, a man must employ his vocation to the glozy of God, and the profite of Christes Church. Lastly, forasmuch as noching hath luckie successe in a mans vocation, without Gods blessing: he must pray to God to put to his helping hand. If any man do this in the true feare of God, verely he shall finde, that his vocation shall not be vnprofitable vnto the Church of God.

Of the third.

There went a saying among the brethren, that that Disciple should not die. See how easily we slip into errour: Christ sayth, If I wyll haue him tary, what is that to thee: and his disciples tooke it as though he sayde, I wyll that hee shall tarye and not dye, tyll I come. Here therefore wee are admonished to take good heede in the reading of holy Scripture; that we builde not thereuppon any other thinges than are spoken. Then let vs embrace those thinges that are cleere and euident: Such thinges as are spoken with condicion or darkly, let vs conferre with playner places; and let vs call vpon God to gyue vs the key of true knowledg, that wee may vnderstand without errour, such thinges as pertaine to our saluation: From vnprofitable questions, (such as make nothing to edification,) let vs absteyne: knowing that God liketh well this simplicitie, according to this saying: Seeke not for thinges that are aboue thy reache.

Of the fourth.

The Euangelist himselfe closeth vp his Gospell, saying: This is the same disciple which beareth witness of these thinges, and wrote them. And wee know that his witness is true. This is as it were a sealing vp of the Gospell that Iohn wrote. When he sayth, we know, he meaneth that the Gospell is certaine, true, and infallible. This Gospell he calleth a witness, because it beareth witness of Christ and his benefices. To what end Iohn wrote his Gospell, he himselfe declareth

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declareth in the ende of the .xx. Chapter, where hee sayth: And these things are written; that yee may beleene that Iesus is Christ the sonne of God, & that by beleeuing, ye may haue life through his name. There are therfore two endes of the Gospel: namely, the knowledge of Iesus Christ: and saluation through trust in him, to whom be glory for euermore. Amen.

The Sunday within Christmas weeke.

The Gospell. Luke. ij.



And his Father and Mother marueyled at those things that were spokē of him. And Simeon blessed them, and said vnto Mary his Mother: Behold he is set for many to saluon, & to raise vp many in Israell, and for a signe that is spoken against. Moreover the sword shal passe through thy soule, that the thoughtes may be discovered out of many hartes. And there was Anne a Prophetesse the daughter of Phanuel of the tribe of Aser, Shee was growē very old, and had lyued with a husband seuen yeares from hir virginitie. And this widowe being almost foure score yeeres of age, departed not out of the Temple, but serued in fasting and prayer day and night, And she coming in the same houre, in lykewyse confessed vnto the Lord, and spake of him vnto al that looked for redemption at Hierusalem. And after that they had made an end of all things according to the law of the Lord, they returned into Galile into their owne Citie Nazareth, And the Chylde grewe vp, and waxed strong in spirit, and he was filled with wisdom, and the grace of God was vpon him.

The exposition of the text.

This Gospell is a parte of the things that were doone in the temple vpon the daye of the purifying of the blessed Virgin, after that the parentes of Iesus, according too the lawe of Moyses, had offered vp and sette the chylde before the Lord,

The Sunday in Christmas weeke.

Lord. The summe of this part is, that Simeon and Anne giue witness vnto Christ, & acknowledge him to be their king & Messias that was promised, against whom the wicked world shall set it selfe to his owne destruction: but the godly shall embrace him to themselves to their resurrection & saluatiō. Let vs make hereof three places, which are these.

- 1 The maruelling of Christes parentes.
- 2 The witnesse of Simeon and Anne concerning Christ.
- 2 The proote of Christes manhood.

Of the first.

The maruelling of Christes parentes, sheweth that reason percey- ueth nothing of heavenly matters. We must therfore beleue the voyce of God, & maruel at it rather than denie it, or renounce it. They wonder that God (now according to his eternal and secret purpose,) hath sent the Messias, whom so many Prophets, Patriarkes & kings looked for. They wonder at the testimonie of the Angell. They wonder at old Simeons saying, wherby they are also confirmed the more substantially in the sayth.

This wonderment is a certain holy thinking of themselves, wher- through they reuerently consider & embrace the prophesie of the holy Ghost, wherby they profite more & more in the knowledge of Christ. This also is to be set before our eyes for an example. For we wyl by & by shake of those things that reason comprehendeth not. But we must with holy wonderment embrace the heavenly Oracles: & to the intent our Faith may take new encrease, we must gather together all the helpes that may be out of the prophesies, out of miracles, out of ex- amples, and finally out of al things, to our greater admiration. For he is like to profite best in Christes schoole, which with the encrease of his faith, wondereth dayly more and more.

Furthermore, Ioseph is heere called the father of Christ, bycause Marie was married vnto him, & bycause Ioseph by Gods comman- dement, had the charge of the childe & his mother, and bycause he was commonly thought to be the father of Christ. Paule sayth to the He- bryes, that Christ is fatherlesse & motherlesse. Fatherlesse, in respect of his fleshly byrth: and motherlesse, in respect of that wonderful and eternall byrth of his, wherby he is borne the sonne of God, begotten of the father without mother from everlasting: Of which byrth the be- ginning of S. Iohns Gospel preacheth, as we haue heard of late.

Of

Of the second.

IN the testimonie of Simeon foure things are to be considered. First he blisseth them. By which doyng Simeon declareth his affection towards Christ & his kingdome: namely, that he wisheth wel to the new kingdome of this new king: & this byd Simeon according to the custome of the holy Patriarks, which being old were wont to wyshe well to the yonger. For, to blisse, is in the Hebrew manner of speeche, nothing else but to wishe one happie successe, and to desyre good things for him. Whereby every one of us may learne, first to confesse Christ, & then to wishe wel to his kingdome: which thing pertaineth to the second commaundement, and to the second petition.

One thing that is to be considered in Simeons testimonie, is his prophesie: which comprehendeth two things. First that Christ shall be unto many an occasion of falling, that many dashing against him, may stumble and ~~in~~ perishe: not through his fault, but through their owne, for that they will not embrace this Christ. But some man will demaunde, howe Christ is put to be a fall to the unbeleeuers, which are already cast away. The vngodly perish twyce. First, they are lost through their owne unbeleefe: and secondly, for that they wilfully deprive themselves of the saluation that is offered them. For they deale in likewyse, as if a man being once already condemned to death for theft, should afterward spit at the kings sonne that sueth for his pardon, and despise the deliuerance offered by hym. Such a one may worthily be called twice cast away: partly for his owne theft, but more bycause hee holdeth skorne of his deliuerer, to his greater punishment. Therefore although that all the vngodly which haue not heard of Christes name, are assured of perdition for their unbeleefe: yet notwithstanding, those that wittingly and willingly refuse Christ, shall feelee the second fall, and receiue greivous punishment. For the seruant that knowes his masters will, and doeth it not, shall be beate wyth many stripes. Therefore the Turkes and heathen men shall be more gently dealt withall in the last day, than they: wile they repent. An other thing is, that the same Christ shall be the rising againe of many in Israell: that is to say, they shall receiue deliuerance from sinne, they shall be rewarded of ryghteousnesse, their resurrection from death, and they shall inherit all good things.

The third thing that is to be considered in Simeons testimonie, is the turning of his talke vnto the virgin Christes mother, to whom

he

The Sunday in Christmas weeke.

he prophesie the crosse and persecution, saying: And through thy soule shall the sword passe. Although these wordes pertaine properly to Mary: yet they are to be referred to the whole Church, wherof Mary bare a figure. Mary needed this admonition in two respectes. First, that being warned by this Oracle of the holy Ghost, she should settle hir selfe to beare the sorrowfull aduentures that were to come, when she should see hir sonne euill entreated of his owne countrie folke, and at the length hanged vpon the crosse. And secondly that being so fenced against the assaults that were to come, shee should neuer thelesse reioyce through assured confidence, for that in the ende hir sonne should become conqueror of hys enimies. Therefore being stablished with this confidence, she stood by his crosse, looking for hys triumph with a stout courage. Also these wordes pertaine to the whole Church. For by this prophesie is shewed, that the Church it selfe in this world shall be vnder the crosse, which after the example of the virgin, must raise by it selfe with hope of the glory to come.

The fourth thing that is to be considered in this testimonie of Simeons, is that Simeon sayeth that the thoughtes shall be disclosed out of the hartes of many. By which speech he signifieth, there shall be many that shall shewe themselves openly to be Christes enimies, and many agayne that shall confesse Christ, yea and that euen with bitter perill and shedding of theyr blood. The one serueth to comfort vs against the offence or stumbling blocke of the crosse, the other to nourish our trust or faith.

In the testimonie of Anne, two things are to be considered. First, the description of the person of Anne, whom he commendeth for the spirit of prophesie, that is to say, for hir knowledge of spirituall things, or of the kingdome of Christ: for hir parences: for hir age: for hir chastitie: and for hir earnestnesse in praying.

These things tende too the ende to purchase greater credite to that most holy Patrone, to the intent we should more beleue one holy Patrone, than al the packe of the Phariseis and Priestes, which acknowledge not this Christ.

Let vs therefore rather folow the example of a few godly, than an innumerable multitude of the vngodly which persecute the Gospell. Also we may heere behold the Image of Christes Church, which is a small flocke, and sheweth no countenance of glistering to the worlde, but the Cresset of Gods heauenly wood.

The

The other is Ames confession, which containeth three things. One is, that with Simeon he confessed Christ, and ioyntly together wyth him did set forth Christ wyth some kynde of melody: whereby the godly may learne to encourage one another, to set forth and to utter the prayse of God.

Another is, that he teacheth the people. For when as the Scribes and Phariseis ceased, a holy woman cometh forth and speaketh of him unto all that looked for redemption in Jerusalem.

The thirde is, that he openly acknowledgeth Christ to be the Saviour and redeemer. For he understoode that this babe was the promised seed, that should treade downe the Serpents head, and so deliver man that was lost, out of the Devils tyranny.

Of the chyld.

AND the Chylde did growe, and was strengthned in spirit, and was filled wyth wisdom, & the grace of God was with him. This is as much to say, according as the Chylde Iesus grewe in age, so the diuine nature vttered it selfe in him, and he profited from day to day more and more in wisdom, and together with his age encreased also the giftes of mynde in hym. Howbeit, in as much as the Godhead can by no meanes be increased, it is manifest that these thinges pertaine to his manhood. For as he grew by little and little in hys body: so (in respect of his soule,) the giftes of the mynde encreased dayly more and more. Neither is this a straunge thing in Christ, who for our sakes tooke vpon him the shape of a seruant, wherein he was also abased. For like as he was abased for our sake: so also grew he agayne by little & little, vntill that by his resurrection he entred agayne into his glory. Neither was this done without a lesson & warning vnto vs. For we are taught that the cause why he grew, was for that we should out of his fulnesse receiue grace for grace. We also are admonished by the example of the sonne of God, to endeouour our selues continually to encrease, that we may dayly more & more abound in the true knowledge of God, & al vnderstanding: & that we should with an byright iudgement & affection, trie what things are godly, holy, and honest, & daily bring forth the true fruits of faith: & that in such wise, that the day followyng may surmount the day that went before. For he that goeth not still forward in the knowlege of God, & vnderstanding of godlines: goeth backward, for by little and little, faith is quenched in him, & Christ is buried

The Sunday in Christmas weeke.

ried agayne in hys heart, whereby it commeth too passe, that he falleth agayne into sinne against his conscience. Whereof wee haue example in Dauid. For he had profited in Ghostly wisdom, aboue all the men of his time, and the grace of God was with hym. But what came to passe: By sitting still in his princely throne, he became somewhat faint. That glowing zeale of Gods glorye which was in him, when he fought against Goliath and ouercame hym, & which was in him when he was in perill through the dayly persecution of Saul, was by little and little alayed. And what ensued thereupon? There came in his sight a fayre and beautifull woman, and his lustes were stirred by without any let. For the heate of the spirit was then become starke colde. Will gyue place to affection: and by and by he falleth into sinne against conscience, by committing aduourtie: whereunto within a whyle after, he addeth the murder of one of his best subiects: which wickednesses he afterward covered with hypocrisie, by the space of a whole yeere: although in the meane while, he pretended godlynesse, which notwithstanding was banished from him, as long as Gods spirit was not with him.

There are many other such examples which admonish vs to follow herein the example of the childe Iesus, that wee fall not from the state of grace. Therefore lyke as he grew in wysedome, and the grace of God was vpon him: so let vs also growe in holysome wysedome, and let vs pray to Iesus the fountaine of wysedome, that he wil gyue vnto vs abundantly of his fulnesse. Which thing if wee doo, it wil come to passe, that the grace of God which we obtayne by Christ, and for Christes sake, shall abyde vpon vs. For as the onely grace of God is the cause of our dayly proceeding and furtherance in spirituall giftes: so grace is reteyned and abydeeth, when wee are not drowne, but woorke lustely, so as wee may not seeme too haue receyued grace in vayne. To this purpose maketh that saying of the Apostle. We are made partakers of Christ: if ye hold stedfast vnto the end, the sayth that is begun in you.

To this purpose also maketh this sentence of Paule. Quench not the spirit. Gods giftes therfore must be cheered by with continuall exercise, that we may profite dayly more and more, to the glory of God the father, the sonne, and the holy Ghost. To which onely God, bee honoz and glory for euer more. Amen.

The

The day of the Circumcision of the
 Lorde, commonly called Newyeres day.

¶ The Gospell. Luke .ij.



And after that eyghte dayes were finished, that the childe shoulde bee circumcised, his name was called Iesus, accordyng as hee was named by the Angell, before he was conceyued in his mothers wombe.

The exposition of the texte.

This feast of the Circumcision of the Lorde, is solemnized in the Churche for thre causes. Of which the first is, that the storie maye bee knowne. The second is, that the benefite of God toward mankinde (which the storie setteth out) may bee understood. The third is, that we maye vse the benefite of God aright, both to the glory of God, and also to our owne saluation, and the edifying of others.

The story is, that our Lord Chryst the eyghte daye after his carnall birth, was circumcised accordyng too the Lawe of Moyses, that the name was giuen him, which was foretold by the Angell, and he was called Iesus.

The benefyte which the storie setteth out, is, that that was doone for our sake, accordyng as Paule teacheth: Wee was made subiect too the Law, to the intent hee myghte redeeme them that were under the Law.

Lastly, the vse consisteth in these things: that knowing the benefite, wee may bee thankfull too God, confirming our fayth by this deede, and (after the example of God the father and his sonne Iesus Christ) endeavour to deserue well towards al men. And too the intent these things may serue the more effectually to enforme vs of this benefite, I will handle twoo places, which are:

- 1 Of the circumcision.
- 2 Of the most sweete name Iesus.

Of the first.

The intent wee may the more distinctly vnderstande this doctrine of the circumcision: these are the things that seeme meete:

¶ i.

On Newycares day.

to be expounded in order, How God is wont to instruct man of his will: what maner a thing that Circumcisiō of the flesh was, & what things are to be marked in it: wherupon shalbe grounded the order of the sacramentes, both of the old Testament and of the new: Why Christ was circumcised: and which is the spirituall Circumcisiō, without which, saluation neuer falleth to any man.

God, both before mans fall, & after his fall, before the law & under the law, and after Christ is sent unto vs, is alwaies wont to certifie man of hys will, by twoo things. The one is by a perceiuing minde, the other by perceiuing sense: that that thing which is offered to the minde to vnderstand, may after a sort be perceiued by the outward senses. For so liked it God (who is most mercifull,) to prouide for mans weaknesse.

Unto the mind he offereth his word, wherby he discloseth his will unto man. Unto the senses he offereth visible signes, which teach the same things vnto the minde, that the words sound and offer to the mind. When God had created man, he put him in Paradise, & gaue him his worde as a wicnesse of his will. Unto the word he added a double outward signe: namely the tree of life, and the tree of knowledge of good & ill. After mans fall, he gaue him a promise of the seede, wherunto he added outward signes, which were sacrifices. When the flood was ouerpast, he made a promise by word of mouth, and made the Rainbow a signe of the same. Unto Abraham is made a promise of the seede, & vnto the same promise he added the signe of circumcisiō, in perpetual remembrance of the thing. He promised deliuerance from the bondage of Egypt, which he performed also: but he sealed this promise wth the paschal Lamb. He betooke a promise to Moses: but he did as it were signe it & seale it wth the blood of a red Cow. At length God giueth his own son, & by him promiseth euerlasting life to them that beleeue: which promise he confirmeth wth the two most royal sacraments of Baptism, & of the Lords supper. To be short, the Lord is wont alwaies to adde some outward testimonie or other to his word, to the intent that both wth minde, & wth sense we may as it were feeble what his will is towards vs. For whatsoever is perceiued by mā, that is done either wth mind, or wth sense, or wth both together. Now God (to the intent we may be assured of our saluation) setteth his word before the minde, an outward signe before the sense, & leaueth nothing vnto one which he thinketh may turne to our saluation. And after this sort is God wont

to instruct

to instruct man of his will.

This foundation being layd, it is easie to be understoode what manner a signe that carnal and visible circumcisiō is: so that we set before vs the word wherunto this signe is added. For the signe is nothyng els than a certaine effectuall assurance and lawfull sealing by of the promise.

What then is the word whereunto Circumcision is added? The Lord in the .19. of Genesis promisseth that he wyl be the God of Abraham, and of his seede, he requireth of Abraham, that hee should beleue this promise. He commaundeth him to walke before him, & to be perfect: that is to say, to prefer the obedience of him before all things, and to keepe faith and a good conscience. Unto this promise and couenant betwixt them, God himself added outward Circumcision, to the intent that there should be in Abrahams flesh, a witnesse of the couenant between God and Abraham. For the Lord saith: This is the couenant that thou shalt obserue betweene me and thee, and thy seede after thee. Euery male childe among you shall be circumcised, and yee shall cut of the foreskinne of your priuities, that it may bee a signe betwixt me and you. &c.

We see heere how the promise goeth before, & the cōmaundement of the signe followeth after: how the signe is prescribed, & the beleefe of the promise exacted, according to the forme of the couenāt. Therby it is gathered, that there are foure things in Circumcision. That is to wit, the promise, the commaundement of God, the visible signe, and the beleefe of the promise, which the promise requireth of necessity. And these foure things are too bee looked vntoo in Circumcision, which must be included in the definition therof in this wise. The Circumcisiō of the flesh cōmaunded by god, is a cutting off of the foreskin of a mā's priuities, wherby God cōfirmeth his couenāt made w man, & man on the other side being warranted by this record of Gods fauour, raiseth by himselfe with liuely faith. Therfore doth Paul in the .iii. to the Romans call Circumcision, the seale of the righteousnesse that is by faith. For it is (as it were) an outward sealyng by of the promise of Gods free fauour. For the same cause Stephē in the actes of the Apostles termeth Circumcision by the name of a Testament. Then forasmuch as the promise goeth of necessity before, and faith followeth after, which hath an eye too the promise: the couenant runneth indifferently on both sides. Circumcision is on the party

C. ii. of God

On Mewyeares day.

of God that promisseth, and on the partie of man that receiveth the promised grace by fayth: which fayth of the promise is confirmed by an outward signe. And this is the true meaning of Circumcision. Now are two other things of necessitie too be added. The one is, why the Lords will was to haue that signe in the member of generation. The other is, why the same continueth not now also, seeing the promise is euerlasting.

The cutting of the foreskinne of that member which is the instrumente of generation, signifyeth hyt, that our whole nature, (as it issueth from Adam,) is altogether corrupted. Secondly, it signifyeth, that the same is to be shedded and cutte of. For flesh and bloud cannot enter into the the kingdome of heauen. Thirdly, it signifyeth, that the promised seede should come, which should bring a new birth, wherein men should bee borne the Chyl dren of God. And so if yee looke vppon the generall reason of Circumcision: it is a testimoyn and sealing vp of grace. If yee looke vppon the meanyng: it is a marke whereby we are put in mynde of our nature, which is corrupted and too be clesed. If yee looke vppon the outward societie or fellowship of men: it is a badge or cognizance, whereby the Church is discerned from heathenish assemblies.

But why continueth not Circumcision still now also, sith the promise is not yet ceased? Because that by Circumcision was signified, that one thing was to be performed which is now performed, namely the seede of the woman, which is Christ our Lord borne of the moste pure bloud of the Virgin. Wherefore albeit that the thing it selfe which was promised, doo continue: yet Circumcision the signe thereof is changed intoo Baptisme: that like as Circumcision was a figure of Christ too come: so Baptisme is a witnes that he is come. He therefore that will still be circumcised, looketh for Christ too come, and beleeueth not that he is come already.

By these things which I haue now spokē of circumcisiō, it is easie to iudge what is the meaning of the Sacraments, as wel of the newe Testament as of the old. For like as in circumcision there meet foure things, viz, promise, commaundement of the signe, the vse of the signe, and the beleeve of the promise: So in the meanyng of every Sacrament, the same thyngs must of necessitie meete: namely, that a godly Sacrament bee a visible signe commaunded and ordayned by God,

by God, whereby like as God beareth record of his promise unto men: so man accepting the signe, doth on the other side professe his faith towards God, and confirmeth the same with the vse of the signe, and by thinking vpon it. Howbeit in euery signe, the singular likelines of the signes vnto the thing signified by them, is to bee considered. For example: the likelenesse of water in Baptism vnto the thing signified therby, is this: Like as water washeth a man outwardly from outward filth: so the blood of Christ washeth our consciences inwardly from deadly works. And so of all other Sacramentes.

But why was Christ circumcised, seeing he is exempted from the number of sinners? This doth Paule expound to the Galathians, where he sayth: When the fulnes of time was come, God sent his sonne borne of a woman made subiect to the Law, that he might redeeme those that were vnder the Law. Wherefore as he was borne for vs, so also was he circumcised for vs. Neither was it his wil to abolish circumcision, before he had made his perfect sacrifice vpon the altare of the Crosse: by which doing, he bare witness, that Circumcision was a sacrament ordeyned by God.

Now are a few to be added concerning spirituall Circumcision, which in the scripture is called the Circumcision of the hart, made in spirit, and not by hand, which is signified by the outward Circumcision, as a thing inuisible, by a thing visible. Of this the Lord giueth commaundement in the tenth of Deuteronomy: Cut of the foreskin of your harts, and harden not your necks any more. But in the third to the Philippians Paule most plainly of all defineth this spirituall Circumcision, where he sayth: We are the Circumcision which worship God in spirit, and boast of Christ, & put not our trust in flesh. In these words of Paule, two things are to be considered. The cause and the effect, of the actiue Circumcision, & the passiue Circumcision. The cause is Christ himselfe: and consequently the actiue Circumcision, is that whereby the sonne of God cutteth of, whatsoever sinne and cursednes is in vs: which Circumcision is felte in all the godly sorte of all ages. The effect of passiue Circumcision, is that whereby the regenerate sort doo dayly more and more cutte of the reliques of sinne, and giue themselves to newnesse of life, shedding of all byces as much as may bee. But Paule in most goodly order distributeth the effectes, and maketh three sortes of them. One is, that wee worship God in spirit: another is, that we boast in Christ: The third is

C. iii.

that

On Nweycares day.

that wee cast away the trust in flesh, by denying our selues. The effect that is set last in place, is the first in order of consequence, next which followeth the second, and lastly, that which was set in the first place.

Therefore wee must circuncise all our members as well inward as outward. Inward, as the minde, the hart, the will. The minde is to be circuncised by casting away of error, and by getting the true knowledge of God. From the hart must all sinful thoughtes be cut off. The will must be circuncised, by conuerting vnto God. The outward, such as are the eares, the eyes, the lips, the nose, &c. So as now they may no more yeeld obedience vnto corrupted nature, but obey the spirit of regeneration.

¶ Of the second.

Childre were wont to haue their names giuen them in their Circumcision, as they haue them now giuen them in their baptism. The, to the intent they might be witnesses of their Circumcision: and now, to the intent they may be signes of the baptism bestowed vpon them. And therefore as often as we heare our selues named, wee must cal to minde the covenant that we haue made with God in our Baptisme. And so after the manner of other children, Christes name was giuen him in his Baptisme, and he was called Iesus.

Names were wont too be giuen to children, either at the pleasure of men: and that was sometimes by meanes of kindred and aliance, sometime for the vertue of noble men, sometime vpon chaunce, sometime vpon affection, or at the commaundement of God: and that not without some representation of a thing either past or to come. For God who cannot be deceiued, doth not giue names to things without cause why.

Why then was the Sonne of the virgin named Iesus? For the office sake which he should haue in the worlde. For thus saith the Angel by the commaundement of God in the first of Mathew. Thou shalt call his name Iesus, because hee shall deliuer his people from theyr sinnes. For Iesus is as much to say, as, Saviour. The Angel added the kind of saluation, namely from sinne: and so consequently from death, damnation, Gods wrath and hell. Whereupon it must needes follow, that he pacifieth the Father, restoreth the Image of God, and rewardeth the beleeuers with eternal life. For all these things are ioyned with forgiveness of sinne. Howbeit to the intent we may more certainly

certainly keepe in mind the vse of this name Iesus, I will reduce it into foure respectes.

The first is, that it putteth vs in minde, that we are forlozne if it were not for this Iesus, that is to say, this Sauour. And therefore it putteth vs in mind of our sinne, and of repentance.

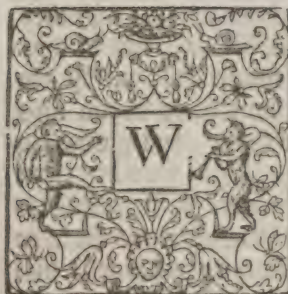
The second is, that it pointeth vs to the fountaine of saluation. For he that wil be saued, must needes draw out of this wel. And so we are admonished therby to beleue vpon this Sauour.

The third is, that it is our comfort against dispaire, against the greatnes of sinne, against repining, against particularitie, & against the power & strength of the diuel. And hereupon groweth the ground of establishment of faith.

The fourth is, that it putteth vs in mind of obedience and thankfulness, that through our own default we fall not from the saluation purchased for vs by Christ: too whom bee glory for euer and euer. Amen.

The Gospell on the day of Epiphanie,
commonly called Twelfth day.

The Gospell. Math. ij.



Then Iesus was borne in Bethleem a Citie of Iewrye, in the tyme of Herode the King: Behold there came Wisemen from the East to Hierusalem, saying: where is he that is borne King of the Iewes? For we haue seene his Star in the East, & are come to worship him. Whē Herod the king had heard thesethings, he was troubled and all the Citie of Hierusalē with him. And when he had gathered all the chiefe Priests & Scribes of the people together, he demaunded of thē where Christ should be borne. And they said vnto him: at Bethleem in Iewry. For thus it is written by the Prophet: And thou Bethleē in the lāde of Iewry, art not the least among the Princes of Iuda: for out of thee shal come to me the captain that shal gouerne my people Israel. Thē Herode (whē he had

E. iiii.

priuily

On Twelfth day.

priuely called the wise men) enquired of them diligently what tyme the Starre appeared: and he bad them go to Bethleem, and sayd: Go your way thither, and search diligently for the childe. And when yee haue founde him, bring me woorde againe; that I may come and worship him also. When they had heard the king, they departed: and loe, the Starre which they sawe in the East, went before them till it came and stode ouer the place wherein the childe was. When they saw the starre, they were exceeding glad, and went into the house, and found the Childe with Mary his moother, and fel downe flat, and woorshipped him, and opened their treasures, and offered vnto him giftes: Gold, Frankencense, and Mirre. And after they were warned of God in sleepe (that they should not goe againe to Herode) they returned intoo their owne countrey another way.

The exposition of the text.

This Feast is called in the Church, the Epiphanie of the Lorde, that is to saye, the appearing of the Lorde. For after that the Feastes of the conuynge and byrth of the Lorde were celebrated by the Church, it seemed good vnto the holye Fathers, too put too thys Feast also, that they myght instruct the Church of the sundry sortes of the Lordes appearing in the flesh. And they alleage foure reasons why they call this Feast Epiphanie. Whereof the first is, that as thys daye Chryst appeared to the Wisemen that sought hym by the leading of a Starre. The second is, for that as vppon thys daye, nyne and twente yeares after hys byrth, hys gloze appeared in Baptysme by the witnesse of the father, speaking from heauen in this wise: This is my beloued sonne, and by the visibie appearing of the holy Ghost vppon him. The thirde is, for that the same day twelue moneth after his baptysme, his gloze appeared at the marriage, by turning water into wine. The fourth is, for that in the xxxi yeare of his age, his gloze appeared againe, in feeding fye thousande men with seuē loues of bread. All these appearings make to this end, both to proue Chryst to bee the true Messias and sauour of them that beleue in hym: and to stablishe assured fayth in vs, that wee should certainly assure our selues too obtayne saluation through him. And thus much concerning the cause of the Feast. Now let vs goe
in hand

in hande with the Gospell it selfe, which conteyneth the storie of the first kinde of Christs appearings: namely how he appeared too the wise men, that is to say, to the Heathen, to the intent we may knowe that Christ with his benefites belongeth also to the Heathen. The summe of the expolitio of this gospel, is that the wise men cāe to Hierusalem too seeke the new borne King: and that when they found him not there, they kept on their way, following the guidance of the Starre which went before them, till they came to Bethleem, where they finding the child, honored him, and offred him gifts. After the doing wherof, at the warning of God they returned into their country by another way. In this gospel we will intreat of two places: which are.

- 1 The story with his circumstances and lessons, which are many.
- 2 The vse of the story, and the spirituall significacion of the wise mens offerings.

Of the first.

Many are the circumstances of this present story, of which euery one conteineth peculiar doctrines and instructions. When Christ was borne in Bethleem in the tyme of Herode, the wise men came from the East too wooship the new borne king. Here come three things to be weyed. The tyme, the state of the wise men, and the end for which they came.

The time is expessed, when it is sayde, In the tyme of Herode. For the Scepter had ceased from *Iuda*, (and according to the propheties) Christ was too bee borne. This conferring of the propheties concerning the byrth of Christ, and the tyme wherein hee was borne, as it confirmeth the Jewes, which looke for him styll to come: so it confuteth the fayth of the godly, that they may assure themselves, that this same whom the wise men seeke, is the very Messias. The second is the state of the wise men, that they were not of the Jewes, but of the Gentiles. Whereby we learne that this newe King borne in Bethleem, pertayneth also too the Gentiles, who by the example of the wise men, are admonished too seeke and too wooshypppe Christ.

Moreover, these wise men were called Magi: by which terme is signified the excellencie of their dignitie and office. For Magus is an Hebrue woord, and taketh his name of considering and teaching: Which

On Twelfth day.

Which two things pertayned chiefly to Kings and Priestes: wher-
byon the Persians called their Kings and Priestes Magi: What are
wee taught hereby: Christ lyeth in a Manger despised of his owne
people: and the Pagies beeing heathen men borne, come to wooz-
ship him. Whereby is signified, that although Christes kingdome
bee not of the world: yet is it a mighty and glorious kingdome, or ra-
ther a heauenly kingdome, which many shall acknowledge, and not be
offended at the base considenace thereof to the outward shew in the world.

The second circumstance is, that the wise men come too Hierusa-
lem, and there seeke for Christ that was newly borne. The Jewes
which had the bookes of the Prophets in theyr hands, and vnto whom
the woorde of God was committed, stood still carelesse and neuer
sought for Christ. And in the meane while those sought him, who (by
their iudgement) perceyved not to the Church. But where sought
they him? In the princely Citie Hierusalem. Whither when they
came and heard nothing of this king, their sayth was not a little sha-
ken: but yet neuertheless they rayled by themselves by the signe. For
they sayd: We haue seene his starre. Doubtlesse they had learned
out of the Reliques of Daniels scholl, that when Christ should be born,
then should such a starre shewe the tyme that he was borne.

The third circumstance is too bee considered with heede: for it
sheweth what manner a king Christ is. For as the Manger in which
he lay, argueth that his kingdome is not of this world: so the starre
appearing from Heauen declareth him to bee a heauenly king. And
like as the Manger sheweth him to be base in the sight of the world:
euen so the starre setteth out the maiestie of his kingdome for vs to be-
hold: to the furtherance of our sayth, least he should become despisable
vnto vs, through the leude & malicious disdain of his owne countrey
folke, which continuing still in their ignorance, doo persecute Christ
vnto this day.

Some men demaunde heere, what maner of Starre that was: and
diuers men deeme diuersly. But this is manifest, that it differeth
in three properties, from other continuing Starres: that is to say, in
Place, in Mouyng, and in Brightnesse. In Place, for that it was
the lowest parte in the ayre: for otherwise it coulde not haue shewed
the direct way to them that traueyled by it. In Mouyng, for that
it moued not Circlewise, but went right forwarde, as a guyde of the
waye, none otherwise than the cloude and pyller of fyre went before
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the people of Israel, at theyr goyng out of Egypt. The Brightnesse of it maketh a difference also, bycause other Starres shyne onely by nyght: but this gaue light euen in the broade day. It was not therefore a naturall and continuing starre, such as are in the skye. What then? Was it a Comet or blasing starre? It appeareth that it was lyke a Comet: but out of doubt it was an Angell of God, as Epiphanius testifieth. For he appeared in the shaye of a starre both to shewe that Christes kingdome is heauenlye, and to open Christ the true starre and cresset, who alonly bringeth man out of the kingdome of darkenesse into his owne glorious kingdom, by holving out before him the cresset of his word, & by lightning mens harts with his spirit. In consideration whereof, Zacharie calleth Christ the riser from on high and the lightner of such as sit in the shadow of death. And John: He was the true light & lighnethe every man which cometh into this world.

The fourth circumstance is of Herode and all the citie of Hierusalem. Herode was troubled, and all Hierusalem with him. Herode feared least the kingdome should be transferred from him into the new borne king. For he understood not that Christes kingdome should be heauely, and not of this world: in which respect the church singeth: Enemy Herode, wherefore fearest thou? the King that giueth power to raygne in heauen of worldly kingdome dooth not men bereue. The vnrhankfulnesse and sluggishnes of the people of Hierusalem is noted, who being broken with weerinesse of euils, had cast off the hope of the redemption and saluation that was promised them. They had leuer to liue in bondage with wicked Herod, than to receyue their newe king, that brought the enerlasting freedom. But such is the corrupted nature of men, that they iudge it better to keepe stil some quietnesse of the flesh, than with any peril to receiue Christ the author of saluation.

The fifth cōteineth the counsel of Herode & the Priestes togyther, wyth the prophesie of Bicheas the prophet. Herod being otherwyle a despiser of religion & of the prophesies, is now troubled, & maketh inquisition where Christ should be born. For as soon as he heard the demaund of the wisemen, by & by he cōiectureth, that that king of whom they enquire, was the Messias promised in old time by god. But what do the priests: although they answer sincerely out of the scripture, bringing abroad the testimony of Bicheas: yet notwithstanding they afterward like mad men bend themselves with might & maine against the

Scripture,

Scripture. For the vngodly make much of the Scripture, as long as it seemeth not to be agaynst their affections. But when it accuseth them of sinne, when it cutteth their combes, when it setteth death and damnation before their eyes: and finally when it attempteth any thing agaynst inured manners, doctrine, and traditions: then by and by the vngodly fret at it: then is Christ no more acknowledged, then is he called a rayler. Our Papistes now a dayes doo with vs confesse, that Christ the onely begotten sonne of G D D tooke vpon him the nature of man, and that he is one entire person consisting of two distinct natures. But if we come once to Christes office, and auouche him to be the only Iesus, and the only Christ, the only Sauour, the only high Priest, and intercessor, and that no man can be saued, but he that is iustified through only fayth in him: Then they chafe, bycause their manners, doctrine, and traditions cannot stand with this office of Christ. And therefore they partly corrupt the Scriptures, and partly reiect them, and persecute with fire and sword, such as teach Christ sincerely and purely, lyke the Scribes and Priestes, who here at the first, with Simeon and Anne, haue answered sincerely: and afterwarde, like mad folkes haue cast off the fayth of Christ, and persecuted him by their ministers. And so it is not penough, that the Papistes agree with the pure Doctours in the first principles: but they ought to haue a constant agreement with them in the whole foundation, and in all the articles of the Fayth. Let vs not then serch the Scripture to our destruction, like as Herode did: neither let vs looke vpon it negligently as the Scribes and Phariseys dyd, who doo in deede shewe a way, howbeit such a way as they themselues walke not in: wheren they are like to the shipwrightes that made the Arke of Noe, and yet perished themselues when they had done. But Noe and his household was saued, as the wise men are saued here, where as the Scribes and Priestes do perish. But let vs search the Scripture with Simeon and Anne, Mary, and others, who therby attained saluation.

Now let vs in fewe wordes peruse the prophesie of Micheas. For thus hee sayth: And thou Bethleem of the lande of Iuda, art not the least among the Princes of Iuda. For out of thee shal come the Captayne that shall feede my people Israel, and the foorthcommings of him are from the beginning from the dayes of euerlastingnesse. This testimonie of Micheas teacheth manie thinges concerning Christe. Write it poynteth out the

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the place of his byrth. Secondly, it sheweth his office, which is to play the gouernour in Israel, to feede his people. Thirdly, it sheweth his Incarnation, wherby he was bozne a very man. For when he sayth, From the begynnynge: he sheweth Chrystes Incarnation, who was promised from the begynnynge of the worlde, that in his tyme he should be bozne after the fleshe. Fourthly, when he sayth, From the dayes of euerlastingnesse: he signifieth the nature of his Godhead, wherby he was before the creation of the worlde. Fifthly, he sheweth that he is one person, consisting of two natures. For when he saith, His fourthcomynge: this woorde of the plurall number, pertaineth to the natures both of his Godhead, and of his manhood. And the woorde (hym) being of the singular number, doth couertly declare the vnitie of the person. And so we see howe the Prophete hath ioyned together the chiefe Articles of our sayth, whiche are vttered by others more at large.

The sixt Circumstance, is of Herodes wplynesse: who when he thought he had delt most wisely, played most the foole. For there is no wisdom, there is no wplynesse, there is no counsell agaynste the Lord. He calleth the Wisemen vnto hym priuily, as though he had loued the newe bozne Kyng, as they dyd: he enquireth the tyme of the appearing of the Starre, as though he had ment to be more assured of the Bessias thereby: he wylleth them, that when they had founde the chylde, they shoulde bring hym woorde, as though he had been mynded to woordes hym, as well as they. See howe sore the fore Herode sweateth here. But as for the counsell which was chiefe in this behalfe, neither he, nor the Jewes followed. If for honours sake he had sent some of his seruantes with the Wisemen, to wayte vpon them thither, it had been a very ealie matter to haue founde the child. But God sotted them in their owne deuises. At this day (yea many yeres together) the Papistes haue sought to destroy the true Religion. But God made them such fooles in their owne deuises, that they haue not been able to destroy so much as one man Luther. Hereby wee maye learne, that God is the keeper of his Church, and confoundeth the deuises of the vngodlye, accordyng to the firste Psalm.

The seuenth Circumstance, is of the offerynge of the Wisemen, who haupng founde Chyffe, offered gyftes to hym, as kyng of the Jewes, Golde, Frankensense, and Pyre: which surely were such gyftes

On Twelfth day.

gifts as that land had great store of. Hereby wee may learne twoo things. The one is, that wee which doo homage vntoo Christ, ought to bestowe somewhat of our substance too the mayntenance of the ministerie. The other is of Gods prouidence: who by this gift (as it were with conduct money) prouided before hand for the newe bozne babe and his parents, against they should flee the countrey: wherby we may learne, that God will not forsake his Church.

The viii. circumstance is, that the wise men being warned in their sleepe, returned intoo their countrey by another way. By which deed both Herod was beguiled, and also God declareth that hee hath care of his people, euen when they be asleepe

Of the second.

Every one of the circumstances of this story, doo minister some kynde of doctrine to the Church, as we haue seen. And now as appertayning too the generall vse thereof, wee may learne twoo things of the wise men. Whereof the first is, too seeke Christ by the guiding of the starre. The other is, too offer giftes vnto Christ when wee haue found him. Wee followe the guidance of the starre with them, when wee sette before vs the onely woord of God, to bee a lanterne too our feete, and seeke him in his word: and when we haue found Christ, we offer presents to him, as the wise men did: Gold, Frankensence, and Myrrhe. When we yeelde vnto him golde, that is to say, a pure faith and a chaste lyfe: Frankensence, that is to say, Confession, Inuocation and thankesgiuing: Myrrhe, that is to say, patience vnder the Crosse, and in affliction. Furthemoze, vnto Mary (that is to say, the Church of Christ and the ministerie of the woorde: and vnto Joseph, that is to say, vnto those that be the chiefe rulers of the Church) wee must offer giftes, that is to wit, we must further the ministerie with al our power & abilities, that the church may be in as good state as may be in this world through Iesus Christ our Lord, to whom bee glory for euer. So be it.

The



AND when Iesus was twelue yeare olde, they went vp to Hierusalem, after the custome of the feast. And when they had fulfilled the dayes: as they returned home, the childe Iesus abode still in Hierusalem, vnknowing to his father and mother, for they supposed he had been in their company, and therefore came a dayes iourney and sought him among their kinsfolke and acquaintance. And when they found him not, they went backe again to Hierusalem and sought him. And it fortuned after three dayes, that they found him in the temple sitting in the middes of the Doctours, both hearing them, and posing them. And all that heard him, marueiled at his vnderstanding and answers. And when they sawe him, they were astonied: And hys mother sayde vntoo him; Sonne, why hast thou thus delt with vs? Behold, thy father and I haue sought thee forowing. And hee sayd vntoo them: How is it that yee sought mee? Wist yee not that I must goe about my fathers businesse? And they vnderstood not that saying that hee spake too them. And hee went with them and came to Nazareth, and was obedient to them. But his mother kept all this saying in her hart. And Iesus increased in wisdom and age, and fauour with God and men.

The exposition of the text:

This text is part of the storie of Christes doings, and it conteyneth what he dyd the .xii. yeare of his age: that is, that hee gaue as it were a certayne tast of his vocation, by disputing and reasoning with the Doctours of the Lawe. But what the Lorde dyd from the tyme that hee was offered in the temple, vntoo the .xii. yeare of his age: and what he did from the sayd .xii. yeare vnto almost the .xxx. yeare of his age: the holy scriptures make no mention at all: And therefore it behoueth vs not to know it. For it is ynough for vs to know these things which it was gods wil to utter, as the which do instruct vs in the know ledge of god, & true godlines. Therefore leauing those things which idle monks haue writen concerning

The first Sunday after Epiphanie.

cernyng the infancie and childehood of Christ, we wyl expounde this present Gospell, accordyng to the grace whiche the Lorde shall giue mee.

Nowe the summe of this Storie is this: Christe beeing twelue yeares olde, goeth with his parentes to Hierusalem, at the feast of Easter. Who being lost in returnyng homeward, is sought for, and founde among the Doctours: and being blamed by his parentes, he defended hym selfe by the commaundement of theyr superior, namely of God, that it behooved hym to goe about his businesse: and so he went away with them, was obedient to them, profited in wisdom, and grewe in age and fauour with God and men. Hereof are foure popytes.

1. The example of Mary, Joseph, and Christ going to Hierusalem is set before vs.

2. The tryall of Mary and Joseph, by the losse of the chylde Iesus.

3. The care and duetie of parentes towardes theyr chyldren, the obedience of chyldren on the other side towardes their parentes.

4. The growyng of Christ in wisdom, age, and fauour.

Of the firste.

AND when he was twelue yeares olde, they went vp to Hierusalem, after the custome of the Feast. Here first of all, I must warne you of certayne things concernyng the Feastes of the Iewes. And afterwarde, the example of Joseph, Mary, and the chylde, is to be looked vpon. God in the olde Testament ordeyned many and sundry feastes, so put his people in mynde of his benefites bestowed vpon them, to instruct the rude, and to keepe them all in the true worshiping of God. Yet were not al feastes alike solemne. Dayly were Sacrifices made both mornynge and euening. Every weeke, the seventh day was kept holy. Every moneth had his peculiar feast. Moreouer, thre solemne feastes were kept every yeare.

Day by day, mornynge and euening were oblations made, in remembrance of the everlastyng worship due vnto God. The godly added prayers therunto, callyng to mynde the promise of the seeede, of which they fastened their eyes by fayth, in all their oblations. In place hereof, the Church hath substituted mornynge prayer, and euening

ning prayer.

Also euery seventh day of the weeke, was celebrated the memoriall of the creation of things, with sacrifices & thanksgiuing added therunto. In place wher of, the Church hath substituted the first day of the weeke in memorial of the second creation, that is to say, of regeneration, which is made by the Lordes resurrection that hapned the first day of the weeke: and therfore of the Apostolike Church, this day is called the Lordes day.

Euery moneth in the beginning of the moneth, that is, in the newe Moone, a feast was kept in memoriall of preservation. For it was Gods wil, that as often as they saw the Moone keepe hir accustomed motions in gyuing light, they should render thanks vnto God for the whole benefite of his government: And therfore ordeined he this feast of New Moones. Although the Christians be not bound to this feast: yet notwithstanding it behoueth vs to be no lesse thankfull to God, than the godly Iewes were.

Euery yeere they had thre solempne feastes, which are the Pascheouer, the Pentecost, & the feast of Tabernacles. The feast of the Pascheouer or Easter, was instituted in remembraunce of the deliuerance from bondage of the Egyptians. Pentecost, which we call Whitsonnyde, in remembraunce of the lawe gyuen in Mount Zina. The feast of the Tabernacles, in remembrance of the dwelling of the Israelites in the wilderness forty yeeres in Tents: that by this ceremonie they might call too mynde the whole benefite of their deliuerance out of Egypt. In steede of these thre Jewish feastes, the Churche hath substituted Easter, in remembraunce of the Lordes Resurrection: who hath deliuered vs from the bondage of the Deuill. Whitsonnyde, in remembrance of the confirmation of the Gospell, by sending the Holy Ghost in a visibler shape, and by the wonderful gifts of tongues, and the birth of the Lord (commonly called Christmas) in remembrance of Christ giuen and deliuered vnto vs.

Besides this, in those thre solempne & yeerely feastes, all that were of male kind, were bound by the law of Moyles to come to Hierusalem. Vnto which law, Ioseph, & the child Iesus do here submit themselves, as well to satisfie the law, as also (by their example) to stirre vs up, to reuerence the ministerie and godly ceremonies, which it becommeth the godly to obserue, because they are a certayne schoolemaster synn and Discipline profitable to preserve Religion.

¶

Howbeit

The .j. Sunday after Epiphanie.

Howbeit, there is a difference to bee put betweene the Ceremonies instituted by the authoritie of God, and those that are instituted but for grauitie and orders sake. To the keeping of the one, we are bound by Gods law. For Christ requireth of vs, that we should be euery one of vs once baptized, that we should oftentimes be partakers of his holy Supper: and that we continually heare his worde. But mens Ceremonies binde not in such wise: so as stubbornesse, contempt, and offence be away.

Therefore like as in this place we heere that Mary, Ioseph, and the child Iesus did with singular reuerence obserue the feastes and Ceremonies of the Iewes: so let vs learne to set much by our ceremonies, & to be at them with a good will, and by our good example to allure others to obedience and godlinesse.

Of the second.

ANd when they had fulfilled the dayes: as they returned home, the child taryed behind at Hierusalem. &c. Here the Euangelist beginmeth to describe the triall of Mary and Ioseph. In which triall there be .iiii. circumstances to be weyed. The first reciterth certaine occasions of this triall. The second describeth the tryall it self, and the crosse of Ioseph and Marie. The third declareth the doyng of them in this triall. The fourth containeth comfort.

The first occasion is shewed in these wordes: The child Iesus taryed behind in Hierusalem. Therefore (wilt thou say) did he not make his parentes priuie to it? First that he might doo them to vnderstande, howe he was not the sonne of Marie onely, but of God also, which is more: and therefore he had not so great regard of the parent his mother as of hys euerlastyng Father. Secondly, that by his owne example he myght teache children, that the aduise of their parents is not to be wayted for, where obedience to bee performed to God is in hande. For there is more due vnto God, than to father and mother. Thirdly, he myght admonish his parentes of greater diligence: yea and all that haue children to be more diligent and heede full in keeping the pawne or gage that is put into their hand by God. Fourthly, that Mary and Ioseph themselves beyng warned by this chastising discipline, should earnestly bethinke themselves, what maner of ones they were of their owne nature: that is to saye, that they were slothfull and negligent, and not discharging their duetie in all poynts.

The

The seconde occasion is shewed when it is sayd: And his parents knewe not thereof. Heere the negligence of Iesus parentes is blamed openly, which negligence was no light sinne, and therefore it became no small crosse in the Virgins heart. For she felte her heart touched with a peece of the sword, whereof saint Simeon made mention the twelfth yeere before. Shee thought in hir selfe that so great a treasure was committed to hir of God, to the intent shee shoulde looke well to it: and shee compared hir myserie to the myserie of Eve. For like as shee being seduced by the Deuill, did cast away mankind: so the virgin thought, that shee by hir negligence, had lost the sauour that was promised to the world.

The thirde occasion of this triall and crosse is shewed, where it is sayd: thinking he had been among the companie: For of negligence springeth error.

Yet followeth there an other harder tryall and Crosse. They seeke for Iesus whole thre dayes, and fynde him not. He is lost and not founde againe among his kynnsfolke: surely a greuous crosse. He is lost and not found among their acquaintance: this is a greuouser crosse. He is sought thre dayes, and not found at all: thys is the greuouslest Crosse of all.

But what doth that most pensive creature Ioseph, and that most sorrowfull virgin Mary in this most bitter crosse? They come backe againe to Hierusalem, and entring in into the temple, they finde hym whom they had lost, sitting among the Doctours in disputing. Here againe they conceiue comfort, & are deliuered as it were out of the darkness of hell, as soone as they saue the Childe Iesus.

These things are written for our learning & comfort. For euen in likewise happeneth it vnto vs in our triall & crosse: we lose our most precious treasure Christ. By what occasion? by negligence. We here not his word, we cal not vpon him, we seldome vse the Sacrament of his supper, and finally, we occupie our selues in no exercises of godlynesse. Vpon this negligence ensueth error. For wee slippe out of one sinne into another, and out of one heresie into another. Out of these at length springeth an euill conscience, which bringeth forth dispaire. What is too bee doone in these myseries? Christ is to be sought. He alone is able to remedie these mischeues. But where I pray you is he too bee sought: among our kinned and acquaintance? No, not so. Where then? In the holy citie Hierusalem, that is to say, in the church.

F. ii.

Among

The .j. Sunday after Epiphanie.

Among whom: among them that haue the word. When thou hast here found Christ whom thou hadst lost, thou must keepe him by fayth, by calling vpon him, and by holy conuersation, leaſt hee forſake thee againe, and ſo thou perieſt by the loſſe of Chriſt, as Iudas did.

Of the thyrd.

Becaule the doying of Ioseph and Mary, putteth vs in minde of the care & duteifullneſſe of parents towards their children: & in likewise the doying of the child Iesus, admoniſheth vs of the dute of children, and of their obedience towards their parents: I will therfore ſpeake of them both, howbeeit ſomewhat bziefly, bycauſe the ſame thing is wont to be taught more exactly in the Catechiſme.

Therefore on the parents behalfe, I thinke theſe admoniſhmentes enſuing to be neceſſarie.

Fiſt let parentes beare in mynde, that the cauſe why they bring forth children, is that their children ſhould be Citizens of the Church, and that they ſhould togyther wyth them worſhip God, and that whenſoeuer themſelues ſhal ſal aſleepe in the Lords, they maye leaue worſhippers of God in their roomes. I would God there were many that would thinke this earneſtly.

Beſides this, let them perſwade themſelues, that al their labour is loſt, but if they bring vp their children in the feare of God, and oftentimes cal vpon Gods helpe, againſt ſo many ſnares which the Deuill layeth for the tender age. We heare many complaine of the diſobedience of their children: but they marke not that they are puniſhed by God, for that they would make their children good without the bliſſing of the Lord, which they ſeldome call for in good earneſt.

Thirdly, let them conſider how noble a thing a childe is, who God himſelfe hath ſhaped in his mothers wombe, nourished, brought forth into the light, and endued with bodie and ſoule, to the intent he ſhould (as it were in a table) repreſent God his firſt paterne.

Fourthly, let them know, that theſe things are to be delt withall in order. Unto the body nourishment, bringging vp, apparel, & ſome tyme correccion, that they may keepe their childre in awe. Unto the ſoule they owe doctrine: & that of two ſortes, namely of godlineſſe & of ciuilitie. By the one they ſhal keepe a good conſcience before God: by the other they ſhal obtain a good report among men. For theſe are the two things that wee muſt cheefly ſeek after in this lyfe. Paule comprehendeth them

them both, when he sayth: Ye parentes bring vp your children in nurture and awe of the Lord. Which is confirmed by the deede of Tobias, who instructing his sonne sayth: All the dayes of thy lyfe beare G D D in thy mynde, and beware that thou consent not vnto sinne. Heere first he commendeth vnto his sonne the studie of godlynesse: and secondly, he chargeth him that he consent not to sinne: that is, that he giue not eare to such as intice him to sinne. And so he requireth of his sonne, a certaine holy ciuilitie.

Last of al, let parentes consider how many sinnes they commit and heape one vppon another, which doe not their duetie in bringing vp their children as they ought to doo. First they transgresse the lawe of nature, which telleth al men, that their duetie is to bring vp their children godlyly and honestly. Secondly, they sinne against God: For they despise the commandement and authoritie of God. For he commaundeth that children should be brought vp godlyly and honestly: and he is a despiser of G D D, that refuseth too doo as he is commaunded. Thirdly, he offendeth against his owne estimation. For gods will is, that parentes should (after a sort) be in his stead, so farre forth as pertaineth to outward discipline. But they make small account of thys dignitie, who neglect their duetie.

Vpon these sinnes ensue many punishments both ghostly & bodily, as well in the parentes as in the children, yea and in all the posteritie.

Now, what maner of duetie children owe to their parentes, the example of the childe Iesus sheweth euidently: so that it needeth not greatly to seeke preceptes from elsewhere,

First he went vp to Hierusalem with his parents: wherby good children may learne to worship God with their parents, & to loue holy meetings, and reuerently to be present at the ceremonies of the Church.

Secondly, he disputeth, demaundeth and heareth. Heereby maye our children learne to demaunde the things that they knowe not, too dispute of thinges doubtfull, and to harken to such as teach aright. For although Christ disputeth not of any thing bycause he was in doubt of it, nor demaunded any thing bycause he was ignorant of it, he harkened to them bycause they coulde teache him more rightly: Yet the example profiteth vs. Therefore must godly children, at their coming home, dispute with their parents if they stande in doubt of ought that they haue heard. &c.

Furthermore, Christ loseth his parents, his kinsfolke, and his ac-

f.iii.

guain.

The.ij.Sunday after Epiphanie.

quaintance, for the word of God, hereby may our children also learne, to set more by God, than by their carnal parents, and to haue the word of God in greater regard, than the helles of their parentes.

Lastly, Christ returneth with his parents, and is obedient vnto the. Hereby our children may learne to stand in awe of their parents, and to obey them in al things that are godly and honest. These vertues of children, as they haue very large promises of good successe in this life: so the vices in children which fight against these vertues, haue threatnings of most greuous punishments, which also extende themselves euen vnto their posteritie. For the offspring (for the most parte) receyue the vices of auncitie, as it were by inheritance.

Of the fourth.

Because I haue spoken somewhat already of this.iiii. place the .liii. day agoe, I will now speake not past a woorde or two. Christ in respect of his Godhead, did not grow in age, wisdom, and fauour: but in respect of his manhood, and because he tooke vpon him the very nature of man in deede: in it he grew in age, wisdom & fauour. Whose example would God we could follow, that as we growe in yeeres, so we might grow in wisdom and fauour, both with God and men. And that this may befall vnto vs: Christ graunt vs, to whom be glory worlde without end. Amen.

The.ii. Sunday after the Epiphanie.

The Gospell. Iohn.ij.



And the thirde day there was a mariage in Cana, a Citie of Galilee, and the mother of Iesus was there. And Iesus was called (and his Disciples) vnto the mariage. And when the wine fayled, the mother of Iesus saide vnto him: they haue no wine. Iesus sayd vnto hir: woman, what haue I too doo with thee? Myne houre is not yet come. His Mother sayd vnto the Ministers: what soeuer he sayth vnto you, do it. And there were standing there, sixe water-

waterpots of stone, after the maner of purifying of the Iewes, containing .ii. or .iii. firkins a peece. Iesus said vnto them: fill the waterpots with water. And they filled them vp to the brim. And he sayde vnto them: drawe out now, and beare vnto the gouernour of the feast: and they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the Ministers whych drew the water knewe) hee called the Bridegrome, and sayde vnto him: Euery man at the beginning dooth set forth good wine, and when men be drunke, then that whych is worse: but thou hast kept the good wyne vntill now. Thys beginning of myracles dyd Iesus in Cana of Galilee, and shewed his glorye: and his disciples beleueed on him.

The exposition of the text.

This Gospell is a part of the storie of Christ, wherein he manifesteth hys glory at the Mariage. For by the myracle of wyne, he both bettereth his owne diuine nature, and giueth an inclining of his office, and signeth by the truth of hys doctrine as it were with some heauenly Seale. His owne diuine nature he declareth in this, that he changeth the natures of things by hys woorde: for at hys commaundement the water becommeth wyne. Hys offyce he sheweth, in that he helpeth the needie when he is sought vnto. The certaintie of his doctrine he dooth as it were seale with this myracle. For least any man shoulde doubt of the certaintie of his doctrine which is heauenly, he worketh a heauenly worke, which beareth witnesse wth his doctrine, wherby his disciples are confirmed in his sayth.

Nowe the places that we will intreate of in this Sermon, are these foure.

- 1 Of the solemnitie of the Mariage.
- 2 Of the Mariage it selfe then finished and confirmed.
- 3 Of the present miracle, with the circumstances therof.
- 4 Of the examples of life that may be deriued from the same.

Of the first.

Sith I entreate of mariage, I will speake of these thinges in order. First, between what persons nature & godlines alloweth mariage.

f. iiii.

Secondly,

The.ii.Sunday after Epiphanie.

Secondly, what way those that will bee man and wyfe must attempt marriage. Thirde, what manner of consent, and of whom it ought to be. Fourthly, why it is meete that the assurance shoulde be made in the open assembly of the Church. And fifthly, what manner of feast ought to be at a marriage.

In the persons of folkes that contract marriage, foure things are to be looked vnto: namely kintred, aliance, religion, and natural strength, which are requisite in marriage. As touching kintred and aliance, they are to be kept frō matching in wedlock, which are within the degrees of kintred and aliance that is prohibited in Leuiticus. Moreover, it is in no wise lawfull to staine the degrees prohibited by the ciuill magistrate. And with what reuerence mariages ought to be made, the deed of Abraham and of other holy men, the prohibition of Paul, and the perils (or rather the dreadful falles of many) doo declare. At such time as Abraham was about to choose a wyfe for his sonne Isaac, he gaue commandement to Elezer the Stewarde of hys house, that hee shoulde not take vntoo hys sonne, a wyfe of the daughters of the Cananites: but that hee shoulde go too hys owne kintred, and from thence take a wyfe too hys sonne Isaac. For Abraham knewe how great mischiefe, diuersitie of Religion breedeth in a housholde. For hereupon spring strife, blasphemies, and hinderance of worshipping, and calling vpon God.

The prohibition of Paule is, that wee drawe not the yoke with the unbeleenyng. Which thyng is too bee vnderstoode, not onely of doctrine: but of all trade of lyfe. He that toucheth pitch (sayth Salomon) shall be defyled therewith. For it can not bee but that he which keepeth company with the vngodly, must needs himselfe gather some infection thereby.

Perilles and manye horrible falles ensue vppon vnnieete matches, wytnesse thereof is Salomon, who by keepyng company wyth Heathen women, became an Idolatour. Wytnesse Achab, who throughe the counsell of wicked Jezabeil became so madde, that hee feared not to slea Gods Prophetes, and at length fell headlong into eternall destruction: so much is a wicked woman able to doo.

Add hereunto the bringyng vp of children, which cannot bee as it ought too bee, when the Parents are of sundry religions. For then shall

shall the childre become either altogether heathenish & despisers of all religion: or else hypocrites, whē they shall not dare be acknowne what they thinke, for fe are eyther of the father or mother.

Fourthly, it is required in persons that shall contract mariage, that the one beguile not the other, as when eyther by sicknes or by coldnes, the strength of any of the parties is forspent: or else that there be a defaulte in nature, so as a man bee not meete or sufficient to yeeld the beneuolence of mariage.

As for the way that such as meane too be couples ought to take, in making theyr mariage: Examples, godlinesse, & honestie doo teache. For these three things too gyther teache, that matches are not to be made vpon lightnes, (as oftentimes they be) nor among cups, nor for lustfull liking. Abrahā seeketh a wife for his owne sonne: the parentes of Rebecca consent: Afterward the consent of the mayd is sought: and so Isaac marieth hir to his wife. Iacob serueth Laban a long tyme: he breaketh with the friends of the mayde for mariage: and when he had gotten their good wil, he wan the chaste consent of the mayd. Godlinesse counsellēth the same thing also. For as the fourth precept commandeth the parentes to be honored: so meaneth it also, that this honor should be yelded vnto parentes, that they make the mariages of theyr children, and that the children should in this behalf attempt nothing with contempt of theyr parentes. This also doth nature tel al men, too the intent the match may bee honest, which cā not be ended or broken, but by death.

Nowe after that all thinges are in this wyse lawfully attempted, then it behoueth too go neerer to the matter: and mutual cōsent of them that contract, is to be heard, which must in no wyse be contrayned, but must be free: that neyther part may iustly say he was compelled. For although it be according to right to begin with the parentes: yet it is not lawfull for the parentes to compel them whyther they will or no. For besides that contrayned mariage is no mariage, this mischief ensueth thereupon, that in such matches the matter seldome taketh good successe.

Why it is cōuenient that the assurance should be made openly in the assembly of the Church, there bee foure causes. First, that those which are knit in wedlok, may know theselues to haue place in the Church. Secondly, that they which shal be man and wife, may be instructed by the voice of the minister, in this entrance of theirs into wedlock.

If A.

Thirdly,

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Thirdly, that the Church may be a witnesse of the assurance made between them, leaſt they might lyue with offence vnto others, as if they were Lemans rather than marped folkes. Fourthly, that they may be openly helped with the Prayers of the Church, ſo as the marriage begon, may turne to Gods glorie, their owne commoditie, and ſynally too the edifying of the whole Church, by their godly conuerſation in holy marriage.

Now remaineth ſomewhat too bee ſpoken breefly concerning the marriage feaſts: wherein it is to bee conſidered, what behooueth to bee there, and what too bee away. In any wyſe ther muſt be vetterly excluded from Chriſtian marriages: firſt, Surſetting: ſecondly, Pryde: thirdly, too much ſumptuoſities: fourthly, filthie and vnmannertly talke, ſuche as the talke of ribauldly minſters is wont to bee: and filthie folloving of Godlineſſe: namely that they followe not their feaſting at ſuche tyme as diuine ſeruice ſhoulde bee doone in the Church, whereby God is diſpleaſed, the neyghbour offended, and occasion of falling is gyuen to many. On the contrary part, there muſt be preſent: firſt godlineſſe: ſecondly, honeſt mirth: thirdly, holy talke: and fourthly, often wiſhing that God may proſper this his eſtate with his bliſſing. For as we reade, theſe thinges were cuſtomably uſed to be done in the marriages of the ſaincts: and therefore God alſo hath with his goodnes furthered ſuch marriages.

¶ Of the ſecond.

Nowe that wee haue noted certaine thinges concerning marriage, I will hereafter adde a few thinges of marriage finiſhed and confirmed, & I will do but two thinges. Firſt I wil recite the ſmall cauſes of marriage. And afterward I wil ſhewe by what vertues, the ſocietie of married folkes is made ſweete and amiable.

All Godly folke knows that the ſmall cauſes of marriage are foure. Whereof the firſt is, mutuall helpe: for when Salomon ſayeth, wo is him that is alone: he meaneth, that mutuall helpe and ſociety is needful, that we may the better and more quietly endure the miſeries of this lyfe. For this cauſe may old men marie, whoſe bodies are ſo withered that they can beget no children.

The ſecond cauſe is procreation of Children: for it is Gods will that mankind ſhoulde bee mainteyned by this meanes. And therefore he ſayde to our firſt parentes: Encrease and multiply, and fillall the earth.

The

The thirde cause is, that euery household might be as a Church, in which the parentes (as it were Prophetes) are adoynd with propheticall dignitie, to the intente they may instruct their children concerning God and religion: and that their children (as it were carying yong imps) myght bee watred with continuall doctrine and exhortations, so as at length they may grow to be trees, and bring forth the most sweete frute of faith.

The iiii. cause is, the auoiding of whoredome in this corrupted and depraued nature. For thus sayth Paule: For auoiding of fornication, let euery man haue a wife of his own. For wedlocke is the remedie against that most filthy sinne of fornication and aduoutrie: wherein do meeete togyther many and horrible sinnes. For firste it is a willfull breaking of Gods law. 2. a peruertering of the law of nature. 3. a shamefull and foule transgression of ciuill lawes. 4. a miry puddle of regeneration. 5. a horrible treason: for we are not at our owne libertie, but his, who hath redeemed vs with his precious blood. 6. a dishonoring of the Resurrection. For what is more filthy, than with most shamefull wickednes to defile the body, which in tyme to come shall rise againe to eternall glorie? 7. a horrible defiling of the temple of God. Corinth. 6. Now seeing that so many sinnes meeete heere together, there is no cause why any man should thinke that God wil not punish it with his owne hands.

But the company of man and wife is made amiable and sweete by these five meanes: by godlynesse, vertue, mutuall forbearing, mutual loue, & by dutyfinitesse performed busily and godlyly on both sides.

Godlinesse of right holdeth the cheefe place. For there is no stable and stedfast friendship, vnlesse it haue his beginning from God: and therfore must godlinesse needes shyne before the rest. For when couples haue determined to obey GOD, al thynges afterward become more easie.

Vertue and honest conditions breed mutual delight betweene man and wyfe. For when vertue is exercised, it maketh conuersation of lyuing more amiable.

Mutuall forbearing, whereby we take in good woorth one anothers conditions and fautes, is very needfull. For in this weakenes of nature, there happen many scapes, which will breed stryfe, if they be not couered by mutuall forbearing.

Mutuall loue hauing his beginning of godlinesse and true vertue, maketh

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maketh vs not to be too sharpe sighted in looking intoo one anothers fautes. But that many things eyther wee marke not, or if we marke them, wee couer them with loue. For charitie couereth the multitude of sinnes.

Duetie performed godlyly and busily on bothe sides, maketh the yoke light and sweet. For when man and wife marke one another, and finde like heedfulness in their duetie: both their company is made more pleasant, and they are the more stirred by on bothe sides to render due-
tfulness, that the one may requite the other alike.

Where these five things be not, the company of theyr life is most bitter, or rather more sharpe than death. Therefore let the godly couples do their endeouour, that these vertues may bee seene in theyr lyfe continually.

Of the thirde.

Having expounded those places that gaue occasion to this my-
racle, nowe let vs looke vpon the miracle it selfe, with the cir-
cumstances thereof. The circumstances are many: as tyme, occasion,
the request of Christes mother, & his aunswere, the preparature of the
myracle, the miracle it selfe, the confirmation of the myracle, and the
vse and fruite of the same.

The tyme is noted, both in that it was done the thirde day after his
comming into Galilee, and in that it was the first of all the myracles
that the Lorde wrought. The time therfore admonisheth vs too way
this myracle with singular heede.

Fourre occasions of this miracle may bee gathered of the text. First,
the mariage it selfe that was kept in Cana. Secondly, the bidding of
Christes mother too the wedding. Thirdly, the want of wyne. And
fourthly, the virgins heart most ready to helpe.

Therefore when the wyne fayled, the mother of Iesus sayd too
hyr Sonne: They haue no wyne. To whome Iesus aunswered:
woman, what haue I too do wyth thee? Myne houre is not yet
come. His mother cruelly speaketh this eyther for pitie sake, or else to
the intent hir sonne should by some means or other helpe the presene
necessitie. But Christ answereth his mother somewhat hardly,
and that for righte great causes. In this behalfe hee vouclaueh hir
not the tytle of Mother, but calles hir simply by the name of woman.
And mozeouer he saith: what haue I too doo with thee? mine houre
is not

is not yet come. The Lord had heere a further sight. For he foresawe what superstition shoulde in time to come ryle vpon Inuocation of the Virgin Mary. He sawe that hypocrites shoulde wickedly yeelde vnto hir, the thinges that were proper too God and to the Mediator. And therefore in this somewhat harde answer, he deliuereth to all ages a perpetuall and graue Doctrine, least the vnmeasurable reuerencing of Saintes, shoulde deface the honour of his office: and in this respect hee abaseth his owne mother too the vulgare degree of women. Then was it no light cause, that hee spake too his mother in this wise: What haue I too doo with thee? but to make a difference betweene his owne office, and his mother, and so consequently of all Saintes. Hee will not part his office which is peculiarly his owne, and gyue parte of it to his mother. But hee chalengeth too himselfe alone the office of a Saviour. Wickedly therefore too the superstitious call the Virgin, Queene of Heauen, aduocate, lyfe, sweetnesse, mother of grace, and consequently, the saluation of the worlde. For no parte of our redemption is too bee ascribed vntoo Mary. And whereas he addeth: Mine hour is not yet come: hee implieth two things. Namely, that hee ceased not for any manner of heedlesnes or slouth, and also that he would haue a care of the matter, as soone as opportunitie shoulde offer it selfe.

What did the Mother of Iesus in this case? Whatsoeuer he biddeth you doo (sayth shee to the wayters) that doo yee. This perceybeth to the preparature of the myracle. The mother doth only conceyue good hope, that hir sonne will succoure the present need. And whereas shee sayeth to the wayters, Whatsoeuer he biddeth you doo, doo it: shee ministreth vnto vs general doctrine in the Church, wherof the blisfed virgin is boch a type and a member.

What then learneth the Church heereby? Forsooth it learneth, with the blisfed virgin, too commaunde all ministers (yea and al Christians) too obey Christe, in dooing whatsoeuer hee biddeth them, how little so euer it seeme agreable to reason.

Anone the Lord when oportunitie serued, willed the wayters to fill the sixe water pottes that were set there too serue for the superstitious purging of the Jewes, of which pottes euery one did holde a two or thre Firkins a peece, so that altogether did holde about an Ameer of wyne.

These water pottes (I say) did the Lord bid them fill by to the byminnes:

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by himmes: which beeing done, hee had giue thereof to the maister of the feast. For by the secrete power of Christ, it was now become wine, which was euen now water. Which when the maister of the feast had tasted, hee sayd too the bridegrome, All men are wont too set good Wine vppon the table first, & when the guesstes are wel laden with Wine, then too gyue them that which is woorse. But thou haste kept the best Wine too the last. This is added for the confirmation of the miracle. For the maister of the feast witnesseth, that this wine was much more excellent than that which they had drunke before.

Now ensueth the vse and frute of the miracle: and he manifested his glorie (saith the Euangelist) and his disciples beleueed vpon him. This miracle therfore was appointed for two things: Namely too manifest Christes glorie, & to strengthen the faith of the disciples. For looke how many miracles Christ shewed in the worlde, so many witnessees were there of the glory of his godhead, & so many sealinges were there of his doctrine, and of faith in the hearers.

This then is the right vse of Christes miracles, that his glory beeing blased abrode, and his doctrine being confirmed by the, as it were by authenticall seales, wee should leane vnto him by liuely faith. But as for suche miracles as eyther darken the glory of Christe, or quench faith, they are sleights of the Diuel, of which the Lord giuech vs warning too beware in the. 24. of Mathew. There shall (sayth he) arise false Christes and false Prophetes, and shal shewe great signes and woonders: in so much that the very elect (if it were possible) should bee deceyued: behold I haue tolde you of it before hand. Therfore let no mā giue credit to any miracles, saue such as set forth Christes glory, and nourish and confirme the true faith to him ward.

Of the fourth.

FOrasmuch as in this Gospell, there is mention made of many persons, I will now shew breefly what doctrine and instruction is to be taken at eche of them.

First therfore let vs at all these guesstes learne an exāple of christie making cheere, from which be banished riot & vnadvisednes, of which things more is spoken in the first place.

At the Bridegrome and Bride, let vs learne to receyue Christ to our feasts: which thing truly is then done, when in the feare of God and with thanksgyuing, we vse Gods giftes to honest mirth, & leaue them at home that are not bidden.

By

By the myracle, let the Bridegrome and Bride learne, that if they bid Christ to their feaste, he wil chaunge the water into wine: that is to say, hee will turne all bitter things into sweet, and blisse the parties with his blissing, so as they shall want nothing.

At Christe let vs learne, according vnto our abilitie too helpe the Bridegrome and the Bryde: that is to saye, too beautifie the Church by what meanes so euer wee can bee able.

At Christe let vs learne to transference againe vnto a good and godly vse, the things that were abused and put to superstition, so as they may serue to Gods glorie, & to the buylding of the Church. The waterpots heere serued to Jewish supersticio: but Christ vseth them too the setting forth of his owne glozpe, and to the edifying of his Church. So the Church goods which heertofore hath bene abused, ought nowe to bee conuerted to a better vse.

At Mary wee may learne too be touched with pity for the neede of other folkes, & to pray to God to further the pooze with his blessing.

At the maister of the feaste we may learne, too lyke well of Christes dooings, with clenled mindes.

At the wayters we may learne, to employ our labour at Christes commaundement, and not so much too looke what he biddeth, as to doo that he biddeth.

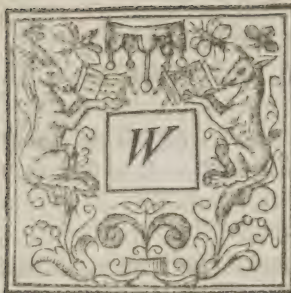
Of Christ, Mary, and the Disciples togyther, wee may learne to keepe fellowship with men, & to take their slenderes in good woorth. Also we may learne to honoz the honest mariages of pooze folkes with our presence, and too helpe them with our purse when cause requireth.

These things haue I spoken the largelyer of this Gospell, because this matter whereof it entreateth, is not wont to be intreated of but once in the yeere. I haue spoken of the manner of mariage, and of matrimony. Also I haue shewed how great a thing it is to bzeake the sixth commaundement. I haue expounded the miracle with his circumstances, and what doctrine and instruction, the examples of the persons in this Gospell yeelde vnto vs. Now God the Father of our Lord Iesus Christe graunt vs his grace, that beeing confirmed by this miracle, wee may in the true feare of God and in fayth, yeeld true glozpe to God the Father, Christe, and the holy Ghoste, too whome, beeing onely the immortall and lyuing God, bee honour, glozpe, and domination for euer worlde without end, Amen.

Th

The iii. Sunday after Epiphanie.

g The Gospell. Math. viii.



Hen he was come downe from the Mountaine, much people followed him. And beholde, there came a Lepre and worshipped him, saying: Maister, if thou wilt, thou canst make me cleane. And Iesus put forth his hand and touched him, saying: I will, bee thou cleane: and immediatly his Leprosy was censed. And Iesus saide vnto him: tell no man, but goe and shew thy selfe to the Priest, and offer the gifte (that Moyses commaunded too be offred) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurio, and besought him, saying: Maister, my seruant lyeth at home sicke of the Palsey, and is grievously peyned. And Iesus sayde: when I come vnto him, I will heale him. The centurion answered, and sayde: Sir, I am not worthy that thou shouldst come vnder my roose: but speake the worde onely, and my seruant shal be healed. For I also am a man, subiect to the authoritie of an other, and haue souldiers vnder me: and I say to this man, goe, and hee goeth: and too another man, come, and he commeth: and too my seruant, doo this, and he dooth it. When Iesus heard these wordes, hee marueiled, and sayd too them that followed hym: Verily I say vntoo you, I haue not found so great fayth in Israell. I say vntoo you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Iacob, in the kingdome of Heauen: but the Chyldren of the kingdome shall bee cast out into vtter darkenesse, there shall bee weeping and gnashing of teeth. And Iesus saide vntoo the Centurion: Goe thy way, as thou beleuest, so bee it vntoo thee. And his seruant was healed in the selfe same houre.

The exposition of the text.

This gospel setteth before our eyes the affection of Christ towards mankynde, & especially towards them that flee to him in heauines
and

and affliction: for looke what he promised in words, saying: Come vnto me all yee that laboꝝ and are heauy laden, and I will refresh you, and yee shall finde rest vntoo your soules: the same thing dooth he shew here by his deede. For after that he had taught his fathers woꝝde on the mountayne, he came downe and fulfilled the thing in woꝝke, which he had taught in woꝝd: confirming his doctrine with miracles. For he woꝝketh here two miracles. With his woꝝd hee healeth the Lepꝛe, and by his commaundement he healeth the son of the Centurion absent. The vse of these miracles is, both to proue Christ to be the true Messias, and to witnesse that the selfe same Christ will helpe the afflicted that call vpon him, as well as he helped the Lepꝛe, and the Centurion that called vpon him. Howbeit, to the intent the present miracles may serue too our better instruction, I will inreat of foure places, which are these.

- 1 A generall doctrine of all Christes miracles.
- 2 Of the Lepꝛe, and of his healing, & of the circumstances therof.
- 3 Of the heathen Centurion, of his faith, and of his care for his seruant.
- 4 The prayse of this heathen mans faith.

¶ Of the first.

Because the Euangelicall story conteyneth many of Christes myꝛacles wherewith he manifesteth his gloꝝy, confirmeth his doctrine, and encreaseh faith in the hearers: I will breefly set foꝝth a generall doctrine, the vse whereof shall serue in all particular miracles of Christ. Why the Lord addeth myꝛacles to his woꝝd, it is tolde in the last Sunday, and euen heere a little before I haue repeated it in the beginning. Howbeit to the intent we may haue the full doctrine of myꝛacles, moe things are to be searched out: which to enclose within number certayne, I will put all vnder these fīue questions. What the persons bee: what the ends be: what is the manner: what is the vse: and why miracles are not wrought at this day.

The persons are of three sortes: first, such as are oppressed with diseases and with the diuels tirannie. Then, the beholders of the miracles. And lastly, Christ that woꝝketh the miracles.

The ends are many. One is that Christ might shew foꝝth his owne gloꝝy: Another, that he might seale by his doctrine: the thꝛd, that the faith of them that behelde the miracles might be confirmed:

G. i.

the

The third Sunday after Epiphanie.

the fourth, that God myght be glorified by the sight of his woonderful woorks: the fifth, that by little and little, the diuels kingdome might be destroyed. What myracles soeuer are doone for any other end than these, are condemned as sleightes of the Diuell. Math. 24.

The manner is diuers: for sometyme he woorketh a myracle by his woorde alone, as in this place. Another time to the intent to shew the preciousnesse of his body, he layeth to his hand. One while he turneth hymselfe to God with giuing of thanks before hand: and another while hee woorketh by his onely power without his woord, as when he turned the water into wine. To the manner also pertaineth the sayth of him that is healed by the myracle, as is read in this Gospell.

Myracles serue to thre vses. That he that is healed by myracle should sinne no more: that the beholders should put their trust in the healer: and that we which reade of the myracles of the Lorde, should bee confirmed in the glory and doctrine of Christ, and therewithall conceyue sayth in him, that he is none otherwise affected towards vs, than he was towards them.

But why are no miracles wrought now a dayes? Hee is starke blinde that seeth no miracles at these dayes. The Church of Christ is a little flocke, which the Diuell the king of darkenesse, and Antichrist the Pope doo persecute, and bend all their force to this end, that they may extinguishe the true religion of Christ: and yet they cannot.

All the whole world persecuted that one poore man Luther, and yet they touched not one heare of his head. And why? God miraculously defended both him and also his little flocke. This presence of God in his Church is myraculous penough, so that wee neede not to seeke other myracles. Howeuer, miracles, and the power of healing mens bodyes, and the visible giuings of the holy Ghost were bestowed onely vpon the primatiue Church, to the intent they may confirm Christes glory, his doctrine, and our sayth for euermore in all that should come after. The vse of which too vs ward, is that wee maye know they were certayne seales of full authoritie, wherewith God would haue his doctrine confirmed and sealed for euer.

Of the second.

In the Lepre that is healed, let fixe things be considered: his infirmitie, the state of his person, hys sayth, his inuocation, his patience
and

and his confession.

The infirmities of the Lepre is a punishment of sinne: and therefore it putteth him in minde of Gods wrath and his iust iudgement. For all crosses, all calamities, and what soever aduersitie befalleth vs in this lyfe, are as it were a sermon from heauen, wherein God accuseth of sinne, and sheweth his wrath: which most iust wrath of God when a man thinketh earnestly vpon, without the knowledge of Christ, hee falleth intoo dispayre. Whereby it often falleth out, that a man eyther killeth hymselfe, or els pineeth away by peereineale for sorowe. For the conscience of sinne suffereth him neuer too rest, no not one minute of an houre. Let vs declare this thing by one example. Oedipus King of *Thebes*, bycause there fell a great plague in his Realme, thought that some heynous wickednes was committed by hymselfe, or some of his. Whereupon he called the Priest Tiresias, and bad him shewe by his art of Birdspell who was the authoz of so great wickednes, for which al the common weale was atteinted with so greuous a plague. In the end Oedipus found it to bee hymselfe and none other that had committed this heynous offence. For he had begotten chyldzen of his owne mother, whom he had unwittingly taken to his wyfe. For being but a Babe, he was cast away by his parents that he myght haue been killed. But the shepheard to whom the commaundement was giuen, spared him bycause he was a trym boy. Afterward, growing to mans estate, he fought certayne battels for the *Thebanes* luckely: and for his well dooing, they both gaue him the kingdome, and the Queene Iocasta too bee his wife. By meanes whereof, not knowing who she was, he maryed his owne mother. Now as soone as Oedipus had knowledge of this his sinne by the Priest, and saw the whole Realme to bee atteinted, with a most greuous plague for his offence, hee fel into consideration of Gods wrath: And by thinking thereupon, he was driuen to dispayre. In this dispayre, first he pulled out his owne eyes, least he might beholde the sun. Secondly, being martired with the conscience of his wickednes, with a great outcry he bad those that stood about him get them a way, least he should hurt the good euen with his shadow. Afterwards fleeing his Realme, he liued blind and a begger, until he perished being swallowed vp in dispayre. His mother Iocasta being unable to abide the griefe of minde for remorse of hyr sinne, as soone as shee knewe hyr fault, hung hir selfe. So horrible and foule a thing is sinne when a

G.ii.

man

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man beholdeeth it ryghely with the eyes of his hart.

The state of the Leprous person was very hard: for it behooted him to liue seuerally alone from the company of Gods people. For great sorowe wherof, no doubt but many pyned away. For not onely were they excluded from the fellowship of men, but also they were left destitute of the cōfort which they might haue had by the preaching of Gods woorde. Howeuer, they were distinguished from other men, by five markes, which thing encreased their sorowe not a litle. The first marke, was a loose garment cut in two: the second, a head vncouered: the third, a face muffled: the fourth, a dwelling set frō the company of men, the fifth, a publike Proclamation, whereby he was proclaymed uncleane, as a person unwoorthy to be conuersant among the Israelites with the people of God. And this was the case or state of this Lepre. If he had not had fayth in Christ in these euils, he must haue been vterly forlorne for sorowe.

But hee came vnto Christ, and conceyued fayth. And although he felt himselfe to haue deserued damnation: yet listeth he him selfe vp at the liberall promise of Christ. Doubtlesse he hath heard this saying of Christes: Come vnto me all yee that labour and are heauy laden. Doubtlesse he heard Iohn say of Christ: Beholde the Lambe of God which taketh away the sinnes of the world. This Lepre therefore knowing his pōssibilitie, conceyueth hope of health, leaning vpon Christ with assured confidence.

Through this fayth he calleth vpon Christ. For inuocation is the naturall fruite of fayth, as the which cannot be made without fayth, according to this sentence: How shall they call vpon hym on whom they haue not beleueed?

Howbeit in thys inuocation is propounded a singular example of patience. For the Lepre sayth vnto Christ: Lord, if thou wilt, thou canst make me cleane. Like as Dauid when he was put from hys kyngdome, despyred wyth condition to bee restored agayne, if it so seemed good vnto god. So here this Lepre leaueth this corporal benefite in the hand of the Lord, who knoweth better than our selues what is expedient and meet for vs.

Besides that, this prayer hath a singular example of hys confessing of Christ. The Scribes and Phariseys dyd persecute those that confessed Christ. But thys pooze man, thys despyred person, this Lepre, let the Princes and preefts fret as muche as they woulde
at

at it) confelleth Christ, and acknowledgeth him to be almighty, yea and the very Messias : whose constant confession it becommeth vs to followe.

Now is the healing of this Lepre too bee looked vpon : where in are many circumstances to be examined, of which euery one containes a peculjar lesson. With his hand Christ toucheth the Lepre, he grauntech chearefully that which the Lepre desyeth : he biddeth him be cleane by word : the effect, that is to say, cleansing from the leprosie, followeth out of hand : When he hath clenfed hym he giues hym three commaundements: that he should tell no man, that he should shew himself to the Priest, and that he should offer his gift according to the lawe.

The stretching out of Christes hand, and his touching of the Lepres body, was a token of his vmeasurable grace and goodnesse, by which deede he woonderfully increased the Lepres fayth. For when he saw the sonne of God, not onely not loth to talke with him, after the manner of other men : but also to haue touched his uncleannes with his hand : he was replenished with singular ioyfulness of spirit.

With this touching is ioyned the graunt, I wil : The Lepre saith, if thou wilt : Christ answereth, I will. Hereupon the Lepre concludeth with him selfe, that he should be made whole by and by.

Upon the graunt he addeth, Bee thou cleane. By which saying he declareth his heauenly power, confirmeth his doctrine, and increaseth fayth, both in the beholders, and in the readers of the story. For too will in Christ, is as much as to doo. He hath doone whatsoever is his will, both in heauen and in earth. This power of Christes commaundeth agaynst the power of the Diuell.

And by and by his Leprosie was clenzed. This deede is both a myracle in it selfe, and a benefite to the people : by which benefite, (as it were by a warrant) he giueth vs to vnderstande, that he is readye to clenze al men from their spirituall Leprosie, which come vnto hym by fayth.

Nowe followe the Commaundements : First, that the Lepre tel no body of it. Vnto this commaundement, the Lepre through a certayne zeale of publishing Christs benefites, obeyeth not. In which case he did not a litle offende. For he ought not to haue renderd thanks to his benefactor, according to his owne deuise, but by obedience rather : than the which there is no sacrifice more acceptable to Christ.

G.iii.

The

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The second and thyrð commaundement follow. Doe thy wayes and shew thy selfe unto the Priest, and offer thy gyft for a witness to them. Thys dyd Christ, that by thys meanes the lawe of Moyles myght be sacrfied, in which the iudgement of Leprosie is commyt- ted to the Priests to cast the infected out of company, and to receyue agayne the healed by theyr open testimony. As for that the healed are bydden to offer, it was doone for this purpose, that thys oblation should be a pledge of theyr thankfulness towards God, that had receyued health.

The Pappys whych vpon thys place doo buylde auricular con- fession wpyth reckenyng vpon mens synnes, are fooles, and doo foully depraue the Scrypture, wrestyng it anywylle vnto a wrong sense. As for the confession whych we reteyne in our churches, I must speake of that elsewhere.

Of the first.

The story that conteyneth the benefite bestowed vpon the Centurion, hath very many lessons, whych I wyll dystingysh in numbers to the intent they may the better be bozne away.

First is to be obserued the image of the two peoples, of the Jewes and of the Heathen. First the Jewe is healed, and then the Heathen man. Wherby we are taught, that Christes benefites belong indyffe- rently vnto al men, and that there is no dyfference betweene the Jewe and the Greeke. For lyke as all haue sinned and want the glory of God: so Christ offereth his benefites to al men to be receiued by faith.

2 The sundry states of the Jewe and the Gentyle, is not voyd of a lesson. The Jewe was poore, the Heathen man ryche. Christ there- fore hath no respect of the present estate: he despyseth not the poore man, he reiecteth not the ryche man. The Jewe was a commoner, the Centurion a gentleman. In the kyngdome of Christ therefore, the pedegrees of auncetours haue no reputation, but saye in Christ, through which all men be they gentlemen or yeomen, are bozne the sonnes of God. The Jewe was despyed in the world, the Centurion a Courtier, and a man of honour, but the Lord esteemeth him most honorable, that hath most faith.

3 Now let vs examyn by the circumstances, what maner of faith the Centurions sayth was. That he was an Ethnick and none of the peculiar people of God, it abaseth hym sufficiently. He myghte among

among men vaunt hymselfe of honour of his Captaynship, but this
 baunting awayeth nothing with god. For as the Lord saith in Hieremie:
 He that boasteth, let him boast in me, which do work mercy, iudg-
 ment, and iustice. The Centurion then prayeth not vnto Christ,
 without repentance: But acknowledging his owne wretchednesse,
 he calleth vpon Christ to helpe his seruant, yea and that through vnfa-
 ned fayth, whereby his loue toward his neyghbour is also declared.
 And whereas he sayth: I am not woorthy that thou shouldest en-
 ter vnder my rooffe. And also, Onely say the woorde, and my
 lad shall bee whole. He both confelleth him selfe a sinner, and ac-
 knowledgeth Christ to be endowed with the Godhead, vpon whom al-
 so he beleueth. And whereas he addeth: For I also am a man sub-
 iect vnder the power. &c. He giueth to vnderstand how easie a mat-
 ter it is to Christ, through his heauenly power to help euen them that
 be absent, by his onely woorde and wil, seeing that he being a man
 subiect vnder another mans power, is able too appoynt his seruants
 what they shal do, and that they do what is commaunded them.

4 Deere riseth a question concerning another mans fayth. The
 Centurion beleueth, and his seruant is healed. Whereupon we ga-
 ther this certayne lesson, that the godly by their fayth may obtayne
 corporall benefites for other folkes: but whether any man can bee sa-
 ued with eternall saluation by another mans fayth, it is no question a-
 mong Christians. For they know that no man is saued without his owne
 fayth, which may in deed be purchased, when the godly pray for o-
 thers, that God will graunt them fayth.

Of the fourth.

In this commendation of the heathen mans fayth, many things
 are to be considered.

First Christes admonishment, which is referred to his manhoode.
 For it pretendeth humane affections, howbeit without sinne.

2 He sweareth, he hath not found so great fayth in all Israel. For
 the Iewes required not only the word, but also a signe. But this hea-
 then man, whereas he had but a little taste of doctrine, was contented
 with the woorde onely. The fayth of Mary was more perfect: but
 it was by reason of more perfect instruction, and of more certayne
 and more signes in number. Greater therefore is the Centurions
 fayth according to some part, but not according to the absolute and

G.iiii.

full

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full meanyng of sayth.

3 We are taught by this place, that sayth ought to growe, and to take dayly encrease.

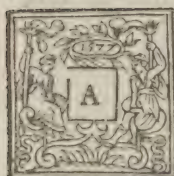
4 Here Christ teacheth of the calling of the Gentiles, that they with Abraham, Isaac, and Jacob, may be gathered into one Church by sayth in Christ.

5 A foretelling of the reiecting of the Jewes for their unbeleeffe, with a threathing of punishment.

6 When he sayth to the Centurion, Goe thy way, be it doone vntoo thee as thou hast beleueed. Wee signifieth: that all things are possible too him that beleueeth, according as Christ himselfe witnesseth in another place: to whom bee honour and glory for euer and euer. So bee it.

The fourth Sunday after Epiphanie.

The Gospell. Math. viij.



AND when he entred into a ship, his Disciples followed him. And behold, there arose a great tempest in the Sea, in so much that the ship was couered with waues, but he was asleepe. And his Disciples came to him and awoke him, saying: Master, saue vs wee perishe. And he sayd vnto them, why are yee fearefull, O yee of little sayth? Then he arose and rebuked the windes and Sea, and there followed a great calme. But the men marueiled, saying: What manner a man is this, that both Sea and windes obey hym.

The exposition of the text.

This Gospell setteth agayne before our eyes the disposition of Christ, which is, to bee at hand to his seruantes in perils, and too helpe them according too the saying of the psalme: I am with thee in tribulations. Also: Call vppon mee in the daye of trouble, and I will beare thee, and thou shalt honour mee.

After the same manner, the example of the Apostles teacheth vs heere what is to be done in perill, that is to say, that with the Apostles wee awake Christ by our faith, too ayde vs when wee craue it at his hand. And this is the summe of this Gospell, that Christ whē his Disciples were in daunger in the shippe through a tempest that arose sodainly: beeing awaked, rebuketh the Sea and the wynde, whereuppon ensued a greate calme, and woonderment too them that behelde it. The places that wee wyll entreate of, are these thzee,

- 1 The varpetie of the temptations of the godlye in thys world.
- 2 The exposition of the present storye, with the circumstances therof.
- 3 A most goodly image of Christs Church in this world.

Of the first.

Because this Gospell maketh mention of the temptation in the shyp, I wyll bryefly set forth the kindes of temptations, wherewith men are troubled: and that to the intent that knowing the daungers which inuiron vs round about, we may become the more watchfull, least beeing vanquished with temptations, wee abandon our confession and fall from grace. For lyke as Christes Disciples were tempted among the waues of the Sea, with losse of their life: so all Christians ought (almost euery houre) too bee afrayde of the shypwacke of their faith.

Of temptations there bee manye kyndes. For eyther God is the authoz of the temptation (in which respect it is properly a tryall or prooffe, and not a temptation) or else it proceedeth from the diuell, or els it commeth of men, or els the cause of it is in the partie him selfe that is tempted, or els they be things circumsant that trouble him.

God tryeth vs, to the intent wee may be made more tryed too our selues. For hee tryeth not too the intent too knowe: for nothing is hidden from him: but to make vs knowe how much wee haue profyted in Godlynelle. And God tryeth men in theyr manners, in doctrine, and in the signes of his wrath. In manners hee tryed Abraham, whē he commaunded him to slea his only begottē sonne Isaac, and too offer him by to him for a sacrifice. And Abraham by obeying God in so

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in so hard and difficile a thing, became moze tryed to him selfelwarde, and sawe the true fruite of his owne faith, which is to pferre obedience towards God, before all things in the worlde. So at this day, the godly are tryed by God, when (by setting before they eyes the commaundementes of God, which are the certayne rules of all vertue and good manners) they are made moze tryed too them selues, through willing obedience. But on the contrary part, those that wyttlingly and willingly runne headlong intoo sinne, and peelde untoo temptation: become gilty of Gods wyath, vntyll they repent and amende.

Besides this, God tryeth vs in doctrine, when he suffereth false Prophets to come, & to teach diuers erroneous opinions. Of which kynde of tryal, Moyses speaketh in the .xiii. of Deuteronomie: If there rise vp among you a Prophete, or one that sayth hee hath seene a dreame, and telleth you a sygne or woonder before hande, and the thing that he hath spoken, cometh to passe: and he say vnto thee: Let vs go and follow strange Gods, and let vs serue them (that is too say, if hee set vp a newe manner of worshipping God) thou shalt not harken to the woordes of that Prophete and dreamer, because the Lord your God tryeth you, and that it maye bee openly knowne whether you loue hym with all your hart, and all your soule, or no. This temptation is ascribed vntoo God, in consideration that it is a trial and not a seducing. After the same manner he giueth vs his word at this day: but hee permytteth many heresies too spring vp, to the intent hee may by that meanes trye and pprooue vs, whether we loue him in deede by true and sincere faith. Sometime the Lord tryeth vs in signe, when he setteth forth the dreadfull tokens of his wyath, in heauen, in earth, and in the Sea: which signes do wonderfully shake the mindes of the godly. Of this kinde of triall speaketh Moyses Exod. xx. Be not afraide, for the Lorde is come to trie you, and that the feare of hym might be in you, that ye might not sinne.

The Diuell tempteth by falling from the doctrine, by presumption in office, by idolatrous worshippings, and many other waies, of which I must speake the second Sunday in Lent.

Then, as wel our enemies as friends, do tempt vs diuers wayes: as by doctrine, hypocrisie, example, counsell, promise, and threatening.

Also man findeth in himselfe where by too hee tempted, as originall sinne, and secondly many affections springing out of the same, which
egge

egge vs to attempt somewhat against God. Sometime a man is tempted of the gifts of the mind or of the body, such as beutie, strength, wit, woorkmanship, & such other like are. He that will not be overcome by this kinde of temptation, let him thinke that all things are bestowed vpon him from heauen, for the aduancement of Gods glory, and the commoditie of other men.

Things circumsant doo also oftentimes tempt and trouble the mindes of the godly: of which some things are before vs, as the things that hāg ouer vs: some are after or behind, as the things that are past: some are at our right hands, as the things that are pleasant: and some at our left handes, as the things that are sorrowfull. Before vs death threatheth, the dreadfull iudgement of God vereth, and hell gapeth with open mouth vpon vs. After vs, or behinde vs at our backs, are our sinnes past, whiche disquiet the conscience of man. At our right handes are riches, honour, and power: whiche thyngs haue throlwen many men headlong into endlesse destruction. At our left handes, are pouertie, reproche, contempt, sleaunder, and perylles on Sea, on Lande, at home, and abroade. These kyndes of temptations are most greuous: which are overcome by fayth, inuocation, often lyf-tyng vp of the hart vnto God for helpe, gyftelesnesse of manners: and to be byese, by continuall and earnest repentance. Thus muche I thought good to speake of temptation in this place, that we myght be styred vp to watchfulnesse and praying, least wee enter into temptation.

¶ Of the second.

In the story of this myracle, these circumstances folowing are to be considered.

1 The triall of fayth. The Disciples haue the Lord with them in the shyp, and by reason thereof they sayle with the more carelesnesse. Howbeit, this carelesnesse was not of very long continuance. For by meanes of a storme that arose, the Shyp was overwhelmed with waues. Whereby it came to passe, that they which a litle before were so carelesse, are now abandoned to the waues of the sea, in a manner ready to dyspayre. Wherefore, let no man trust too much to prosperitie, but in prosperitie let hym be afraid.

2 In this most greuous peryll, Christ slept, partly with sleepe to recreate and refresh his pores that were weeryed with labours, and partly to try his Disciples fayth: not bycause that he beyng the searcher

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searcher of heartes was ignorant of any thing, but too the intent the Disciples myght bee better knowne too themselves. Forcower it is too bee beleueed, that the Lorde slepte for this purpose also, that greater fayth myght bee stirred by in his Disciples, and that hys Disciples beeing stricken with the greater feare, should call vppon him the more earnestly, and set the more by his present ayde in the extremitie of perill. For if Christ had been awake, he had of his own accorde helped the at the pinche, as in so great a danger, though hys Disciples had not prayed hym. And albeit that of hys goodnesse and fatherly affection towards vs, hee bee ready too giue vs all thyngs that bee necessary too our welfare: yet is hee not wont too giue them but at our entetrance. For prayer is the the ordinary instrument to attaine all thyngs that are needefull for vs, of God: which thing is doone for thys cause, that wee should reuerence hym the true God, creatour and fountaine of al goodnes, and acknowledge our selues weake creatures, as who (without God) neither haue ought, nor ought are able to doo.

3 The woorkyng of fayth is heere seene. For faith is not an idle assent or thought, but it is a stout Giant, which ouercommeth the world as John saith: This is the victorie that ouercommeth the world, euen your fayth. Verily fayth ouercommeth: but yet through the conquerour Christ, whom it possesseth. This fayth hath to his enemy, the world: that is too wit, sinne, death, the Diuell, daungers, and the flesh. On sinnes side, standeth the Law, conscience, and dispayre. On faiths side, standeth the Gospell, Christs sacrifice, and assured confidence. Therefore when the Lawe assaileth thee with his lyghtening, linoake, fyre, vapours, and thunder: Let fayth take the Gospell vnto him, and set that betweene him and the Law. And when the law saith, Cursed is every one that dooth not all the thyngs that are wyitten in the booke of the Lawe: set the Gospell agaynst it, saying: Euerye one that beleueeth on the Sonne, hath life everlasting.

When Death threatheth death, set thou against hym, the overcommer of Death, Iesus Christ, who castyng Death in the teeth, saith: Death, where is thy sting? Well, where is thy victory? The same in the Gospell of John sayth: He that beleueth in mee, shall not tast of Death for euermore, but shall passe from Death vnto Lyfe. Then is death profitable too the godly person: for it is onely a passage

a passage vnto the better life, so little cause is there that the goodly should be afrayde of it.

The Diuill in deede accuseth and packes vp a great beadrill of sinnes toogether. But sette thou agaynst hym the sentence of Christ, which sayth: The Prince of this world is iudged already: and thys saying of Paule: It is God that iustifyeth, who then can condemne? If hee laye our owne vnrightheousnesse too our charge, Let vs aunswere with Paule: Him who know no sinne, made he a sacrifice for sinne, that wee might bee made the righteousnesse of God in him.

In lyke wyse the daungers of sinne repproue vs: for they are as it were a Sermon of God concernyng sinne. But aunswere thou, that iudgement beginneth at Gods heule, and that the Lorde chastiseth euery child whom he receiueth vnto him, yea and that to the childes behoofe.

The flesh mooueth too dispayre. But make thou the flesh subiect too the spirit, and say, that fleshye indgement hath no place in this behalfe. And so doo a thousand things meete vs, that will hinder our saluation.

Could Nero then haue gaynesayd sinne, the Lawe, Death, and the flesh in manner aforesayd? No verely. For the onely children of God haue that priuiledge. The rest are hilde in bondage vnder sinne, bycause they are the seruantes of sinne, as which commit sinne by maynteyning it agaynst the spirit, or rather vterly quench the spirit wyth it. Whosoever therefore wyll gaynsay sinne, the Lawe, death, the diuell, the flesh, &c. Let him looke whether he feele true repentance, let him looke whether he haue faith and a good conscience, and finally, let him looke whether he be so framed, that he can preferre the obedience of God, before all the commodities of this life, vterly casting away all purpose of sinning.

4 Christ fyndeth fault with two thyngs in hys Disciples. First wyth theyr saynthartednesse, bycause they ought not too haue beene afraid as long as he was with them: for in asmuch as they had seene so many miracles of his, they might easily haue learned, that it is not possible for him too perish, with whom Christ is present. And secondly, with the smalnesse of their faith: bycause they beleued not that he could do as much sleeping, as waking: or as much vpon the sea as vpon the land, being the maker both of sea and land.

¶ And

The iiii. Sunday after Epiphanie.

5 And as in sleeping he shewed himselfe too bee man: So here in commaunding the windes, he proueth himselfe to be God: both which things do serue the slenderesse of our faith. For his manhood sheweth his good will towards vs, and his godhed sheweth his ablenes, which two things are requisite in euery free acte.

6 To be short, Christ by this story sheweth, that he willed in deede the saluation of men, and especially of them that call vpon him. For as it is his will that we should call vpon him in our perils: so also is it his will too vtter his fatherly affection towards vs, in deliuering vs from daunger.

Of the thyrd.

This is a most pleasant Allegorie. For here is paynted out the state and image of the Church. The Sea is the world: the shipp is the Church: the wynde is the Diuel: the Disciples are the godly company of the beleeuers: Christ is the truch, and the Gospell is sayth.

First marke here, that before Christ with his Disciples entered into the ship, the Sea was calme; that is too say, the world slept soundly in his owne sinnes. But as soone as Christ entred intoo the shippe, there arose a mighty tempest, insomuch as the ship seemed to be ouerwhelmed. But what ensued? Christ the Lord was there present, who could commaund the sea and the windes. Hereby therefore wee may learne, that out of this little ship (that is to say, the Church) there is no safegard, notwithstanding we must looke well about vs here, that we take not our enemies ship for the true ship. The enemies shippe is both better decked outwardly, and of greater receyte within. But the true ship hath hir decking inwardly, and it hath a much more statelie matter, namely the holy Ghost. All the Mariners that it hath, are godly: It hath the word of God and the Sacraments in right vse and obedience to the ministerie. And with these treasures this ship holdeth it self contented in so great waues.

2 It is to be obserued, that this ship sayleth not in the calme sea, but is tossed in the waues which driue it hither and thither: which thing to bee most true the story of the world sheweth. When G O D had made the world, he put this ship in the midst of it. And by and by the diuell the enemy of Gods sonne, tossed it with stormes: and from thence forth it was miserably turmoyled, vnto the tyme of Noe, and
after

after Noe, to Abrahams time: from Abraham to Moyles time: and from thence vntill Christs time, who to the intent to saue this ship, came into the world. Yet ceased not the waues thereof as then. But what is the cause that the worlde cannot abide this little ship: for that the Church reprooueth the woorkes of the worlde, that is to say, blameth the worldly wisemen of follie: condemneth the righteous men as guilty of sinne: & aduanceth not the rich men: but pronounceth them unhappy and wretched, vntill true godlinesse be the gouernour and ruler of their riches.

And this is it that Christ promised, when he said: The holy Ghost shall repproue the worlde of sinne, of ryghteousnesse, and of iudgement. What had Abell offended against Caine, who horribly murdered him: John answereth: Abels woorks were good, and his brothers were euill. What did Noe: What did Hieremie: What did Elay: What did Christ: and to be shote, what did so many martyrs from the beginning of the worlde vnto this daye: They would haue brought the worlde backe from darkenesse vnto light, that men renouncing worldly lusts might liue godly, honestly, and vprightly in the worlde. This is the thank that the worlde is wont to requite his benefactors withall. For it would drowne them in his waues. Howbeit all things fall not out as he would wish: he cannot destroy this little ship utterly: for out of the bloud of the martyrs, spring vp other newe martyrs againe.

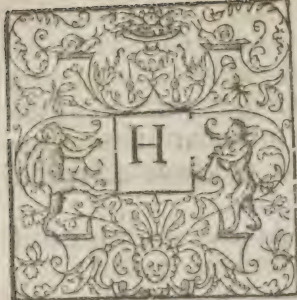
We may therefore learne hereby, a holy art against the stumbling blocke of persecution and fewenesse. If the tossing of the ship trouble thee: haue an eye vnto Christ, who is present at hand in the ship. If the fewenesse trouble thee: haue an eye to the Arke of Noe, to the Sodomitites, & to the rest of the whole worlde. Those things that are best, did neuer like but the fewest. The Church at the beginning was very small: in the middes it was biggest: and in the end it shal bee so small againe, that what with the malice of the deuill, and what with the leude doctrine of Deuils, and what with wicked manners, it may seeme ouerwhelmed with waues.

In these waues therefore let vs learne to waken Christ with our calling vpon him, who is neuer away from his ship, but guideth it with his holy spirit, his word, his sacraments, and his discipline. To whom with the Father and the holy Ghost, bee honour and glory world without end, Amen.

The

The v. Sunday after Epiphanie.

The Gospell. *Math. xij.*



He put foorth another parable vntoo them, saying : The kyngdome of heauen is like vnto a man which sowed good seede in his fiede: but while men slept, his enemy came, and sowed tares among wheate, and went hys waye. But when the blade was sprong vp and had brought foorth fruite, then appeared the tares also. So the seruantes of the housholder came and sayd vntoo hym : Sir, didst not thou sowe good seede in thy fiede? From whence then hath it tares? Hee sayd vntoo them, the enuious man hath doone thys. The seruantes sayd vntoo hym, wilt thou then that wee goe and weede them vp? But hee sayd nay: least while yee gather vp the tares, yee plucke vp also the Wheate with them: let both grow together vntil the Haruest, and in the time of Haruest, I will say to the Reapers: gather ye first the tares, and binde them together in sheaues, too bee brent: but gather the Wheate intoo my barne.

The exposition of the text.

Occasion of this Gospell, was giuen by Christes hearers, of whom some were Hypocrites, who notwithstanding liked very well of them selues, that they were accounted of Christes flocke: and other some were sincere and good, howbeit because they sawe a confused mixture of the good and euill toogether, theyr myndes were not a little troubled. Too the intent therefore that the Lord might both warne the one of their hypocrisie, and of the punishment that should one daye ensue for it, and rayse by the other to steadfastnesse and vnuanquishable confidence, by laying before them the separation and rewarde that was to come: hee propounded this parable vntoo them. Whereof the meaning is this: that the euill must bee mixed with the good in the Church, as long as this worlde standeth, which in the end of the worlde shalbe separated one from another, so as vntoo the godly may bee rendered rewarde, and vnto the wicked deserued punishment. This Gospell therefore serueth to this purpose,

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purpose, to put the hypocrites in feare, and by setting forth theyr punishment to prouoke them too repentance, & to comforte the godly, arming them to the sufferance of euils. And the places of this Gospell are foure.

- 1 What manner of kingdome Christes kyngdome in this worlde is.
- 2 Of the enimies of this kingdome.
- 3 The prayer of Christes disciples agaynst the enimies, and why God suffreth enimies in his Church.
- 4 Of the punishment of Christes enimies, and of the reward of the Godly.

Of the first.

The kingdome of heauen is taken diuersly in scripture. For first when Iohn sayth: Repent and amend, for the kingdome of heauen is at hand: the kingdome of heauen is none other thing than the newnes of lyfe, whereby God setteth vs vp againe into the hope of blessed immortallitie. For deliuering vs out of the bondage of sinne and death, he taketh vs to hymselfe: that wandring as Pilgrims vpon the earth, we may before hand possesse the heauenly lyfe through faith. Therefoze whereas hee sayth, the kingdome of heauen is at hand: he meaneth, that the restoring of vs vnto blessed lyfe, yea and the very true and euerlasting felicitie is offered too vs in Christe. Besides this, it signifieth the Gospell of Christe it selfe, whereby the Citizens are gathered togyther intoo the kingdome of heauen, as when the Lord sayth: The kingdome of heauen is within you. Thirdly, it signifieth the fruit of the Gospell preached in the hearts of the godly: and then it is (as Paule defineth in the. xiiii. to the Romaines:) righteousness, ioy, spirite, and peace of conscience. Fourthly, it signifieth the felicitie too come in euerlasting life after the iudgement: as when Christ promisseth it shoulde come to passe, that manie shall come from the East and from the West, and sit down with Abraham, Isaac, and Iacob, in the kingdome of heauen. Fifthly it signifieth the verie visible Church it selfe in this worlde, wherein are good and euill mingled togyther vntill haruest tyme: that is to say, till the end of thys worlde. In thys signification is the kingdome of heauen taken in thys Gospell: of which kingdome, I will now speake a few thinges out of this present parable. The kingdome of Heauen is like a man that sowed

¶ i.

good

The v. Sunday after Epiphanie.

good seede in his field, &c. The mā that soweth, is Christ, very God and verie man. The feeld is the worlde. The seed are the children of the kingdom. Eche of these three do teach many things.

For first when Christ is called a sower, these things are ment thereby. First, how great the dignity of the church is, which hath the sonne of God to hir founder. Secondly, that the wyse of the worlde do not sow the Church (for that belongeth alonely vnto Christ) and therefore that it is not preserved by the wysedome of the worlde. Thirdly, that it is the office of Christe too sowe; that is to saye, to teache righteousness and eternall saluation. Fourthly, that no man can become good seede, (that is to saye, be iustified and renued to eternall lyfe) without Christ the sower.

Secondly, in as much as the worlde is called Christes feeld, many things are offered vs to thinke vpon. Firste; that no any one kingdome of the worlde, not *Italie*, not *Greece*, not *Iewrie*, no nor any other nation vnder the sunne, can clayme to it selfe alone to be the Lords feeld. For al the whole worlde is that feeld, wherein Christ the sower soweth this seede. Wherefore, like as no nation, no nor any may iustly complain that he is shut out of the kingdome of heauen: so no people cā (as I saide) chalenge this glory to it selfe alone. Secōdly, heere it is secue that Gods mercie is infinite, who offereth Christes benefites (that is too wit, wysedome, iustification, sanctification, and redemption) too all men throughout the wyde worlde.

Thirdly, It is to be obserued, why the worlde is called a feeld. For vnder this Metaphor is signified that manuring is needefull. For as this feeld is too bee tilled by the preaching of repentance: so is it also to be watered with the bloud and spirit of Christ: otherwys the seede is choked, and so perisheth.

The seede in this place signifieth, both that which is sown, and that which groweth. What is sown? Christes Gospell: which as it offereth free remission of sinnes: so it requireth a continuall repentance. This seede (that is to say, Christes Gospell) the feeld receyueth by fayth. But it is cherished and preserved by the holy Ghost, that it bee not drowned by the stormes of the flesh, and of persecution, and so die and come to naught. Againe, that which cometh of the seed is called seede also: namely the Wheate it selfe, that is too say, the children of God. For the word of God or the Gospell, is that incorruptible seede, whereof we growe agayne the children of God.

Thys

This therefore is the description of the kingdome of Heauen, that is to say of Gods Church in this world. Whereby we are taught, first, that the church is not the worke of any other man, than of the Sonne of God. And therefore righte sonde is the Pope, when hee braggeth himselfe to be the sower of this Church. And secondly, that this Church is not buylded by mans Doctrine, but onely by the Gospell of Iesus Christ, which whosoever doo teach purely, are the woork-fellowes of Christ the sower.

Of the second.

This parable teacheth that Christes kyngdome shall alwayes haue enymies, in lyke wyse as the first promise also telleth in the thirde of Genesis. The seede of the Serpent shal lie in wayt for the seede of the woman. How true this is, the storie of the Church from thenceforth that the seede was promysed, vnto this present day, teacheth vs. Wherefoeuer is an Abell, there is also some Cain. Wherefoeuer is an Isaac, there is also an Imaell. Where as is a Iacob, there is also some Esau or other. Whereas is a David, there is also a Saule. Whereas is a Christ, there is also a Iudas. Whereas is Paule, there is also some Nero. And we must not loke to haue it otherwyse. For Satan lieth alwayes in wayte for Christes Church, which he endeouureth eyther utterly too abolishe, or elie to defile it with wicked Doctrine and manners.

But when come the enymies? When men sleepe, then cometh the enemie and soweth Darnell. By this sleepe are noted both the Ministers of the word, and also the hearers thereof. The ministers of the word are sayd to sleepe, when they doo not their duetie faithfully in teaching things that are holysome: in admonishing those that seeme too be slouthful: in rebuking those who they see not to walke the right way to the truth of the Gospell: in comforting the fearefull consciences: and in confuting erroneous opinions, which fight with the foundation, that is too say, the Artycles of our fayth. The hearers also are sayd to sleepe, when they eyther heare the woorde negligently, or else wake colde, and by little and little fall away: as we see many do now a dayes.

When men sleepe so, then cometh the enemy, and that because he is the enemie of Christ, whose kingdome (that is to say, the Church) hee desireth to wast, & too enlarge his owne kingdome by lying & murder.

H. ii.

What

The v. Sunday after Epiphanie.

What dothe the enimie? Hee soweth in the Lordes fiede. What first, false and hereticall doctrine, fighting agaynst the Articles of our fayth. And this practise hee beegan in Paradyse, continuing it on still in all ages. For wheresoever the true and sincere doctrine of the Gospell is preached, there also is the enimie at hand, too poison the fountaines of our Saviour with hys owne venime, least men should drawe saluation out of the pure fountaynes of our Saviour.

Secondly, hee soweth contempt of the worde in many. Of these seedes spring by Darnell, that is to say, naughty children, as are first, Hypocrites: secondly, Sophisters: thirdly, Tyrants: fourthly, Blasphemers, and filthy wicked men. And all these knitting their powers together, assault the Church, that is too say, that little seely flocke of Christs.

But what meaneth it that he saith, that the enuious man hauing cast his seede of Darnell in the Lords field, went his way? Doth the deuill depart from Hypocrites, Sophisters, & Tyrants? In no wyse. But he is therefore sayd to go his way, for that he putteth on another face. He will not seeme an enimie, but the spirit of God & an Angel of light, as it is to be seene in the Anabaptists, who make great boast of Gods spirit, and of secret Reuelations, when as notwithstanding they be deceived by the sleightes of Sathan.

And so this second place teacheth, first, that the Church hath byz enimies even in the midste of the field, that is to saye, in the outward society of the Church. Secondly, it admonisheth vs that we consent not to our enimies. Thirdly, that wee may learne to discerne the enimies from the true Cittizens of the Church. Fourthly, it warneth vs, that after the example of many, we should not eyther altogether fall betterly from the Church, or be offended at the calamity of the church, which in this lyfe is set open to the iniuries of so many enimies.

I. Of the thirde.

The seruantes come to the Paister of the houthold, and say: Diddest thou not sowe good seede in thy fiede? By this comming of the seruantes to the Paister of the house, is signified the prayer of the Godly for the Church, agaynst sectes and stumbling blockes in the Church. For as the godly do continually pray for the prosperity and wellfare of the Church: so doo they pray that no euill or hurtfull things

things may befall it: which thing is to be seene euery where in Dauid's Psalmes. Aske those things (saith hee) which are for the peace of Hierusalem: so might they prosper that loue thee. Contrarywise: Let mine enemies be confounded (sayth hee) and let them be destroyed that would me euill. Also in the seuenth Psalm: Let his worke turne vpon his owne head, and let his wickednesse light vpon his owne crowne.

But how can this stand with Christs commaundement, who bidde vs to pray for them that curse vs and doo vs wrong? The prayer of the Church against hir enemies, hath alwayes a condition of repentance and Conuersion annexed vnto it. For the meaning thereof is, either that they may be conuerted vnto repentance, or else that they may be confounded and perish: that they may not alwayes crake blasphemies against God, and be troublesome to Gods Saintes. We must therefore pray for our enemies, that they may bee conuerted, wee must pray against them, that they may be confounded and disappointed of their deuises, wherby they practyse mischief against Christes Church.

Wilt thou (sayde his seruantes) that wee goe and plucke them vp by the roote? to whome hee sayde, No: but let them bothe growe togyther, least in gathering the Darnell, yee plucke vp the Wheat therewith. First, it is here to be known, that Christ entreateth neyther of the duty of Pastors, nor of the Magistrates: but only taketh away the stumbling blocke wherewith the weake are troubled, when they see there are many vnpure folke in the Church. For vnto the Pastors is committed the spirituall sword, wherewith they separat the vnpure from the Church, by excommunicating them, to the intente that beeing stricken with shame, they may at length amend, and the good men not be defiled with their infection. Vnto the Magistrate also is a sword committed: but it is a secular sword as they terme it, wherewith he punisheth and casteth out the troubles of humane felowship. But albeyt that Pastors and Magistrates do their dutie neuer so diligently, yet shall they neuer bee able too purge the Church so cleane, but that some dreggs of vnpure doctrine and wicked lyfe, will remaine: which when wee see, we must not be offended: but taking warning by this parable, wee must purge it as much as wee can, committing the rest vnto God.

For Christ dooth not by his saying, beare with the maintenance of

¶ iii.

such things

The v. Sunday after Epiphanie.

filchinesse in the Church: but only exhorteth his faythfull seruantes; not to bee discomforted when they are sayne to suffer the euill to lyue with them. Of this place therfore we may gather: First, how great Gods mercy is, which so patiently suffereth the euill in his Church, to the intent they may repent. Secondly, that by these thinges we may comfort our selues, against the stumbling blockke of the fewnesse of them that obey the Gospell. And thirdly, that the Anabaptists are confuted, which deny any congregation (wherin are many wicked folkes,) to be the Church.

Of the fourth.

AND in the time of haruest, I will say too the haruest folke: firste gather yee together the Darnell, and bind it too gyther in bundels too bee burnt, but gather the wheate into my barne. Heere hee preacheth of the separating of the godly from the vngodly, which shal be in the end of the worlde. Secondly, he foxtelleth that the tyme shal come, that the vngodly shal be punished, & the godly be gathered into the kingdome of God. For in like manner as the Darnell is bound together and cast into the fire: and the wheat is gathered together, & layd up in the barne to be kept: so shal it also come to passe in the end of the worlde, that the vngodly shal be gyuen ouer to eternall punishment too bee tormented, and the godly shal be deliuered and rewarded with possession of eternall lyfe. Chys doth Christ in the xxvi. of Mathew expresse without parable in this wyse, in the sentence of the last iudgement, where he will say to the vngodly: Go yee cursed intoos euerlasting fire. And to the godly: Come yee blisset of my Father, and possesse yee the kingdome prepared for you from the beginning. In the last sentence that is gyuen vppon the vngodly, there is named a double punishment, that is to wit, Cursing, and eternall fire. For in as much as they haue despyled the benefite of Christe freely offered untoo them, they are subiecte to the curse of all creatures: which punishment how horrible it is, no tounge is able to expresse. Besides this, they shal be punished with double fire: namely with the fire of euill conscience, the torment whereof shal neuer haue end: and with fire burning the body and not consuming it: for the body beeing adiudged to eternall torture, shal feelee euerlasting fire. If wee thought vpon these thinges earnestly, we woulde not bee so cold in maters of our saluation.

In

In the sentence gyuen vpon the Godly, is set forth a double reward: namely the blessing of the father, and his inheritance of Gods kingdome. The one is set as contrarie against cursing, and the other is sette against eternall punishment. Wee may therefore gather a double argument heereof. One of the punishment of the vngodly, and the other of the reward of the godly. And cyther of them both (if it be thought vpon as it ought to be) is effectuall to worke in vs the feare of God and true and continuall repentance.

By this meanes therefore all the whole Parable ameth at this marke: that the vngodly should leaue his own way, wherby he sinneth: that the vnrightheous should leaue his thought, wherby hee dispayreth of the forgiveness of his sinnes, and (according to the saying of the Prophet) be conuerted to the Lord, bycause hee is ready to forgive. In this readinesse nothing wanteth: but there is in it almightie mercifulnesse, and mercypfull almightines, too whome be glorie for euer. Amen.

The Sunday called Septuagesima.

g The Gospell. Math. xx.



He kingdome of heauen is lyke vntoo a man that is an housholder, which wente outearely in the morning too hire labourers into his vineyarde. And when the agreement was made wyth the labourers for a penny a day, he sent them into his vineyarde: And hee went out about the thirde houre, and saw other standing ydle in the market place, and sayde vntoo them: Goe yee also intoo the Vineyarde, and whatsoeuer is right, I will gyue you. And they went their way. Againe, hee went out about the sixt and nynthe houre, and did likewise. And about the nynthe houre he went out, and found other standing idle, and sayde vntoo them: Why stand yee heere all the day idle? They sayde vntoo him: Bycause no man hath hyred vs. He saythe vntoo them: Goe yee alsoo into the Vineyarde, and whatsoeuer is right, that shall yee receyue. So when euen was come, the Lord of the Vineyard sayd vnto his Steward:

H.iiii.

Call

Septuagesima Sunday.

Call the laborers, and gyue them their hire, begynning at the last vntill the first. And when they did come that came about the eleuenth houre, they receyued euerie man a penny: But when the firste came also, they supposed that they should haue receyued more, and they likewise receyued euery man a penny. And when they had receiued it, they murmured against the good man of the house, saying: These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burthen and heate of the day. But he answered vntoo one of them, and sayd: Friend, I doo thee no wrong: diddest thou not agree with mee for a penny? Take that thyne is, and goe thy way: I will gyue to this last euen as vnto thee. Is it not lawfull for mee too doo as me listeth with mine owne goodes? Is thine eye euyl bycause I am good? So the last shall bee first, and the first shall be last. For many be called, but fewe be chosen.

The exposition of the text.

This Parable setteth befoze our eyes the image of the Church. For therein is shewed howe the Church (which is lykened to a Vineyarde) is dealt withall. For as the workemen are in respecte of a Vineyarde: so are men in respect of the Church. The workemen are called into the Vineyarde, some soner, and some later: Some laboz much and long time, and some labour little and short tyme. So of men, some soner, some later, are gathered into the Church by the preaching of the Gospell: and they worke some more, some lesse. Moreouer, as the householder gyueth to some theyr dayes wages bypon couenaunt, and vnto other some as muche of his owne good will: so in likewyse our heavenly Father is lyke bountifull to all that laboure in his Church. Agayn, as the householder biddeth the proude and stubborne go their wayes, and maketh much of those that take his liberalitie in good worthe, so God the father reiecteth those that seeke rewarde of workes, whereas he bestoweth eternal life bypon those that depend vpon his free and franke good wil. And so the meaning of this Gospell is, that no man cyther truste in his owne workes, if they be many or despaiue, if they be none: but onely depende vpon the goodnes of God, walking in the feare of the Lorde. And herof may three places be made.

I That

- 1 That euery Christian is hyed into the Lordes vineyarde to worke.
- 2 A generall doctrine concerning good workes, and the reward of good workes.
- 3 Of Chyftes laying: So shall the last be first, and the first be last: many are called and few chosen.

Of the first.

THe Churche of God is in the scriptures oftentimes called the Lordes vineyard: and that, first bicause the Lord hath chosen it, and bouchlaued to make a couenant of grace and euerlasting saluation with it, and bestowed innumerable benefites vpon it, and hath planted and furnished it. All the whole Church is a vineyard: and al Chyistians are the vine branches, which in another respect are also called workemen. Secondly, this naming of it, sheweth how much the Lord esteemeth his Church: for no possession is more precious than a vineyard. Neither doth any require greater or more continual labor.

Thirde, when as the Lord calleth his Church a vineyard, he commendeth his owne care and earnestnesse towards vs.

Fourthly, this name signifieth that we haue neede of continual looking to, and of continuall care, and that the Lord hath neede to put too his hande, if he mynde to haue true and fruitefull vine branches.

Fifthly, that they which are receyued into the Church, are bounde to bying forth good fruite. For as the vine branches doo bying forth good grapes, and not wild grapes: so Chyistians must do the workes of the spirit, and not of the fleshe.

Now is to be seen, how euery Christian must behaue himselfe in the Lordes vineyard. For as there be sundry duties in a vineyard, for one planteth, another watereth, another sheddeth, another binderth, another vnderproppeth, another diggeth, and another dungeth the earth: So are there sundry vocations and offices in the Church, according to the diuersitie wherof, men must labour in the Church. The Lord ap-
 poynteth vnto euery man his taske, according to his owne will. For like as in a vineyarde, the householder giueth to one man a sheddingle hooke, to another a spade, and to another a knife or a hatchet: So in the Church one is appoynted of God to be a preacher, another to be a magistrate, the thyrde too bee a householder, the fourth a teacher in a schoole, another to be a scholler, & another to be a craftsman; & so forth.

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But here every man in his labor must consider three things. First, whether his labour be profitable in the vineyard, and commaunded him by the houtholder. Secondly, what is to be auoyded of him in his laboring. Thirdly, what, and how it is to be done.

Whither thy labour bee profitable, and commaunded thee by the houtholder, thou mayst knowe by two thinges: namely by the commaundement, and by thy calling. Every labour that maketh too the planting, watering, cherishing, and preserving of this vineyarde, hath a commaundement: that is to wyt: the labour that serueth to the glory of God, the edifying of the Church, and the harbroughes of the Church, that is to say, common weales and houtholdes: is commaunded by God in the first table and in the fourth commaundement. Besydes this, it is not ynough that thou art commaunded to labour, unlesse thou be enabled to labour in lawfull vocation. For he that taketh vpon him to labour in the vineyarde without calling, is rather and bringeth forth no fruite.

In laboring thou must beware, first that thou be not proude: if thou seeme to thy selfe to labor more, or also better than another man. Secondly, that thou haue not an eye to the reward of thy labor performed, but to the commaundement of the houtholder, who hath set thee in the vineyard, to the intent thou shouldest worke. Thirdly, that thou despise not such as worke lesse than thy selfe. And fourthly, that thou grudge not against the maister of the house, though he appeare liberal to them that seeme to haue wrought lesse than thou.

That is too bee looked vnto, and continually to be thought vpon whyle thou art working: If yst it behoueth every man to thinke, he is brought into the Lordes vineyarde, not to be ydle, but to worke. For in the Lordes vineyarde there is no roome for slouth and sluggishnesse. No man can (without displeasing the maister of the house) put ouer hys talke too another man. Therefore whosoever is brought into this vineyarde, let hym labour lustily wythout deceyte. For cursed is he that dooth the Lordes worke deceitfully. Secondly, in labouring let him thinke he standeth in his maisters sight, who not only beholdeth the outward doyngs: but also seeth the secretes of the hart, and esteemeth the work by the meaning of the hart, rather than by the effect of the worke. Thirdly, this looking on of the maister, shall stire vpon the labourer to worke heedefully, that hee maye with a cheerefull mynde beare out the heate and burthen of the day.

Fourthly,

Fourthly, an eye is to be had to nothing else, than to the goodnesse of the householder God, which commaundeth to labour: and that one thing alone will encourage a man to go through with his taske lustily.

Fifthly, when thou hast done all that thou canst doo, thou shalt say, thou art an vnprofitable seruant. For if thou either be proude by cause thou camest sooner into the Lordes vineyard, or despise others that may seeme to haue wrought lesse than thou, or murmure agaynst the goodman of the house who is alike liberal to others as to thee: thou shalt heare: Friend, I doo thee no wrong, diddest thou not couenant with me for a penny? take that is thine owne, and goe thy way. Is it not lawful for me to do with myne owne what I list? Is thine eye euill bycause I am good? Three things are heere founde fault with, in the murmurer. First, that he presumeth vpon the worthynesse of his worke. Secondly, that he doth not commend and set forth the liberalitie of the householder, but rather blemish him for it. Thirdly, that he enuieth other men for the bountifullnesse of the liberall householder towards them. Such are all they that seeke to iustifie themselves by workes, beyng vterly voyde of fayth.

Of the second.

The intent we may the more distinctly vnderstand the doctrine of good workes, three things are to be thoroughly weyed. First, what things are requisite too the account of good workes. Then, what are the causes of good workes: and thirdly, why God hath added so many and so notable promises vnto good workes, and why he vouchsaureth rewardes vnto them.

As perteyning too the first, fyue things are requisite, that a worke doone by man may woorthily bee called good. One is commaundement. Another is Christes spirit. The thyrde is fayth. The fourth is a right end. And the fifth is grace, wherthrough the default is taken in good woorth.

Nowe that to the ratifying of a good worke, commaundement is requyred, it is manifest by these foure thinges: by our owne state, by the commaundement, by the forbidding, and by the maner of worshipping God.

Our state is, that we should be the seruants of God, and he bee our Lord God. Wherefore as it is his prerogative to commaund vs what we shall doo: so is it our dutie, to follow his will as the most certayne rule

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rule of our duetie.

The same thing teacheth the commaundement, Ezech. 20. *T*alk ye in my precepts, and keepe my iudgements, and doo them. Esay. 48. *I* am the Lord thy God that teacheth thee profitable things, and maketh thee walke in the waye that thou walkest. Hierem. 33. *I* haue made thee a watchman ouer the house of Israel, thou shalt heare the woorde out of my mouth, and thou shalt doo my message to them from mee.

The forbidding is manifest. Deut. 12. *W*e shall not doo euery one of you what seemeth right to himselfe. Ezechiel. 20. *T*alk not in the commaundements of your fathers.

The manner of worshipping God, requireth that the worke that should please him, should be commaunded by him: and thereupon the Lord telleth vs plainly, it is to no purpose to worship him wyth the commaundementes and doctrynes of men. And Esay. 29. *I*t is named one of the wickednesses for which the Lord threatheneth euils vnto hys people, that they worshipped him with the commaundements of men: wherefore Paule, Coloss. 2. Dooth manifestly condemne all willworshipping.

Hereby therfore it is euident, that to the ratifying of a good work, the commaundement of God is requisite. Therfore let the word of God be our lampe to shine before vs in all our doyngs.

Secondly, vnto the ratifying of a good work, is required Chyestes spirit. For who soeuer be led by the spirit of God, they be the sonnes of God. The spirit of the flethe defyleth the worke, in so much that they which are in the flethe, cannot please God. Then haue we neede of the spirit that regenerateth vs into newe men, without the which neyther we nor our workes doo please.

Thirdly, is fayth required. For by fayth the person is reconciled to God, and made righteous. Though fayth then are our workes also acceptable. For without fayth it is impossible to please God. For whatsoeuer is not of fayth, is sinne.

Fourthly, is required a right ende, to the goodnesse of the worke, according as these wordes of Augustine testifie. Know thou (saith he) that vertues are to be discerned from vices, not in working, but in end. The working is that which is to be done, and the end is that for which it is to be done. Therefore when a man doth any thing wherein he seemeth not to sinne, if he doo it not to that ende for which he ought to doo it,

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le, he is conuicted to sinne. And it is meete that the vttermoſt ende of all our doyngs be to the glozy of God, vnder which many other are often tymes ordey ned.

Fifthly, to the accompliſhment of a good worke, is required grace, whereby the default is taken in good worthe. For although he that is iuſtified by fayth, dooth not fulfill the lawe of God, but rather findeth many blemishes in all his workes: yet doo his workes please God in deede, and what fault ſoeuer is in them, that doth grace couer.

Theſe are the five things therfore that are requiſite to the ratifying of a good worke, without which the worke can in no wyſe be called good before God. Now (which I promiſed in the ſecond place) I wyll recite the cauſes that may moue thoroughly to doo good: and they are in all, three: neceſſitie, dignitie, and reward.

Neceſſitie is of ſire ſortes: that is to wit, of commaundement, of det, of keeping faith, of eſchuing puniſhment, and of conuerſion. The firſt neceſſitie is Gods commaundement, whereunto all reaſonable creatures ought to obey. And Paule ſayth, That is gods wyl, that you ſhould be made holy. The ſecond neceſſitie is dette, whereof Rom. 8. we are debtors to God and not to the fleſhe. For we are not maſters of our ſelues, but wee are his who hath redeemed vs with his precious bloud. The thyrde neceſſitie is fayth, which cannot bee kept as long as we followe ſinne againſt conſcience. Whereupon Paule ſayth: If any man haue not a care of thoſe that are his, and chiefly of thoſe that are of his owne houſholde, he hath renounced the fayth, and is worſe than an Infidell.

If thou art an honeſt ſight, hauing faith and a good conſcience. The fourth neceſſitie is the eſchuing of puniſhment. For their iniquities (ſayth Dauid) thou puniſheſt the children of men. The fifth neceſſitie is conuerſion. As truly as I lyue (ſayth the Lorde) I will not the death of a ſinner, but that he ſhould conuert and lyue. For when a man turneth to amendment, he is quickened againe, and regenerated into a newe man, that he may from thenceforth mortifie the deedes of the fleſhe, by the ſpirit. Rom. 8.

The ſecond cauſe of good workes is dignitie. For thoſe that be iuſtified, are the children of God: they are gods holy temple, they are Kings and Prieſtes, annoynted of the holy Ghoſt. Who beyng endued with righteouſnes, ought to ſet forth God, with mind, voyce, confeſſion, and conuerſation.

The

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The thyrde cause is rewarde, that is too saye, the recompensyng of the patience and obedience of the beleeuers towardes God. For G D D promyseth rewarde: which wee must looke for by fayth, not hauyng any respect too the woorkes that wee haue doone, but too the free promyses. So in the elcuenth too the Hebrewes, Moyses is read too haue had respect too the recompensyng. Therefore when G D D promyseth recompence, wee must doo two thinges. Fyrst, wee must acknowledge the vnworthynesse and imperfection of our owne woorkes. And secondly, wee must stedfastly beleue, that God the promysor is true of hys promyses, trusting wholly to the goodnesse of him that promyseth, and not to the worthynesse of the woorkes.

In the thyrde place, I propounded it as a thing too bee thoroughly weyed, why G D D added promyses too good woorkes, and why he vouchsaureth to rewarde them. The causes of this matter are chiefly foue.

The first is, that they myght bee testimonyes of Gods prouidence. For G D D wyll haue it knowne, both that bodily goods are chyrges by him created, and also that they are not scattered by chaunce, but that they are gyuen by hym, and preserved by him for the Churche, accordyng too thys saying: Hee fylled the hungry with good thinges, and the rich he sent emptye away.

The seconde is, that they shoulde bee witnessinges that God will preserve hys Churche euen in thys lyfe. Whereupon. 1. Tim. 4. Godlynesse hath promyses both of thys present lyfe, and of the lyfe to come.

The thirde is, that God wyll, that both bodily necessitie shall be a putting of vs in mynde of Fayth, Prayer, Hope, and thanksgyuing: and also that these good thinges shoulde bee craued by Fayth, and wayted for by patience.

The fourth is, that they myght put vs in remembraunce of the promyse of grace. For corporall benefites are vnto the faythfull a sealing by of grace.

The fifth is, that God wyll haue both these things done: namely his Churche to be subiect to the crosse, and also to be preserved euen in the myddes of perill in this life. Both these things are shewed in the 37. of Eclay: O Lord our God saue vs from the hand of Senacherib, that al kingdomes of the earth may know, that thou only art the Lord.

Of

This sentence is too bee the first bee chosen.

The proposition, as it rayneth: So it cometh of theyr obediency into the grace are those first selues in theyr woorkes, that they men damne themselves, and infinite, these shall bee first they leane vnto.

The meanes chosen, teach goodnesse and vledge of hys the vnto thankfull chosen, that is a penance. For (yea and themselves) glorify hym in a sentence therefore: God that calleth the wofull of the world thirde to hope to immolation, which whom be haue.

Of the thyrd.

This sentence wherewith the Lorde closeth bype thys parable, is too bee marked wyth heede. So shall the laste bee first, and the first bee laste. Why so? For many are called, and fewe bee chosen.

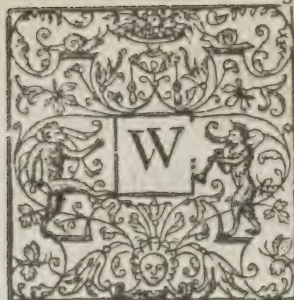
The proposition of thys sentence, which is an auke thing to reason, as it rapeth by the weake harted that acknowledge theyr infirmite: So it casteth downe the proude Hypocrites swelling in opinion of theyr owne righteousnesse and holynesse, and beateth them flat vnto the grounde, as it were a thunderbolte from Heauen. But who are those first? and who are the last? Those that are first with themselves in theyr owne opinion, and in the estimation of their owne woorkes, shall bee last with God: that is to say, of no value, yea rather men damned by the iust iudgement of God. They be last wyth themselves, which in good earnest acknowledge theyr owne vilenesse and infirmite, as whych feele themselves too haue no desert: and these shall bee first wyth God, that is to say, accepted with God, so that they leane vnto Christ the Mediator, by stedfast fayth.

The meanyng of thys sentence, Many are called, and fewe chosen, teacheth two thynges: the one is, howe great is the goodnesse and mercye of G O D, that calleth all men too the knowledge of hys Sonne, by hys Gospell. The ocher is, howe great is the vnthankfulnesse of men, of whom so fewe are founde that are chosen, that is too say, godly, sincere, and practising earnest repentance. For there are fewe that renounce theyr owne woorkes (yea and themselves) altogether, and that trust onely to God, and glorifye hym in mynde, talke, confession, and conuersation. This sentece therefore admonisheth vs, first to adknowledge the benefite of God that calleth vs by the Gospell: secondly, to detest the vnthankfulnesse of the worlde, which accepteth not the benefites offered: and thirde to ioyne our selues to those fewe, in repentance, fayth, and true inuocation, which receiue the Gospell sincerely, to the glory of God, to whom be honour for euer, Amen.

The

The Sunday called Sexagesima.

The Gospell. Luke. viii.



Then much people were gathered together, and were come to him out of all Cities, hee spake by a similitude. The sower went out to sow his seede: and as hee sowed, some fell by the wayes syde, and it was troden downe, and the fowles of the ayre deuoured it vp. And some fell on stones, and as soone as it was sprong vp, it withered away, because it lacked moystnesse: And some fell among thornes, and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp & bare fruit an hundred fold. And as he sayd these things, he cried: he that hath eares to heare, let hym heare. And his Disciples asked hym, saying: What maner of similitude is this? And he said: Vnto you it is gyuen to know the secretes of the kingdome of God, but to others, by Parables: that when they see, they should not see, & when they heare, they should not vnderstand. The Parable is this: The seede is the word of God: those that are beside the way, are they that heare: then cometh the Deuill, and taketh away the word out of their hartes, least they should beleue and be saued. They on the stones are they, which when they heare, receiue the word with ioy, and these haue no rootes, which for a while beleue, and in tyme of tempration goe away. And that which fell among thornes are they, which when they haue heard, goe forth; and are choked with cares and ryches, and voluptuous liuing, & bring forth no fruite. That which fell in the good ground are they, which with a pure and good harte, heare the word and keepe it, and bring forth fruite through pacience.

The exposition of the texte.

This Gospell conteineeth a goodly image of the Church militant in this world, and springing of the incorruptible seede of Gods word, in the visible companie whereof, how many and how sundry sortes of hearers there be, he painteth out by the similitude of the naturall seede. For he beareth witnesse that it happeneth alpe

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so the heavenly seede, as is wont to happen to the naturall seede, cast into the ground. For like as all bringeth not forth fruit that the husbandman casteth into the ground, no nor scarce the fourth part of it: Euen so the word of God hath sundrie hearers, in very few of whom is bringeth forth wholsome fruite. Hereof are three places.

- 1 The exposition of the parable.
- 2 The diuers sorts of the hearers of Gods word.
- 3 As concerning the Lordes saying: Hee that hath eates too heare, let him heare.

Of the first.

The causes why the Lord spake vnto the people in parables, are many. The first may be the foretelling of the Prophets. For the Prophets had foretold, that when Christ came, he should teach the people in parables. And it was a very auncient manner of teaching, too teach in parables and similitudes. Secondly, for that this kinde of teaching dooth woonderfully enter into the eyes and mindes of men. Thirdly, bicause the things that are taught by such kinde of images and tokens, do helpe the memorie, that the doctrine by them (as it were by tokens of remembrance) may be sent out to all that shall come after. Fourthly also, Parables do allwaie the ouerhard rebukes, and as it were hide the with a certaine veile, that they may the lesse offend. And yet afterward being conceiued and understood in the minde, they teach and do as much as plaine doctrine, and yet they touch no man openly. Finally, the partes of this parable, are the sower, the seede, the fruite, and the ground.

The sower is God: who although he cast his seede into the ground by men: yet notwithstanding hee is present with them him selfe, and woorketh with them. By reason wherof, the ministers of the woorde are termed Gods helpesfellowes: by which name, both things are ment, that is too wit, that both God doth worke after his owne manner, and that men as woorkesfellowes do bestow their labour in Gods behalfe.

Heere wee may learne twoo things. First, that the seede is precious and noble. For wee see in the worlde, that the excellenter the seede is, so much more cunning and skilful persons are set to lay it intoo the ground. If the kings of the worlde togeather wyth the wisemen of the worlde, were sayd to be the layers of this seede intoo the

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ground,

Sexagesima Sunday.

grow, al men would wonder at it, & al men would be very desirous to knowe this seede. But now is God become the sower heere, and the stewardest of Gods misteries are heere present. And therefore it must needes be, that this sowing is both an earnest and a noble sowing about all others. The other thing that we may learne hereby, is, that it is a great fault, and worthy to be punished with most grievous punishment, either to receiue the seede of the sower God, into a ground (that is to say, a heart) not tilled before with the plough of the lawe: or when it is receiued, not to cherish it with al the attendance, carefulnes, and diligence that may be, so as it may grow, and bring forth most acceptable fruit to the sower.

The seede is the very word of God, and not of man: which seeds the only begotten sonne of God hath brought out of the bosome of his father. This seede is liuely: wherefore if it seeme at any time not too bring forth fruite, it is not the fault of the seed, but of the ground. They that either corrupt this seede as hereticke do: or shake it, as hypocrites do: or keepe it downe by force, as tyrants do: or thrust in other in stead of it, as the papists do: shal one day fee the iust wrath of God, who as he hath giuen pure seede, so also will he haue the same kept pure, and in no wise corrupted. And this seed hath he left with his Church to keepe, laide by in the treasures of the Prophets and Apostles.

The fruite that this seede bringeth forth, followeth the nature of the seede when it is growne by. For first after it is layed into the ground, there springeth of it repentance, that is to say, an amēdment of the former wicked life. For like as some excellent seede being conceived in the bowels of the earth, dooth by his owne power kill the weedes that ouergrewe the ground before: so this seede dooth by true remorse, kill the shende weedes, (that is to say, sinnes) which the Deuyll hath sowed in mans hart, so as they may not beare deadly fruite unto damnation, as they dyd before. Agayne, this seede togeather wyth helthfull repentance, bringeth forth faith, the fruit wherof is most acceptable to God. Out of this faith, as out of the eare of the Corne, come forth seedes, that is to say, children of God, according to this saying: To as many as beleue, he gaue them power to become the children of God. These (as sayth Saint Peter) are borne againe, not of corruptible seede, but of incorruptible seed, by the word of the liuing God that continueth for euer. The children of God being so borne of Gods incorruptible seede, doo bring forth their fruite, that is to wit,

good

good woorkes and pacience, wherewith the Lords fruitfull field flourisheth euen vntill Haruest.

¶ Of the second.

By the manner of the seede layed into the ground, a man may gather foure kindes of hearers of Gods word. For the seede that is layed into the ground, either is not conceiued in the bowels of the earth, or els is conceiued with fruite, howbeit such fruite as out of hand whithereth and perisheth: or els with fruite that endureth too the Haruest. And this varietie happeneth by reason of the nature of the soyle. For if the seede light into the way, it taketh no roote, but is either troden downe with feete, or deuoured by the birdes. If it light vppon stonie ground, because it taketh no deepe roote, it perisheth as soone as it cometh by. If it light among thornes, the thornes choke it, and it dieth without profite. If it light vppon good ground, it beareth fruite, and that plenteously. Perciupon the Lorde concludeth manifestly, that ther be foure sortes of hearers, of which I must now speake in order.

The first kinde of hearers is set forth in this wylf in the Parable: Some fell in the high way, and was troden with feete. The Parable is thus expounded by the Lorde: Those that are by the hygh way, are those that heare the word, and anon commeth the Deuill, and taketh the word out of their heartes, least they should beleue and be saued.

In this exposition many things do meete togeather, worthie to be considered. For, what is the cause that it beareth no fruite: namely, because the ground is hard and drye, that is too laye, the heartes of the hearers are stonye and harde, so as they giue no place too the woorde. Mens heartes ware hard, by accustomeding themselves too sinne, by hope of scaping without punishmēt, by Epicurish thoughts, by innumerable examples of such as sinne, and by the craftes of the Deuill. And whereas the Lorde sayth, that the seede was sowed in their heartes, it is as much as if he had said, that the vice and leudnesse of men is the cause why it is taken out of their heartes. Therefore they doo God wrong, that ascribe their damnation vntoo hym: For hes beeyng mercifull vntoo all men, casteth his seede into the ground, that is too lay, sendeth preachers to teache his Gospell: but through mens default, it cometh to passe, that it is troden vnder foote without

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fruite.

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fruite. Secondly, it is to bee marked aduisedly, that the Deuill is said to come and take away the woord out of their hartes. Whereby wee gather, that this enemie of our saluation (according as hungrie birdes are wont to doo in seede time) as soone as the doctrine cometh abroade, is at hand, and steps in, to catch it up before it can conueine moysture, and shoote forth. That this is the continual endeuour of Satan, the storpe of all times teacheth vs, and Peter testifieth when hee sayth: that the Deuill goeth about like a roaring Lion, seeking whom hee may deuoure. For in likewyse as hee let hymselfe agaynst our fyrst parentes, and that by taking Gods woorde out of their hartes: so imployeth he hymselfe wholly with like endeuour at this day, that the woorde which is preached, maye abyde fruitelesse with the hearers. Thirdly, it is to be obserued, that the Gospell is the preaching of saluation. For when hee saith that the Deuill taketh the woorde out of the hartes of the hearers, least any should be saued: hee declareth sufficiently, that the woorde of God is appoynted to our saluation.

Fourthly, heere is too bee obserued, the great prayse of faith, in as much as Christ in expresse words calleth it the cause of our saluation: Least thzough beleeuing (sayth he) they might be saued. For as saluation is offered vnto men by the ministracion of the Gospell: so by faith only is the offered saluation receiued and retained: wheruppon the Apostle saith, The Gospell is the power of God, vnto saluation, to euery one that beleueth. Fifthly, as our great vnthankfulnesse is noted, wherethrough we despise the saluation that is offered vs by the worde: so is their errour to be detested, which go about to depriue the worde spoken, of his power: who doubtles are the deuils instruments to hinder the saluation of men.

The second sort of hearers are noted in this parable: Othersome fell vppon stones, and as sone as it came vp, it withered, bycause it had no moysture. The parable is expounded by the Lord in these wordes. For that which fell vppon stones, are those, which when they haue hard the woorde, doo receiue it with ioy, but yet they haue no roote, but beleue for a time, but go backe in the time of trial. As long as the Crosse and persecution troubleth the not, they hold not the meaneest place in the Church: but as sone as persecution ryseth for the Gospell, they giue ouer, and sayth dieth vterly in them without fruite: and of this sorte of hearers (alas for sorrowe) there

there are too many. As soon as the doctrine of the Gospell was purged in this Realme, very many seemed too embrace the Gospell earnestly. But when they sawe their friendes displeased with them for it: when they perceiued that no small peece of this estimation among the Papistes was abated by it: and that the crosse touched them somewhat neerely: then they forgot the sweetnesse of the Gospell, which they had heretofore receiued with ioyfullnesse, & shamefully like wretches slipt from it, to their utter reproch, and the horrible destruction of their soules: for whom it had been much better neuer to haue tasted the goodnesse of the Gospell, than with so much shame to fall away againe from grace and saluation.

The thyrde sorte of hearers is paynted out in this parable, thus: And other some fell among Thornes, and the Thornes growing vp wyth it, choked it. The Lord interpreting this parable, sayeth: That which fell among Thornes, are those which haue heard the woorde, and goyng their wayes, are choked with the cares and the ryches and peasures of this lyfe, so that they bryng forth no fruite. In this exposition of the Lordes, many things are to be considered. First, that this sort of men is inuete to cherish the seede within, that is too say, that they turne vnto the Lord with true repentance, and that they beleue and loue the word of God. Secondly, that the corruption of the seede, (that is too say, of Gods word sowne in the hart of man) cometh from else where, namely of the thornes. For as good seede being conceiued in good ground & growne vp, is often so marred with the thornes that winde about it, that it perissheth before the harvest: Euen so many beyng at the first, wel disposed and worshippers of God, are before the end of their life choked with thornes, I say with the thornes of carefullnesse, of riches, and of pleasures. Thirdly, it is to be obserued in this place, that the Lord putteth heere, .iii. kindes of thornes, which doo choke the heauenly seed after that it is growne vp & spindled: as are thoughtfulness or cares of this world, and riches, according as Mathew hath: or (as Mathew and Marke haue) the deceitfulness of riches, and the pleasures of this life.

Seeing then, that these be the thornes wherewith Gods word is choked, & that there is none of al which is not ouergrowne with great store, and as it were with a thicke queach of thornes: we must do our indouour, that if we cannot utterly plucke vp al the thornes theselues,

I.iii.

we may

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we may (at leastwise) breake off their prickles, that they pierce not thorough Gods crop and destroy it.

As concerning the first kind of thornes, this is the way too blunt them: if we wholly renounce this world with his iutes, and vse this world as though we vsted it not, according as Paule admonisheth vs too dos.

The second kind shall do no harme, if we follow Salomons counsell, who saith: If riches abound, set not thy hart vpon them: And also Paules counsell, which saith: Marke the rich men in this world, that they be not proude, nor trust to the vncertaintie of their riches, but in the liuing God, which giueth vs all things plentifully to our vse: but that they do wel, and endeuour to be rich in good works, and be liberal towards others.

The third kinde of thornes are the pleasures of this life, which consist in delighes, pompe, worldly honoz, daintie meates, fine apparel, and chamberworke: which altogether and seuerally do choke the seede of God, so as it cannot bring forth the fruite of eternall life. Let them therefore that haue regard of euerlasting saluation, take good heed of these thornes.

The fourth sort of hearers is noted in thys part of the parable. And some seede fell vpon good ground, and sprange vp and bare fruite, and brought forth, some thirtie folde, some sixtie folde, and some a hundred folde. This parable is expounded of the Lord in these words. And that which fell vpon good ground, are those that with a pure and good heart do heare the woorde, and keepe it, and bring forth fruite through pacience. In this exposition five things are to be obserued, which doo define the good ground wherein to the Lords seede was cast.

The first is, to receiue the seede and heare the word with a pure and good heart.

The second is, to keepe the seede, that is too say, not to forget the word that is heard, but to thinke vpon it continually.

The third is, to bring forth fruit in true godlines, holines, charitie, and the duetie of a mans vocation.

The fourth is, that this fruite must be brought forth in pacience: verily that wee suffer not our selues to be pulled by any meanes from faith, and from bringing forth fruite.

The fifth is, that all bring not forth alike much fruite: For the Lord sayth

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saith: Some thirtie fold, another sixtie folde, and another a hundred fold: that is too say, they which belceue the Gospell, bying forth fruite according to the measure of their faith, some moze and some lesse. This oddes in byinging forth fruite, doth both teach vs and comforte vs. It teacheth vs, that the seede of God must not be fruitlesse, if at leastwise we couet to haue it to our welfare: and it comforteth them that be of a gentle and good heart, and desirous to bying forth much fruit into Gods barne, who notwithstanding do feele theselues destitute of power, & that they cannot yeele encrease of three scoze fold, or of a hundred folde. These neede not to discourage themselves: for the goodman of the houle vouchsafeth, euen the baser for their honour, and the commendation of goodnesse. Therefore whosoener is a lover of his owne saluation, let him indenuour to bying forth fruite according to the estate of his calling. And when he perceiveth himselfe to bying forth but a little, let hym craue helpe of the goodman of the houle, and trust to his goodnesse, which reiecteth not euen him that byingeth neuer so little fruite.

¶ Of the third.

As he had spoken these things (saith the Euangelist) he cried out with a loud voyce, and said: Hee that hath eares to heare, let him heare: Now in that the Lorde cryeth out: therby is shewed both his affection towards men, that he is desirous to haue them saued: and also the deafnesse of men to heare the things that pertain to their saluation. Againe, when he sayth: Hee that hath eares to heare, let him heare, he giueth vs plainly to vnderstand: that he hath two kinde of hearers: of whom some be deafe, not for that they are not able to heare with their outward eares, but for that they bestowe not things they haue heard, in the intrails of their hartes. How great store of this kinde of hearers there is: it is well seene by the leude behaviour of many, which haue the fayth in their mouth, without any fruite at all in theyr lyfe and manners. And oher some are well cared, who bestowe in the closetts of their heartes, that which they conceyue by their outward hearing, and bying forth fruite of the seede, according to the measure of their faith. But this is to be knowne, that no man by his own cunning can make him selfe to heare Gods woorde fruitfully: but that hys eares must bee opened by the Lorde. For when the woorde soundeth outwardely in hys eares, the holy Ghoste is

¶ I. iiii.

present

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present woorking in the woord, who openeth the eares of the harte to heare and receaue the woorde, so that wee through our owne malice, strue not against the spirit when he openeth. For although that God alonly can open mens eares, and that hee offereth himselfe readilpe too all men: yet dooth hee open the eares of none but such as resist not the Lorde through theyr owne stubbornesse. Therefore it is our due ty to crye vntoo the Lorde wth continuall groyngs, that hee may open our eares, prepare our hartes, and cleanse our affections, so as wee may heare hys woord to our owne saluation and the glory of God, too whom be honour and glory for euer. Amen.

The Sunday called Quinquagesima, or Shroue Sunday.

The Gospell. Math. iij.



Then came Iesus from Galilee too Iordan, vntoo Iohn, too bee baptised of him. But Iohn forbad him, saying: I haue neede too bee baptised of thee, and comdest thou too be baptised of mee? And Iesus aunswearieng, said vntoo him: Let bee now, for so it becometh vs, that wee may fulfill all ryghteousnesse. Then hee let hym alone. And Iesus being baptised, came

by and by out of the water, and beholde, the heauens were opened vnto hym, and he saw the spirit of God comming downe like a Doue, and lighting vpon him. And behold a voyce from heauen, saying: This is my well beloued sonne in whom I am well pleased.

The exposition of the text.

This feast is solemnized in our Churches for the story of Christs Baptism: which story conteineth the chiefeft deede that euer happened in the worlde, neither shall any greater euer happen, vntill wee see Christ comming in the cloudes with his Angels, and

and with great power. If then we be delpyghted in storpes of great and mighty Princes: haue heere the story of the greatest Prince: which not onely with the pleasantnesse thereof delpyghteth the myndes of the readers, but also it selfe alone bringeth more commodities, than all the storpes of the worlde can bring. But before we goe to the exposition of this story, we must discusse two questions. Of which the first is, for what cause this feast is instituted in the Ecclesiasticall ordinance of our Churches: and the other is, why it is appointed at this tyme of the yeare rather than at any other. To the former question I answer: The story of Christ is framed for our saluation, and therefore we Danes in our Ecclesiasticall ordinances, would not omit this chiefest part of the story: but set it forth at a tyme certayne in the yeare.

Unto the latter question, I say, that this time was most convenient for this story to be intreated of, and that for two causes. First, for the order and continuance of the story: For hitherto we haue heard in order, first of the byrth of the Lord. Secondly, of his circumcision. Thyrdly of his appearing. Fourthly of the offering vp of him in the temple. Fifthly of his disputing in the temple when he was twelue yeares of age. What he dyd from the sayd twelfth yeere, vnto his nyne and twentieth yeere, there is nothing wrytten, but that he was at the commaundement of his parents. Sixthly of hys baptim, which is very well recited in this tyme of the yeare. Seuently, followeth of his fasting. Eygthly of his temptation. Nynthly of his doctrine and miracles. Tenthly of his passion. Eleuenthy of his resurrection. Twelfthly of his ascencion into heauen. Thyrteenthy of the sending of the holy Ghost, whereby Chrystes doctrine was confirmed. Fourteenthy followe in the rest of the yeere, sundry sermons, wherein the benefices of Christ are commended to his Church, examples of godlynesse are set forth, and men are exhorted to godly and holy lyfe. And fiftteenthy is intreated of the last iudgement, and of the rewards of the godly, and the punishment of the vngodly. These are the chiefe members of the story of Christ, which in very good order (according as the things were doone) are euery yeare handled in our Churches. There is (besides these) another cause, why our Churches intreateth of Chrystes baptim this tyme of the yeere: namely, that men may bee taught what manner of garment becommeth Christians to weare, agaynst that diuelish and heathenish furie and manner of belly cheere, that hitherto hath been practised in many places of Christendome,

Quinquagesima Sunday.

not without great offence towards God. And let these thyngs suffice to be spoken concernyng this present feast. The places therefore are three.

- 1 The story of Christes Baptim, with the circumstances therof.
- 2 The vse of this story in the Church.
- 3 The maner and vse of Baptim.

Of the first.

In the baptim of our Lord, many circumstances are to be weyghed, and specially these fyue. Fyrst, what persons are the dooers in this case. Secondly, the place. Thyrddly, the talke betwene Christ and Iohn. Fowrthly, the baptysing of Christ. Fyftly, the sequele, that is to wye, the thyng that hapned to Christ when he was baptised. Of these fyue circumstances I wyl speake in order.

The first. Then came Iesus from Galilee, vnto Iohn. Here we haue two persons: Iohn, who was sent in the spirit of Elias, to prepare the way of the Lord: In respect wherof his father Zacharie by the spirit of Prophecie sayd of hym, beyng yet but a babe: And thou chyld shalt be called the Propheet of the hyghest, for thou shalt go before the face of the Lord to prepare his wayes. And for the same cause Christ hymselfe auoucheth Iohn to be more than a Propheet, as than which there was not a greater boyme of a woman. Agayne, we haue here another person, namely Christ hym selfe, God and man. Here therefore are two persons, than the which the whole world hath not any thyng more excellent. Iohn was the most high Propheet of God, and Christ was the euerlasting sonne of the euerlasting God. Of both whom, in as much as the dignitie and authoritie is most excellent, we haue therby an ynnocklyng gyuen vnto vs, howe great the worthynesse and authoritie of baptim is, which proceeding from God, is solemnized by them that are the most excellent of al the world.

The seconde. He came to Iordane. Here is shewed where the baptim was celebrated. It is not for nothyng that the Euangelist maketh mention of Iordan. For his meanyng is, that wee shoulde haue an eye to the former myracles that were done long agoe in Iordan: that therby we may gather howe great force and effect spiritual baptim is of.

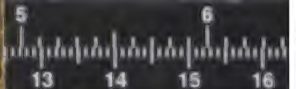
The first myracle therefore that commeth to mynde, is that which happened when the people (vnder the conduct of Iosua) entred into the land of promise. For the Ryuer of Iordan (contrary to the nature

nature of water) stood at one side like a wall, and gaue way to Gods people to passe through, so as they passed dry shod, folowynge the Arke of the Lorde which the Priestes of God carryed before the people. By this type is signified, that we are conueighed out of the kingdome of Satan, into the kyngdome of God by baptim, Christ goyng before vs, who is the true Arke of propitiation.

Helias deuised Iordan with his Cloke, and passyng the Ryuer, was lyfted vp into heauen. Naaman the Leper of Syria, washyng hym selfe in Iordan at the commaundement of the Prophete, was made whole and sound. Now as the deede of Helias did in a shadowe signifie, that our passage into heauen, should be made by baptim: so the clenzyng of Naaman the Syrian, dyd prefigure the spirituall clenzyng from synnes to be made by baptim. For looke what baptim figureth outwardly, that doth the Lord worke inwardly, by his own power. Therfore when we heare mention made of Iordan, let vs call to mynd what it signifieth spiritually concernyng our baptim.

The thyrde. But Iohn forbad hym, saying: I haue neede to be baptized of thee, and comest thou to mee? And Iesus answeryng, sayd vnto hym: Let be now, for so it becommeth vs, to the intent we may fulfyll all righteousnesse. Then he let hym alone. In this communication are many poynts to be considered. First, concernyng Iohns forbyddynge, wherein he put Christ off, both by entreaunce, & with his hand. Verily Iohn weighed two thyngs heerdfully in this case: but the thyrde he neglected. He weyghed hym selfe to be unworthy to loose the latchet of Christs shoes, & therfore much more to wash hys naked body. And secondly, he weighed that Christ is free from synne, and therfore he thynketh hym to haue no neede of baptim, that he should be washed therewith in token of repentance. The thyrde thyng (as I sayd) he neglected, namely what belöged both to his own office, & to Christs office. For he ought to haue looked vpon his office, & not vpon the worthines of his person. He ought to haue ben resolved, that Christ could not attempt any thyng that perteyned not to the office of a mediator. And therfore he heard Christ say: Let be now, for so it becommeth vs, to fulfyll all righteousnesse. Thou art sent to baptize: and I come to giue saluation to those that are baptized: therfore let ech of vs do that which becommeth hym.

These thre thyngs therfore we may learne of Iohn. Fyrst to acknowledge our selues unworthy to haue any ministerie committēd



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red vnto vs in the Church. Secondly, to acknowledge that Christ is he, who alone is able to wash vs from the spotted of sinne. And thirdly, to obey Christes commaundement in our vocation, notwithstanding our owne unworthines, but hauing an eye to the Lords commaundement, which vrgeth vs to doo our dutie.

The fourth is : And Iesus being baptized. Heere the eternall sonne of God, holy, without spot, cleere from sinne, and higher than the heauens, is baptized. But why is he baptized : there may bee moe causes than one alledged. For first, it was his will to enter into the ministerie of God by baptim, and as it were by this couenant, to shewe that he is the minister of God. Secondly, that outward baptim should be a figure of his death, buriall, and resurrection, in which respect he termed his passion by the name of baptim, when he answered the children of Zebedie, Mark, 10. saying : Can yee be baptized with the Baptim that I am baptized withal : Thirdly too leaue the waters halowed for all them that were to be baptized afterward. For the sacraments of the Church are not halowed by the office of the Priest as it were by magicall enchauntment : but the halowing of the sacraments is made by the foundation, deed, and promises of Christ, and by our obedience towards him. Fourthly it was his pleasure to be baptized as we are, as a most assured witness and pledge of the vniō and societie which he vouchsafed to haue with vs. Whereupon Paul proueth vs to bee the sonnes of God, who haue put on Christ. As many of you (sayth hee) as are baptized, haue put on Christ. Fifthly, it was his will to doo that which he commaunded al others to doo, according as Augustine sayth: Hee is best to teach and commaund, which is an example of his owne doctrine, and the first that dooth the things that he commaundeth. Fifthly, the sequele is to be considered. For the things that happened as Christ was baptized, and praying, are the greatest myracles of all that euer happened at any time. First the heauen opened : whereby is signified, both that the onely way too heauen is Christ, whom we put on in Baptim, and that heauen abyedeth shut by vnto al men that acknowledge not Christ the onely way vntoo heauen. Secondly he saw the spirit of God comming downe in the likenesse of a Doue, and sitting vpon him. This is a most sweet image of Christes benefites. All we were ouerwhelmed in the floud of sin: but Christ came as an Ark vnto vs, and tooke vs in to himselfe and saved vs from the floud : in witness whereof came the Doue and rested

rested vpon him. A figure heereof was the Arke of Noe, and the Dove that he sent forth, which returning brought an Olive branch in hyz mouth, in token that the flood was dyed by. Even so the holy Ghost appearing heere in the shape of a Dove, is a witnes that the flood of sinnes is swallowed by. But sauegard is only in the Arke, that is to say, Christs Church, where the holy Ghost dwelleth. Thirdly, a voyce was heard from heaue, this is my beloued sonne, in whom I am pacified. Loe, here we heare the father of heauen a preacher of the Gospell. I pray you what can be moze woonderfull: What is moze to be amazed at: O lamentable blindnesse of men, O detestable deafenesse. The heauenly father soundeth his Gospell from heauen, and we blinde wretches see not heauen: we deafe wretches heare not the voyce of the teacher. But what teacheth he, I beseech you: This (sayth hee) is my beloued sonne. Beholde the fathers testimonie of his sonne: giue credit to it, if thou regard thy saluation. He is his sonne by nature, and we by adoption and grace. Therefore calleth he him beloued, not for that we are not beloued: but for that wee are beloued in his beloued, in whom onely he maketh account of vs. He loueth him for his owne sake, and vs for his sake. For by nature we are the children of wrath. Ephes. 2. but by Christ we are adopted his children. Whereon it followeth in the Sermon of God: In whom I am well pleased, that is to say, by whom I am pacified toward mankinde, and made at one with him agayne.

Heere are three things to be deeply weyed in mynde. First, that without Christ, God is angry with vs, and that is for the sinne where with we offend God. Secondly, that Christ is the onely reconciliati- on of vs. For he is the propitiation for sinne, for the blood of Christ purgeth vs from all iniquitie. Thirdly, that his fatherly goodwill and attonement, is to be receyued by faith, and to be sealed by by bap- tism. Upon this sayth must followe a newe obedience and thanke- fulnesse towards God. Beholde thou hast heere the summe of all the Gospell, whereunto we must haue an eye all our lyfe tyme, and in the houre of death. For there canst from elsewhere be taken any sub- stantiall comfort of conscience. And thus much breefly concerning the declaration of the Gospell,

Of the second.

Although the vse may easely be gathered, by those things that are sayd before: yet will I repeate certayne poynts heere. First ther- fore

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For let vs knowe, that our baptim is here halowed, and that the wa-
 ter of baptim is made holy by Christe, who vouchsaied to be bap-
 tized wih water. Agayne, the whole sight of the thyng that was done,
 peynteth out Christes Church before our eyes, as it were in a Ta-
 ble. Here is to be scene, John a Teacher in the Church. For wher-
 as is not the worde of God, and whereas the voyce of the Teacher is
 not hearde, there the Church cannot be shewed. Moreover, Christ is
 baptized. For the Church that is well ordred, cannot be without the
 vse of Sacramentes. Thirdly, Christ beyng baptized, prayeth: whose
 example his members folowe, and exhibite true woorthip vnto God
 through sayth. Fourthly, the Sonne standes in the myddes: the Fa-
 thers voyce soundeth from heauen: and the holy Ghost resteth vpon
 hym that was baptized. The same thyng is donne in very deede at
 this day in our Church. For the Father, the Sonne, and the holy
 Ghost is present wih his Church, and by the voyce of the Preachers,
 witnesseth his good wyl towards Christes Church. By the presence
 of his Sonne, he testifieth, that he hath adopted vs to be his children:
 and by the holy Ghost he witnesseth, that he gouerneth his Church.
 Whereupon we may conceiue this assured confidence, that hel gates
 shal not preuaile against it.

Of the thynde.

The more part of those thyngs that pertain to our Baptim, are
 declared in the places aboue mentioned. Wherefore I wyll
 briefly touch certayne thyngs, which it is exceeding needefull
 to knowe. The thyngs that I wyll tel, are two: What manner of
 signe Baptim is, and which is the true consideration of the same.

What maner a signe then is Baptim? First, it is a testimonie
 of grace, as well exhibited, as also applyed to the partye that is bap-
 tized: Namely, that God is pacified towards hym through Christ:
 whiche testimonie verily requireth too bee apprehended by sayth.

Agayne, this Sacrament is a signe that teacheth by a cer-
 tayne comparison. For it is a signe of Christes spirituall vertue:
 namely, that Christ by his owne Death, Buriall, and Resurrection,
 as the deliuerance of vs from death and buriall, and the gyuer
 of euerlastyng lyfe. Moreover, it is a representation of our newe
 lyfe before God, as Paule teacheth. Roman 6: by these wordes:
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into his death. Wee are therefore buried together with hym vnto death, that like as Christ is rayled from the dead, so wee also should walke in newnesse of lyfe.

Furthermoze, before men it is a certaine badge of our profession, whereby wee testifie our selues to be Christs members, and the Diuels enemyes.

The godlye consideration of Baptisme consisteth in these thyngs: First, we must be fully resolued, that our Baptisme is a certayne moste sure enselement and Sacramente of our attonement with God.

Secondly, Baptisme must be a certayne continual warnyng vnto vs, that this attonement is made by the blood, death, burial, and resurrection of Christ.

Thirdly, it must put vs in mynde of the mortifying of the fleshe, and of the quickenyng of the spirit, and so consequently of a continual repentance in this woꝛlde, and of the glorifying that shalbe hereafter by Christ.

Fourthly, it must put vs in mynde, that the benefite of Regeneration, is the gifte and wooꝛke of the whole Trinite, in whose name wee are baptized, to the intent we shoulde sticke thereunto, and wꝛoꝛship it all our life long: to whom be honour and gloꝛy foꝛ euermoze. So be it.

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The Gospell. Matth. iij.



Then was Iesus led away of the spirite into Wyldernesse, to bee tempted of the Diuell. And when hee had fasted fourty dayes and fourty nyghtes, hee was at the last an hungred. And when the Tempter came to hym, he sayde: If thou be the sonne of God, comaund that these stones bee made breade. But hee aunswered, and sayde: It is written: Man shall not lyue by breade onely, but by euery worde that proceedeth out of the mouth of God.

The first Sunday in Lent.

God. Then the Diuell taketh him vp intoo the holy Citie, and setteth him on a pinnacle of the Temple, and sayth vntoo him: if thou be the Sonne of G O D, cast thy selfe downe headlong. For it is written: He shall giue his Angels charge ouer thee, and with their hands they shall holde thee vp, least at any tyme thou dashe thy foote agaynst a stone. And Iesus sayd vnto him: it is written agayne: Thou shalt not tempt the Lorde thy God. Againe, the Denill taketh him vp into an exceeding hygh mountain, and shewed him all the kingdomes of the world, and the glory of them, and sayth vnto him: al these wil I giue thee, if thou wilt fal down and worship mee. Then sayth Iesus vntoo him: Auoyde Satan, for it is written: Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the Diuel leaueth him, and behold, the Angels came and ministred vnto him.

The exposition of the texte.

LIke as the last Sunday we heard the story of Christs Baptism, wherein very great things are contained: So this Gospell also containeth parte of Christs doings, that is to wit, his fasting and temptation, by which things God of his singular wisdom would his sonne should be humbled, and also would shew how true it was that he had foretold long ago: namely, that like as the serpent should lye in wait for the heele of the womans seed, that is to say, that Satan practize mischief against the person and kingdom of Christ (which thing this story sheweth to be most true) so also would the same seede crush the head of the serpent, with his heele: whereof we see a certayne prooffe in this story. All these things are to be applyed in such wise, that we may both learne Christs obedience vnder the crosse, and know what sheld it behooueth vs to set before vs, agaynst the temptations and darts of the diuell. The places are two.

1 Of fasting.

2 Of temptation.

Of the first.

In this place are two things to be considered. First, what is the manner of fasting in general: and secondly, what is to be thought of Christs fast in speciall.

Fasting is an bitter forbearing of meate and drinke for a tyme, whereby

whereby the body is kept lowe, and as it were mortified. And it is of three sortes. Indifferent, Godly, and ungodly.

Indifferent faste, is when a man absteyneth from meate and drynke, eyther for pouertie, or for healthes sake, or for some great sorrow of mynde. This of it selfe, neyther pleasech nor displeaseth God, but is to be thought to please or displease, according as faith and patience go with it.

The fast that is godly, Christian, and acceptable to God, is an abstinence, not onely from meate and drynke, whereby the body is pinched and mortified: but also from all other thinges that may in any wise delight the flesh: tending to this purpose, that the spirit may haue full saueraintie through true patience, godly prayer, and earnest renouncing of all wrongs whereby our neyghbour may be hurt. For the punishing of the body by fasting, is a token of the sorrowfulness of the harte for sinne, and a testimonie of true repentaunce. The endes hereof (for which also it is accepted of God) are three. Mortification of the flesh, quickening of the spirit, and a more earnest endeavour towards all godlinesse. Such manner a one was Dauides fast, wherof he maketh mention. 2. Cor. 6. And surely godly men ought oftentimes to quicken by the spirit with holy fasting, least they should yeeld to the lustes of the flesh.

And this holy & Christian fast, is of two sortes: priuate, & solenne. Priuate fast, is that which euery man enioyneth to himselfe of hys owne accord, either to stirre himselfe up into godlinesse (which manner of fast as I would wish euery Christian whose flesh hath neede of such chastisement, to vse often at other times: so would I wishe him chiefly to vse it before he shal come to the communion) or for some newe office sake which he shal take vpon him: that thereby a man may prepare himself to consider his duetie the more deeply and aduisedly, and pray to God that he of his mercy will send him a luckie entraunce into hys charge. Such manner of one was the fast of Moyses in olde time in the mountaine, and of Helias in the wildernesse, and the fast of Christ also in the wildernesse, wherof mention is made here.

The solenne fast, godly and Christian, is that which the godly Magistrate or the governours of the Churches enioyne, either to the intent that some present euill (as plagues, sword, sectes, seditions, and such lyke) may by true repentance and calling vpon God, be taken away or mitigated: or else that the euils which seeme to hang ouer

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menne

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Mannes heades for times reigning ouer soe, may be pꝛeuented and eschewed. Such kinde of fasts as this is, haue oftentimes been enioyned by holy Kings and Prophets: which fastes were acceptable to God for their repentance, faith, prayer, charitie, minding of blessed life, and such other things, which are wont to be and must in any wise be in a christian fast. As concerning this double fast of priuate and solemne, this rule is to be hilde, that as the priuate fast is set freely in euery mans choise: so the solemne fast bindeth men by the commaundement of the Magistrat, by the lawe of Charitie, and by the necessitie of the common profit, and therefore it is very great sinne to bꝛeake it wilfully.

The vngodly and Pharisaicall fast, is an abstinence from some certain kinde of meate, which of it selfe is thought to bee a worshiping of God, and a thing acceptable to God for the woꝛkes sake, and therfore also meritorious. As who would say, that God passeth for outward woꝛkes, whereas the conscience is unpure: and that fasting were of that kinde of woꝛkes, which are allowed simply and without meane by God, according as those woꝛkes are, which he appoynteth in his owne lawe, that is to wit, in the tenne commaundements: and that it were not rather a certaine outward exercise, and a certaine bodily businesse tending too another end: namely, seruing to repentance, prayer, taming of the flesh, too charitie, and mindfulness of the blessed life. Worthily therfore doo the Prophets condemne such hypocriticall fastings, in which do meete together many horrible wickednesses: as an opinion of Gods seruice, a trust in the woꝛke, necessitie, constraint, a needefull choise of meates, such a manner of fasting, as euery one might be fatted with it, and a minding of deceit and wrong towardes their neighbours.

And this Pharisaical fast may be deuided into two kindes, that the one may be called standing, and the other voluntarie. The standing fast is that which is ordinary and tied to certaine times of the yeare, such as was the Lent fast (as they terme it,) among the Papists, and the Timberdayes at foure seasons of the yeare, and the Saintes euens, whereby they would purchase the intercessions of the Saintes, and many such other, wherein was nothing else than mere superstition and manifest wickednesse.

Voluntary fast, is that which any man at his owne appoynement chooseth to himselfe, to the intent he may make God his deuter. Of which

which sort was his fast, that boasting his prayer to the Lord, sayd: I fast twise a weeke: where he vaunteth of his fast, as a holy and meritorious worke, and putteth God in mind of it, least he should forget it.

Let this suffice concerning fasting in generall: now will I adde a few things concerning Christs fast. Of this, the Euangelist speaketh thus: Then Iesus was led away intoo the wildernesse by the spirit, that he might be tempted of the diuell. And when hee had fasted, xl. dayes and xl. nightes, hee was afterward an hungred. Here first is noted the time: namely, that by and by after his Baptism, he fasted. Secondly, is noted the place: namely, the wildernesse. Thirdly, the maner of his fast, that is to wit, that he liued, xl. daies and xl. nightes without any maner of sustenance. Fourthly, the woonderfulness, that he could both liue so long a time without sustenance, and also was not a hungred of all that while. For he felt no hunger vntill the xl. dayes, and as many nightes were quite passed.

But why did Christ this thing? First, that by this beauly miracle he might testifie his own diuine power. Secondly, to fulfill the figure. For Moyles being a Type of Christ, fasted on the mountain, xl. daies and as many nightes. Thirdly, to make amendes for the gluttony of our first parents and of vs. Fourthly, for vocation sake. For it is the custome of God (when hee will haue any man set in his office,) as it were to prepare him and make him fit for it, by fasting and affliction: as we see in Moyles and Helias. Fifthly, that hee might be an example to vs, how we should continually liue in sobernesse, and in the feare of God.

We must therefore learne to know the vse of Christs fast, which is manifolde. First, to thinke with our selues how much the sonne of God was abased. Secondly, too giue our selues soberly vntoo prayer, after the example of the sonne of God. And thirdly, to yeeld him thanks, for sustenting so great a fast in our behalfe.

Againe, on the other side, we must shunne the abuse, that we abuse not this holy fast of Christs. Which thing cometh to passe, if we either make an vniuersall precept of this dooing of Christs: or thinke ourselues to become partakers of Christs fast, by our counterfeit fast: or surmise that our fast deserueth forgiveness of sinnes by the woork wrought, as Thomas Aquinas like a cattife teacheth: or deeme with Ambrose, that this Lenten fast enioyned by the Bishoppes of the Church, is a matter of necessitie, so as no man may bee accom-

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ted

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ted goodly, vnlesse he keepe this fast. All these opinions fight full but against the very foundation of our faith, which is, that the beleeuers are saued by the merite of Christ alone.

But they say: euery deede of Christ is our instruction, and he fasted xl. dayes: *Ergo*, wee must followe the example of this deede of Christ. Surely it is true that they say. Euery deede of Christ is our instruction: but it is not true that we must counterfeite euery deede of Christes, which thing is manifest by the sundry differences of Christes doyngs. For of Christes doyngs, some be moral, some be marueilous, and other some be peculiar. His moral doyngs doo instruct our lyfe and maners. For he is a most perfect patterne of vertues. His marueilous doyngs (among which I reckon by this fast) do informe & confirm our minds of the truth of Christes doctrine. His peculiar doyngs or deedes of reconciliation, are those which pertain to the benefit of our redemption & purging fro sinne. These wil foster & cherish in vs a confidence of saluation. And so euery deede of Christes, is in deede our instruction, yet is not euery of the to be counterfeited, but only so many of them as pertain to life & maners, according to the tenor of the .x. commaundements. Is it lawful then to fast the lenton fast? It is lawful, so that the conditions be kept in doyng it, which (as I haue said before) are to be obserued in the holy & Christiā fast. And I openly cōfesse, that at this time of Lent is requisite a singular sobernes, in minding & musing vpon the benefite of our redemption, which at that season is wont to bee set forth dayly in our Churches in the rehearfall of the Lords passion: but compulsion and necessitie must in any wise be away.

Of the second.

THe Tempter comming. &c. In these temptations of Christ, a man may see, first how great the boldnes of Satan is, and hys desire to destroy the kingdome of Christ. For he spareth not euen the sonne of God, but approacheth vnto him, and as hee invaded Gods kingdome in Paradise, and gat the vpper hand: so practiseth he to destroy the new Paradise, the kingdome of Christ, and assaileth the king thereof, wth the dartes of temptations. And secondly a man maye see heere, how much the sonne of God was abased, in that he was not onely afflicted wth fasting: but also assaulted wth the temptations of Satan.

Howbeit, too the intent wee may receiue wholesome instruction thereby: first, I will speake of Christes temptations. Then, wherfore he

he was tempted. And last of all, what doctrine and comfort is for vs to picke out of Chyistes temptations. In every of Chyistes temptations (which in this place are thye in number) wee may behold foure things. First, what is the occasion: secondly, what is the manner of the temptation: thyrly, what is the ende of it: fourthly, the manner of the victorie.

Therefore as touching the first temptation, the occasion thereof is shewed in these wordes of the Euangelist: & when he had fasted, xl. dayes & xl. nightes, afterward he was a hungred. Behold what an occasion the aduersary had gotten, Chyist had fasted, and prepared him selfe to execute hys office, but Satan practiseth another thing, and of Chyistes good deede he seeketh oportunitie to destroy him. This hath been the continuall endeuour of Satan, to wrest both the welldoyngs and the sinnes of the Saints to their destruction. But God knoweth who be his, and is able to deliuer them out of temptation.

The manner of the temptation enslieth: for the Tempter sayth: If thou be the sonne of God, commaunde these stones too become bread. The end of this temptation, was to perswade Chyist to make a triall whether God would by myracle confirme his Godhead or no: that if he did not, then the Lord myght surmise that God cared not for him. This temptation therefore fighteth against gods prouidence, wherethrough he prouideth all things for his chyldren, which are necessarye to saluation, and this present lyfe.

The maner of the victorie followeth: To whom Iesus answering, sayd: It is written, man lyueth not onely by bread, but by euery woord that proceedeth out of the mouth of God. Here wee see howe the victorie against Satan consisteth in the woord of God. Satan would perswade Chyist, that he should perishe if he made not bread of the stones. But Chyist denyeth that man lyueth onely with bread or bodily foode. For meate nourisheth not, vntlesse there come wyth it the blessing of God, from whence bread taketh his strength. For it is written, they shall eat and not be suffised. This scripture alleaged heere by Chyist to this purpose, thou hast in the. xii. of Deuter. In which place Moyses comforteth the people in the desert, where was no bread, but God gaue them Manna from heauen, and water out of the rocke. This promise, Chyist applyeth to himself and to all the godly, signifying that it should come to passe, that euen in the midst of famine, God would succour his people, and giue them things needefull.

R.iii.

Of

The first Sunday in Lent.

Of this promise we haue examples in the Israelites, in Helias, in Helizeus, in Poples, and heere in Christ. Hereunto maketh that saying of the Prophet: They shal not be confounded in the euill time, and in the dayes of famine they shal be suffised. This promise when it pertaineth to vs, is to bee caught holde in by sayth: and to bee set against Satan, that he ouerthrow vs not with temptation of hunger. And thus much brievely concerning Christes first temptation, and the vse thereof. Now foloweth the second.

The occasion of the second temptation is described in these wordes. Then the diuell tooke him vp into the holy Cirie, and set him vp on a pinnacle of the Temple. See the occasion, see the craft of Satan: who of euery thing seeketh meanes of destruction.

The manner of the temptation is added: If thou bee the sonne of God, cast thy selfe downe: For it is written, that he hath giuen hys Angels charge of thee, to take thee vp in their hands, least perhaps thou shouldest dalt thy foote against a stone. The end of this temptation is, that Christ should attempt somewhat contrarie to his owne vocation, and so prouoke Gods wrath against himself, as our first parentes did. For after that this malicious feend sawe that Christ stayed hymselfe vppon the scripture, he goeth about to intangle the Scripture with his lyes. The same Psalmie which Satan cyteth, entreateth of Gods prouidence, that God wyl preserve euery godly person in hys owne wayes, that is to say, in hys trade of lyuing and lawfull vocation: and dooth not commaund vs too doo any thing rashly, contrary to our vocation. But howe hath Christ quenched this fyre dart of Satan: by his woord. For he sayth: Agayne it is written, thou shalt not tempt the Lorde thy God. Wee haue these wordes in the sixt of Deut. where, to tempt God, signifieth to enterpryse any thing throughe distrust, whether it bee in prosperitie or aduersitie. Therefore such a temptation is cleane agaynst sayth and the feare of God. For hee that in prosperitie lyueth carelesse, and layeth aside the feare of God, surely he tempteth God contrary to the first commaundement. Agayne, he that in aduersitie gyueth ouer, as though God had no care at all of vs, hee also tempteth God, by doubting of hys promyses. The Church at this day is vexed wth persecution, and feebleth outwardly battell, and inwardly fearefulnesse: yet certaynly is not God to bee tempted in this case. Wee must not say, if wee bee his people: if this which we professe be his very Gospell, why dooth he

he not helpe vs at thys tyme: Why suffereth he all thinges to fall out so luckely with our enemyes? But let vs in this case saye boldly with Christ: Thou shalt not tempte the Lorde thy God. Nowe enticeth the thirde temptation.

The occasion of the thirde temptation, is shewed in these woordes. Again the Diuell tooke him vp into an exceeding hygh mountayne, and shewed vnto him all the kingdomes of the world, and the glory of them. See: in this first temptation he abuseth Christes affliction to tempt hym with. Nowe hee setteth cut to him the kingdomes of the world, that he myght be dazeled with the glozy of them, and so fall agaynst God. Hys temptation is this: All these thinges will I gyue thee, if thou wilt fall downe and worship mee. The end of this temptation, was that Christ shoulde become an Idolater. Howbeit against this temptation the Lord preuaileth: First by driving Satan away, that durst challenge godly honoz to himselfe: and secondly, by striking him through with the sword of God, saying: It is written thou shalt worship the Lord thy God, and him only shalt thou serue. This scripture is had in the 6. of Deut. in which scripture are two things: a commaundement, and a prohibition. For it commaundeth vs to worship the one God, and too serue hym wyth godly reuerence, according to the first table. And it forbyddeth vs to ascribue this honour to any creatures, whether they be Diuels, or me, or Angels. Let this rule be continually in our sight against the wyles of the Diuylles.

But wherefore was Christ tempted? First, that when wee are tempted, we may knowe wee haue a hygh Byshop that was tryed in all thinges. Secondly, that his example maye teache vs not to suffer the Diuell to withdraw vs by any meanes from the true feare of God. Therefore if hee go about to perswade vs that wee are not regarded of God, when wee hee distressed wyth the Crosse and with many myseries: let vs haue an eye too the Sonne of God, and let vs represse our enemie wyth the same sword that he used. When hee pro-uoketh vs too doo any thying contrarpy too our vocation, whereby wee may be brought in daunger of our saluation and lyfe: let vs set the sword of God agaynst hym. When he enticeth by great rewardes hntoo Idolatrye: let vs beware that hee drawe vs not wyth these bayted hookes intoo the nette of damnation. Too hee shorpe, in all our whole lyfe, let vs endeavour to growe still in the true knowledge

R.iiii.

of

The second Sunday in Lent.

of God, and to be armed against Satan with the presence of Gods
name, to whom our victorious Champion, together with the father
and the holy Ghost, be glory for ever. So be it.

The second Sunday in Lent.

The Gospell. Math. xv.



ESVS went thence, and departed into
the coastes of Tyre and Sydon: and be-
holde a woman of Canaan (which came
out of the same coastes) cryed vntoo
him, saying: haue mercy on mee, O
Lord, thou sonne of Dauid. My daugh-
ter is piteously vexed with a Deuil. But
he answered hir nothing at all. And his
Disciples came and besought him, say-
ing: send hir away, for she cryeth after
vs. But he answered and sayd: I am not sent but to the lost sheepe
of the house of Israell. Then came she and worshipped him, say-
ing: Lord helpe me. He answered and sayd: It is not meete too
take the Childrens bread and cast it to Dogges. She answered &
sayd: truth Lord, for the Dogges eate of the crummes which fall
from their maisters table. Then Iesus answered, and said vnto hir:
O woman, great is thy fayth: bee it vnto thee euen as thou wilt.
And hir daughter was made whole, euen the same time.

The exposition of the text.

The Gospell pertayneth specially to vs that be Gentiles. For
the example of this heathen woman, teacheth that the Gentiles
are receyued. For as he receyued and helped hir when she cryd
call vppon him: so wyl he also receiue vs. For there is no ac-
cepting of persons before God, according as Peter sayth: Of a truth
I perceyue that God is no acceptor of persons, but in every nation
whosoever feareth the Lord, and worketh righteousnesse, he is accep-
ted with him. And this is the vchangeable decree of God, that as he
casteth away and damneth all impenitent persons: so as many as re-
pent and by fayth call vppon God, are receyued through the only
Mediator

Mediator Iesus Christe, and saued by the onely goodnesse of God. Of which decree we see an example in this woman, who being vnder the crosse, calleth vpon Christ and is heard, and being iustified by faith is saued, according to this saying of Ioell: Every one that calleth vpon the name of the Lord, shall be saued. The places are thre.

- 1 What is true and wholesome repentance.
- 2 Why Christ putte backe this woman,
- 3 A lively image of the Church.

Of the first.

It is in any wyse necessary, that men be taught rightly concerning true repentance. For vntill true repentance bee in place, no man can be saued. Therefore will I tell cleerely and distinctly what helthfull repentance is: how it is made: and of what partes it is made perfect.

Christian and helthfull repentance is out of all doubt the turning of man vnto God, that he may become a newe creature, to lyue according to his will, as much as may be in this infirmitie. Or (to speake more plainly) helthfull repentance is a true sorowfulness for displeasing God, with a desire and hope of forgiveness, for the sacrifice of Gods Sonne, and with singular wil and endeavour to eschue sinne from thence forth, and to make hys whole life afterward, allowable before God.

That this is the true definition of helthfull repentance, it may be shewed by the onely testimonie of Ezechiell. For this prophete in his. xliii. Chapter sayth thus: Turne and repent yee of all your iniquities, and your iniquities shall not be to your decay. Cast from you all your vngodlynes, and make vnto your selues a newe heart and a new spirit. In this testimonie are conteyned thre thinges. The firste is, a calling to repentance: No man shall come vnto me (saith the Lord) but he whome my Father draweth. The seconde thing is, the promise: Your iniquitie shall not bee your decay. The thirde is, the description of repentance: Do yee penance, or repent ye (sayth he.) His meaning is therfore, that we should be sorry for Gods displeasure. Cast from you all your vngodlynes: by this he requireth a humbling and hatred of sinne. When he sayth: Turne ye vnto God, he requireth faith, without the which no man can turne vnto God. For by faith (as saith Paule) we haue accesse vnto God, where as is added.

Make

The second Sunday in Lent.

Make to your selues a newe hart, & a new spirit, he requireth that we should become a new creature, liuing according to Gods will. Whereupon it is gathered, that the true and helthfull repentance, is a hartie sorowesse for Gods displeasure with a desire & hope of forgiveness, and an earnest endeuour to eschue all sinne; and too make the whole lyfe from thenceforth allowable before God. This thing we may see plainelie in this notable example. Dauid after his horrible fall into aduoutry & murder, repented him accordyng to the fashion exprest in the Psalm. First he sayth: Haue mercy vpon me O God, according to thy great mercy. Here he both soroweth for his owne miserie, that he had so lewdly offended God, & also acknowledgeth God to be mercifull. Whereby there was in hym desire & hope, and liuely trust of the Messias. Now how great his sorow was, and howe greate his fayth was, whereby he ouercame the sorow, the same Psalme declareth in many words. And whereas he addeth in the same Psalme: Create a new spirite in my bowels: he desireth to become a new creature. Such examples as this, there be many: as of Adam, Manasses, Peter, the Theefe, & Mary Magdalene, & others: which thinges it behoueth vs to thinke vpon, that by theyr example we may both be taught what true repentance is, and also repent vs earnestly as they did.

Although that by the things which wee haue sayd, it may bee meetly wel vnderstood, how true repentance is done: yet will I shew it more distinctly. For nothing is more necessary to man, than by true repentance to be reconciled to God, and to be saued. To the intent therefore that wee maye knowe how true repentance is done, seuen poynts are to be obserued.

I. If it be the knowledge of God, who requireth obedience. This is fetched out of the table of the ten commaundementes: I am the Lord thy God that brought thee out of the land of Egypt, &c. Where God requireth an acknowledging of him self. Secondly foloweth, what manner of obedience he requireth: Thou shalt haue no strange gods before me. Thirdly, the threatnings that are added, doo testifie that hee condemneth disobedience. Visiting (saith he) the iniquities of the fathers vpon the children, vnto the third and fourth generation. Lastly also it is too bee knowne concerning God, that hee is mercifull, according to the voice of the Gospel. Therefore before the entrie bee set open too true repentance, there is required the knowlege of God, who looketh for obedience, iudging and condemning disobedience in good earnest,

nest, and ageyne, pleying and receyuing sinners into his favour, for the Mediators sake.

2 After this knowledge, must follow an examination of our doings by the law of God: and every precept is to be considered severally, by hymselfe. If it therefore in this examination, see whether thou make suche accōpt of God, that thou trust to him only: see whether thou feare hym, loue hym, worship him, with all thy powers: see whether thou halowest his name: whether thou extol hym, prayse hym, and cal vpon him, according as the precepts of the first table commaund thee. After the same maner must thou make thine examination in the second table concerning thy neyghbour, &c. By this examination thou shalt come to the knowledge of thine own filchinesse, & iust damnation, for offending God. And such an examination demaundeth God at our hands, as oft as the Scripture exhorteth vs too repentance.

3 This examination beeing made by the knowledge of sin, and the Iudgement of God, ther aryseth a great fearfulness in the conscience, which fearfulness is augmented by the circumstances of Gods iudgement, which are these present calamities, the tyranny of the deuil, the paines of hell, eternall death and damnation.

4 In this great terrour infinite persons should perishe, if faith rescued them not. For in this terrour, by the beholding of Gods mercy promised for Christs sake, is receiued trust of remission of sinnes. And so man wresteth hymself as it were out of hell, and taketh holde on the hande of Gods Sonne, who haleth hym out of hell. Where the mynde thinketh vpon Gods promyses, looketh vpon the Sonne of God hanging on the crosse for thy sinnes and myne, heareth the voyce of Ioell most full of comforte, saying: turne to the Lord your God, because he is gracious & mercifull, slow to wrath, and swift too pitie, & one that beareth with your naughtinesse. Let the examples of these promyses be considered, that wee may be strengthened by them.

5 The sinner knowing this mercie of God, conceyuet hope of forgiveness, and beginneth openly to bewaile his sinne: he confesseth his leuynesse vntoo God, and with earnest prayer and a fervent hart, flecth vntoo Gods mercy.

6 He that in this wyse ascendeth by these degrees, first acknowledging Gods Iudgement and mercy, according as is already set forth, he by this confidence is assured of his sinne, and iustified before God, not through his owne righteousness, but through Christs, which
is in

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is imputed to euerie one that beleueth. For our true iustificatiō is the absolucion from sinne, of the person that beleueth in Chyist, the imputacion of Chyists righteoulines vnto him, and the accepting of him freely vnto lyfe euerlasting, for Chyistes sake.

7 He that is iustified by fayth, and adopted the Sonne of God, and regenerate, yeeldeth thanks to God, extolleth God, and amendeth his whole lyfe from that tyme forwarde. Howbeit, to the intent these things may bee the cleerelie understood of vs, I will propounde an example of helthfull repentance, wherof you haue heard: and that shall be Manasses king of Iuda: In whose helthfull repentance, all these thinges are to be seene, according as it appeareth in his prayer.

For first when he sayth: O Lorde almightie, the God of our Fathers, Abraham, Isaac, and Iacob, whom all men feare, and tremble at the countenance of thy maiestie. Importable is the wrath of thine indignation vpon sinners, but vnmeasurable and vnserchable is the mercy of thy promise: for thou art the moste high Lord, gracious, merciful, and full of compassion, & sory for the naughtynesse of men.

- 1 In these wordes of Manasses, is first an acknowledging of God.
- 2 A certification of our obedience.
- 3 A confession of Gods Iudgement agaynst sinners.
- 4 An acknowledging and setting forth of his mercy.

Then foloweth the second thing, that is to wit, the examination of Manasses his doings, by the rule of the lawe: For thus he sayth: I haue sinned aboue the number of the sand of the Sea, my sinnes are multiplied O Lord.

Thirdly, how great terrour was in his hart, he sheweth when he sayth: And I am not worthy to beholde and looke vpon the high Heauen, for the multitude of myne iniquities.

Fourthly, in these terrours he rayseth hymself with thinking vpon Gods mercie, and sayth: And nowe I bowe the knees of my hart, praying vnto thee O Lord, who haste promised repentaunce and forgiuenesse of sinnes, to them that haue sinned agaynst thee.

Fifthly, followeth entreataunce of forgiuenesse: Wherefore I pray and beseeche thee, forgiue me Lorde, forgiue me, and destroy me not together with my sinnes, neyther be thou angry with me for euer, for my euil doings: For thou arte God, I say, the God of the repentant: shewe all thy goodnesse vpon me.

Sixthly,

Sixthly, hauing prayed in this wyse, he firmly beleueneth hym-
selfe to be heard and iustified. Wherefore hee adgeth: For thou
shalt saue me vnworthy person, according to thy great mercie.
Deere Manasses beeing iustified by fayth, becommeth a new crea-
ture.

Seuenthly, after this free iustification, ensueth amendement in hys
whole lyfe. Whereupon it followeth in his prayer: And I will euer-
more prayse thee all the dayes of my life: bycause all the powers
of heauen praise thee, and vnto thee bee glory, for euer and euer.
Amen.

This maner of repenting haue al the saints euer folowed. David
acknowledgeth God: he acknowledgeth Gods Iudgemēt: he acknow-
geth his mercye: he examineth his owne doyng: he is afraid for sinne:
he listeth by him selfe with confidence of mercie: he prayeth forgyue-
nesse: he is iustified by faith: & being iustified, he prayseth God. These
things are to be seene in the, 51. Psalme.

We haue heard what repentance is, and how it is done. Now is to
be learned, which are the chiefe partes of it. They are counted thre:
which are, forgyuenesse, faith, and newnesse of lyfe.

Unto forgyuenesse are required the first thre thinges: which are, the
knowledging of God, the examining of the deede, and the terrour of
conscience for sinne.

Unto faith are required the thre next, that is: thinking vpon mer-
cy, desiring of forgyuenesse, and iustification.

Unto newnes of lyfe is required the last thing, which consisteth in
framing the hart, the tounge, and the life, according to the law of God.

¶ Of the second.

It is written in this Gospell, that Christ put backe this woman.
Why did he so? Why sayde hee that he was not sente but to the lost
sheepe of the house of Israel? Is not he the same Lorde that sayth:
Come vnto me all ye that labour, and are heauy laden, &c. I answer:
The Lord did not this without great causes. First he did it, that the
womans faith might by this delay be exercised and increased. Se-
condly, that she mighte be an example of godlines, against the stiffe-
necked Jewes which despised Christe. Thirdly, that the Lord might
shewe how he would be ouercome of vs, by the importunatenes of our
prayers. Fourthly, that by this example, hee myght teach the present
beholders,

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beholders, a true experiment of godlynesse. But the Lord assigneth another cause why he put back this woman. For he saith: I am not sente but too the lost sheepe of the house of Israell. I answer: Christe sayth not this as though he denyed the Gentyles accesse vnto his grace: For that same woman was an Ethnick: But there are other causes. First, hee meaneth heere, to note the obstinate malice and unthankfulnes of the Jewes, who acknowledged not Christ that was sent peculiarly to them. The second is, for that the selfe same Christe should preache Gods worde to the Jewes before his death, who after his death should giue commaundement to preache it to the Gentyles. For the Lord had forbidden his Gospell to bee preached to the Gentyles, before his death. But afterward when hee was risen from death, hee gaue this commaundement to the Apostles: Goe yee into the whole world, and preache the Gospel to all creatures. This commaundement doth manifestly declare, that Christes benefites belong both too the Jewes and Gentiles: that is too say, that all as well of the Jewes as of the Gentiles that receyue Christ, and truly repent, are partakers of Christes benefites, so that by his blood all theyr sins are washed away, and finally at the last daye shall rise againe too blessed immortallitie, and euerlasting life. But they that refuse too receiue Christ, lyuing without repentance: they without mercie shall bee punished in euerlasting paynes with the Deuill. For as the Lord hath ben, is, and will be mercifull to all that repent, without any respect of persons: So hath he bene, is, and wil be an vntreatable Iudge to them that repent not, not passing whyther wee be Kings, noble men, Citizens, or countrey folke,

Of the third.

A Postre goodly image of Christes Church, and of euery member of the same, is described in this woman of Cananie, For fyrst as this woman of Cananie is ouerwhelmed with miserie: so also is the Church and euery member thereof. Heere vpon Paule sayth: All that will lyue godlyly in Christ must suffer this persecution. This dooth Christe teache, when he biddeth vs take his yoke vpon vs. For God will haue vs nowe become like vnto his sonne in afflictions and myseries, as well as we shall become lyke vnto hym in tyme to come, in glozy Rom. 8. Secondly, the Church in these calamities prayeth for help. For the Church hath none other refuge than prayer vnto

untoo **G D D**, whereby helpe is obtained. Thirdly, Christ seemeth to turne away his care, when we do not out of hād obtaine that we would haue. Fourthly, the Church (after the example of this woman) ceaseth not to pray, but continueth in prayer vntill it haue obteyned that which it desireth.

Moreover, every seuerall member of the Church hath heere to learne by. First, let every one of vs acknowledge hymselfe to bee a Canaanite, that is to say, vngodly, and vniworthy of Gods grace. Secondly, let hym crye out with this woman: Haue mercy vpon mee, haue mercie vpon mee. Thirdly, if thou bee tried, yet continue thou after the example of this woman. If hee heare thee not to daye or to morow, yet shall not thy prayers be in vayne, but they shall be heard in deede for Christes sake, if thou pray with fayth as this woman did. Fourthly, acknowledge thy selfe with this woman, too bee a Dog: but yet such a Dog, as is fed with the crummes that fell from his Masters table, and therefore contynue in prayer. Fifthly, it will befall too thee, as it did to this woman, which erewhile was called Dogge, and anone was acknowledged for a daughter. So great is the mercy of **G D D**, to whom be honour and glory world without end, Amen.

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g The Gospell. Luke. xi.



AND he was casting out a Dyuell, and the same was dumme: And when hee had cast out the Dyuell, the dumme spake, and the people wondred. But some of them sayde: hee casteth out Devils through Beelzebub the Cheefe of the Diuels. And other tempted him, and required of him a signe from heauen. But he knowing theyr thoughtes, sayde vnto them: Euery kingdome diuided agaynst it selfe, is desolate: and one house dothe fall vpon another. If Satan also hee diuided agaynst hym selfe, howe shall his kingdome endure? Bycause ye saye I cast out

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out diuels through Beelzebub: If I by the helpe of Beelzebub cast out Diuels, by whose helpe doo your children cast them out? Therefore shall they bee your iudges. But if I with the finger of God cast out Diuels, no doubt the kingdome of God is come vpon you. When a stronge man armed watcheth his house, the things that he possesseth are in peace. But when a stronger than he commeth vpon him, and ouercommeth hym, hee taketh from hym all his harnesse (wherein he trusted) & deuidenth his goodes. Hee that is not with me, is agaynst me, & hee that gathereth not with me, scattereth abroad. When the vnclane spirit is gone out of a man, he walketh through drie places seeking rest. And whē he findeth none: he saith: I will returne againe into my house whēce I came out. And when he commeth, he findeth it swept and garnished. Then goeth hee and taketh too him selfe seuen other spirites worse than him selfe, and they enter in and dwell there. And the end of that man is worse than the beginning. And it fortuneth that as he spake these things, a certayn woman of the company lift vp hir voyce, and sayd vnto hym: happy is the wōbe that bare thee, and the pappes which gaue thee suck. But he said: yea, happy are they that heare the word of God, and keep it.

The exposition of the text.

This Gospell (deere beloued) sheweth playnely the cause why Christe came into the worlde and tooke mans nature vpon hym: that is too wit, boch to begin a newe kingdome, and also to abolish the kingdome of the Deuill. And this is it that God speaketh of in the thirde of Genesis: The seede of the woman shall treade downe the Serpents head. Which wordes Iohn interpreteth, when hee saith: Christ appeared to destroy the workes of the diuel: that is to say, the diuels kingdome, which beginneth with sinne, is builded vpon lime, & finished with endlesse damnation. Of this kingdome of Sathan Christe in his Gospell sheweth himselfe to be the destroyer, by deliuering a man that was possessed of a diuell. For in as much as hee dyueth out the diuell, first he gyueth vs to vnderstande, that hee is stronger than the Dyuell: and secondly, that he is his enimie. Also by this miracle, he sheweth himselfe to be the sauour of mankinde. Moreouer, heere is shewed the vthankfulnesse of the worlde toward

toward their sauiour, when the wicked Iewes ascribe Gods woꝝkes vnto Satan. Lastly, in the ende of this Gospel, the woman by her outcrpe ministreth occasion vnto Christ, to shew the true blessednesse. For whereas the woman cryeth out: Blessed is the wombe that bare thee: he answereth: Nay rather, Blessed are they that heare the woꝝd of God, and keepe it. The poyntes hereof are foure.

1. The difference betweene the kingdome of Satan, and the kingdome of Christ.
2. The strife betweene the Iewes & Christ, wherin the Iewes find fault with Christs doings, and he defendeth the same.
3. What shall become of those, which hauyng receyued Christe, shake hym off agayne, and receiue Satan.
4. What is true blessednesse and felicitie.

Of the first.

CHrist was castyng out a Diuel. These woꝝdes do openly testifie, that the kingdome of Christ, and the kingdome of Satan, are two sundry kingdomes, and that there is betweene these two sundry kingdomes, the greatest difference that may be: in so much as it is not possible for them to agree togyther. Then seeing that Christ and the Diuel are two most puissant kyngs, of two most diuerse kyngdomes, we wyl speake of both, that men may vnderstand how much euyl is in the kingdome of Satan, and how much goodnesse and felicitie is in the healthful kingdome of Christ.

As concerning the Diuel, these foure poynts are to be considered: First, who he is: secondly, what he doth: thyrly, why he doth: fourthly, why God suffereth hym to do it.

Who is he then? As in respect of his nature, he is the creature of God, as are the Angels of God. As in respect of his inclination, and of his frowardnesse (which he hath of hym selfe) he is a lyer, a murderer, and a theefe, delighting euermore in manslaughter, and lying: and coueting nothing so much as the euerlasting destruction of man-kynd. That the Diuell is such a one, wee are taught by his craftines, with which he deceyued Adam and Eue.

What doth the Diuel? We see in this Gospel, that he maketh this wretched man blynd and dumbe. Consider here (I pray you) the cruel tyrannie of the Diuell agaynst this miserable soule. First, he stoppeth by his eares. Why? least he shoulde heare the woꝝde

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of

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of God. And why bestreth he that: bycause he knoweth that the first
step to Heauen, is to heare Gods woord. For neuer man yet (beeing
of peeres of discretion) attained to saluation, without hearing the
woord of God. For the Gospel (saith Paul) is the power of God to
saluation, too euerie one that beleueth. Secondly he besiegeth his
heart, that the woord may haue no place in it. And why dooth he so?
Bycause he knoweth, that without fayth (which commeth by hearing
the woord) no man is iustified. For as Christ saith: Hee that beleueth
not, the wrath of God abideth vpon him. Thirdly, he maketh him
dumbe: wherefore? that he should not confesse Christ his sauour. For
he knoweth that no mā is saued without confession of the mouth. For
thus saythe Paule in the tenth vnto the Romaines: With the heart
we beleue vnto righteousnesse, and with the mouth we make confessi-
on to saluation. Fourthly hee maketh this miserable creature blinde,
that hee should not see. And why so? Bycause he should not see Gods
workes, which shewe forth Gods glory, as Dauid witnesseth, when
hee sayeth: The heauens declare the glory of God, and the firmament
sheweth his handy workes. Behold, Satan closeth vp all the wayes
of saluation from this wretched man.

Wherefore dooth this spiteful creature so? First, bycause hee himselte
is damned, and hath no hope of saluation. Secondly hee beareth such
a hatred to Christ, that hee cannot away with his kingdome. Thirdly,
he is inflamed with vnappealable hatred towardes mankind, in so
much as he coueteth to haue them all damned euerlastingly, as wel
as him selfe. And therfore is it that Peter sayth, 1. Pet. 5. The
Deuill goeth about like a rozing Lion, seekinge whom he may
deuoure.

But why dooth God giue Satan this leaue, to trouble men in
such wise? First, wee haue merited this punishment for our owne
sinne. For what euill soener happeneth vnto vs, wee must ascribe
it vnto our selues, and seeke the cause of it in our selues. Secondly,
God suffereth it, to the intent we may learne how great Christes be-
nefices are towardes his Church. For no man better vnderstandeth
the commodities of libertie and health, than he that hath sometymes
felt the hardnes of imprisonment, and the paynes of sicknesse. Third-
ly, that agaynst the Diuel, we shoulde call vpon Christe, who onely
is able to ouercome hym. Fourthly, that we should fence our selues
agaynst hym with fayth, accordyng to thys saying: Whom with
stande

Stand you strong in sayth. For sayth is the ouercommer of the world, as Iohn sayth: This is your victorie that ouercommeth the worlde, euen your sayth. If ichtly, that beeing deliuered from the tyrannye of Sathan by Christes presence, we may both acknowledge that Christ dwelleth in vs, accordyng to that which is wyrtten in the. 2. Reg. 17. that all the earth may know that there is a God in Israell, that is too say, in the Church: and also that we may magnifie G D D which deliuereth vs.

Of the diuell we haue heard, who he is, what he dothe, why he labourereth the destruction of the Church, & wherefore God permitteth hym so to do. Now let vs heare of our king Christ, of whome I wil speake, who he is, what hee doth, and why he doth.

Who is Christe? God and man, bozne of the Father before all wordes, euerlasting God, with the euerlasting Father and the holy Ghost, accordyng as we confesse in our Creede, who came downe from Heauen for our saluation, and tooke mans nature vpon hym, to the intent he might by hys death, deliuer vs from endlesse death and punishment.

What dothe he? That doth this present Gospell teache vs. If first, he openeth this deafe mans eares: Secondly, he casteth the diuell out of him: Besides that, he lozeth hys toong that he may speake. And also he openeth his eares. The selfe same thing doth he daily in hys Church. First, he openeth our eares that we may heare Gods worde. Therefore whosoever heareth gods word willingly, let him know that his eares are opened: and contrariwys, he that heareth not the worde willingly, let hym knowe that his eares are stopped still by Sathan. Wherefore who so hath not yet eares to heare, let hym flee to Christ, who only can open them. Secondly, he deliuereth the harte from the Deuill, that we may beleue. For in the sixth of Iohn, Christ teacheth that sayth is the worke of God: for thus he sayth: This is the worke of God, that wee beleue in him whom he hath sent. Then if thou beleue not, the deuill still posseseth thy hart. Wherefore thou must go to Christ, who only can ouercome him. Thirdly, he looseth thy toong that now from henceforth thou mayst with thy mouth confesse him, magnifie him, and call vpon him.

And wherefore doth Christ so? First, by cause he is a loue of men, whose nature he tooke vpon hym, at suche tyme as he was conceived man, and bozne of the birgyn Mary. Secondly, by cause he is

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the enemy of the Diuel. Thirdly, because it is his office or charge to invade the kingdome of his enemy the Diuel, to put his saide enemy to the spoyle, and to reward all that beleue in hym, with eiter lasting life.

Nowe by these thyngs it appeareth, how great difference there is betweene the kyngdome of the Diuel, and the kingdome of Christ. In the diuels kyngdome is sime and death: In Christes kingdome is righteousnesse and life. In Satans kingdome is damnation: In Christes kingdome is saluation; and acquittal from damnation. In Satans kingdome is darknes: In Christes kingdome is perpetual light. In Satans kingdome is torment: In Christes kingdome is ioy. In Satans kingdome is to be seene the Diuel, with al damned soules: In Christes kingdome the Saintes enjoy the sight of God, & the glory of immortalitie, through Iesus Christ. Whereby therfore we may be admonished, both with how great heede the kingdome of Satan is to be shunned, and with how great diligence we must endeavour to be made citizens of the blessed kingdome of Christ.

Of the second.

The Jewes seeing this deed of Christ, (as the ministers of Satā) do set them selues with might and main agaynst Christ, and say: He casteth out diuels by Beelzebub prince of the diuels. See howe great the malice of the world is. To the intent it may dye in his own sinnes, it ascribeth the worke of God to the diuel. What living creature would rise up with so great madnesse agaynst Christ, if he were not stirred thereto by the spirit of Satan? Howbeit Christ in no wise beareth that reproch of God at their hand, but with most strong arguments confuteth this diuelish blasphemie.

The first argument is: No man can by one diuel drive out another: Ergo, you doo lewdly, to affirme that I cast out diuels in the name of Beelzebub. For if one diuel should worke agaynst another, & cast out one another, the diuels kingdom should not be stedfast. But now we see the kingdome of Satan to be most stable and strong. For euerye kingdome deuided within it selfe, shalbe made desolate. For wheresoever is discorde, there is assured destruction to be looked for.

The second argument is: If I cast out diuels in the name of Beelzebub, your sonnes doo also cast out diuels in the same name. But
this

this, by your owne iudgement is false. For you affirme them to cast out Devils by the power of God: wherfore you doo wickedly, to say that I cast out Devils in the name of Belzebub.

The third argument is: I cast out Devils by the finger of God, that is to say, by the power of God: Ergo, you doo falsely ascribe my doozke to the Deuyl.

The fourth argument is: A strong person is not overcome but of his stronger. The Deuyl is overcome by me: for I cast hym out, and spoyle hym: Ergo, I am stronger than he. When a strong person armed, kepeth his house, the things that he possesseth are in peace. Who is that same strong armed person? The old Serpent. He keepeth his house, as long as he dwelleth in the vnbeleeuers, and while he blyndeth mens senses, that they acknowledge not Christe. And then are all things in peace which he possesseth, when the woord of God is put to silence, and mens traditions sounde abroad. But as soone as the sword is drawen, which is the woord of God, by and by the diuel is compelled to giue place: For Christ (who is in the woord) is stronger than Satan.

The fifth argument is: He that is not with mee, is against mee, and hee that gathereth not with mee, scattereth. That is to say, The diuel scattereth the Church, and I gather the Church together: Ergo, there is no agreement betweene mee and the Diuell. And that the Diuel scattereth the Church, he proueth by a most goodly similitude.

Of the thyrd.

WHEN an vncleane spirit is gone out of a man: that is, when the diuel (who of hym selfe is vncleane, & wont by many meanes to defile the mynds of men) is gone out of a man, like as he is now by my power cast out of this wretched man that was possessed: What doth he then? He walketh by dry places, seeking rest: and finding none, he saith, I wyl returne into my house from whence I came. He walketh by drye places, that is to say, by hartes that are not watered with the Ryuer of the holy Ghost. What is meant by his seeking rest, and finding none? By this phrase of speaking, is signified his induour: for it is not penough for hym to haue done harme, vnlesse he may doo more harme. So great a desire hath he to destroy men, He is not contented to possesse many hartes, but he must

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also.

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also returne agayne to those, from which he was expelled before. Therupon he saith: I wyll returne into my house from whence I came. By these words is giuen vs to vnderstand, that he ceaseth not to tempt those that are purged by fayth, but laboreth to enter into the hartes of them againe, to the intent to cary them away from the kingdom of Christ: and if he bying that to passe, the end of that man be cometh worse than the beginning, bycause he becometh another enemy of Christ, and expelleth the holy Ghost: And he shall suffer longer punishment, if he cast not out the Diuel agayne by true repentance. Let vs marke then how perillous a thyng it is for them that haue once professed them selues Christians, to put their neckes again vnder the Diuels yoke. For as such men doo most greuously sinne agaynst the holy Ghost: so must they also stand in feare of most greuous punishment. Therefore they that are touched with any care of their saluation, let them speedily amende, and fight stoutly agaynst Satan, that he cast them not agayne headlong into the gulfes of sinne.

Of the fourth.

IT came to passe, that as he spake these things, a certaine woman in the company lifting vp her voyce, said vnto hym: Blissed is the wombe that. &c. But he said: Yea rather blissed are they that heare the word of God, and keepe it. Here first we may marke the diuersitie of mens iudgements concernyng Gods woorde. Some wonder at the woord, and loue it, as this woman dyd. Some speake euyl of it, as they did, against whom Christ dealeth here. For there haue been alwaies such hearers of the woord from the beginning of the worlde. Cain despised the woorde, and Abel loued it. Noe loued it, and al the whole worlde beside despised it. In the tyme of Ieremie, few or none receiued the worde of the Prophetes with fruite: but the most part chose rather to returne to their olde Idolatrie. Hereupon they say to Ieremie: When we made Sacrifice to the Queene of Heauen, (that is to say, to the Sunne) all things went well with vs. We had abundance of Corne. &c. After the same maner say the men of our tyme: When we hearde Masse, and gaue to Monkes, all thyngs were better cheape, the feare of God was greater, and there was more loue betweene man and man. This is the thanke that the worlde yeeldeth to God for his well doing. He giueth vs the worde of saluation, and we had leuer haue mens dreames. We offereth it to vs
freely:

freely: and we wyl earne it with the gewgawes of the Donkes. But let vs leaue these things, and hearken vnto Christ. Blessed are they (saith he) that heare the word of God, and keepe it. These words are few, and haue a great promise annexed vnto them.

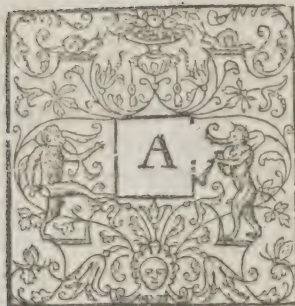
What maner of woord is that woord of God? It can be none other, than that which the Prophetes haue deliuered vs: Christ hath confirmed with his own blood: and the Apostles haue taught. What maner of woord is that? The summe therof is conteyned in the instruction of our children, called the Catechisme: and these are they: The ten commaundements, the articles of our Beliefe, the doctrine of the Sacraments, and the doctrine which ye heare euery Sunday out of the Gospel: that is to wit (in one word) the same doctrine that the prophets, Christ, and the Apostles taught. This word wil he haue heard: Ergo, he wyl also that there be Ministers and Pastors that are able to teach this woord. For seeyng that he gyueth his word, and cffereth soule health, which is receyued by fayth through hearing: it is needefull that there be persons that can teach this woord. Howbeit, for as much as it is not yenough that the woord be taught and heard, vnlesse it be also kept: the Lorde addeth, And keepeth it. What is to keepe the woord? It is to learne the woord that is heard, to holde it, to beleue it, and to performe true obedience vnto God through fayth. So dyd our Father Abraham: he heard the woord, he held it, he beleued it, yea, & yeelded such obedience to it by fayth, that he would at Gods appoyntment rather slea his onely begotten sonne, than breake Gods commaundements. But who is he amongst vs, that yeeldeth this obedience vnto God? we wyl be called Abrahams chyldren, but we wyl not treade in our Fathers footsteppes. What promisseth he to them that heare it, and obey it? Blessed are they (saith he) &c. They are blessed, that is to say, set free from all wretchednesse, from sinne, and from damnacion. Blessed, that is to saye, infeofed in euerlasting lyfe and glory, through Iesus Christe our Lorde, who with the Father and the holy Ghost, lyueth one God, world without ende, Amen.

L.iii.

The

The fourth Sunday in Lent, commonly
called Mydlent Sunday.

The Gospell. Iohn. vi.



After these thyngs Iesus went his waye
ouer the sea of Galilee, which is the sea
of Tyberias, & much people followed
him, bicause they saw his miracles whi-
che he did on the that wer diseased, And
Iesus went vp into a mountayne, and
there he sate with his Disciples: And
Easter, a Feast of the Iewes was nygh.
When Iesus then lyst vp his eyes, and
sawe a great company come vnto hym,
he sayde vnto Philip: Whence shall wee buye breade, that these
may eate? This he sayde to prooue hym: for hee hym selfe
knewe what he woulde doo. Philip answered hym: Two hun-
dred pennywoorth of bread are not sufficient for them, that e-
uery man may take a litle. One of his Disciples (Andrew, Si-
mon Peters brother) sayth vnto hym: There is a Lad which hath
fue Barley loaves, and two fishes: but what are they among so
many? And Iesus saide: Make the people syt downe. There was
much grasse in the place: So the men sate downe, in number a-
bout fue thousande. And Iesus tooke the bread, and when he
had giuen thanks, he gaue to the Disciples, and the Disciples to
them that were set downe, and likewise of the Fishes, as much as
they woulde. When they had eaten yenough, he sayd vnto his
Disciples: Gather vp the broken meate which remayneth, that
nothing be lost. And they gathered it together, and filled twelue
Baskets with the broken meate of the fue Barley loaves: which
broken meate remayned vnto them that had eaten. Then those
men (when they had seene the myracle that Iesus dyd) saide:
This is of a truth the same Prophet that shoulde come into the
worlde. Therefore when Iesus perceyued that they would come
and take hym, to make hym kyng, hee departed agayne into a
mountayne hym selfe alone.

The

The exposition of the texte.

The summe of this Gospel is, that Christ doth here by his deede and example confirme the doctrine which he taught, in the .vi. of Mattheu: If it seeke ye the kingdome of God, and the righteousnesse of him (that is to say of God) and all things els shall be cast vnto you: too the intent that wee being instructed by Christes woordes and miracle, should cast off the care of the belly, and followe Christ into the desert, leauing all care for our selues vnto him, according to his commaundement: Cast thy care vpon the Lord, and he shall nourishe thee. The meaning therefore of all this whole Gospel, is too teach, that they which heare, loue, and keepe the word, shall not perish for want of foode, because Christ taketh vpon him to care for them. The places are these.

- 1 That God hath care for them that followe him.
- 2 The circumstances of this present miracle, and the vse thereof to vs words.
- 3 The deede of this people, that would haue made Christ king, and of Christes fleeing.

Of the first.

In this first Doctrine many things offer themselves too be weyed: Of which, euery one doth minister some Doctrine and admonition. As are Christes journeying and woorking: the earnestnesse of the people too heare hym: what moued the people to too doo: what profit redoundeth therby to the people, and what we ought to learne by the example of the people, and the deede of Christ.

Christes journeying is shewed in these wordes: Iesus wente hys way ouer the Sea of Galilee, which is the Sea of Tyberias. This Tyberias was a Citie builded by Herode, neere vnto Jordan, in the honour of the Emperour Tyberias. In this journey of Christes, there is too bee marked the ende and example thereof: The ende of it was, too spreade abroade his Gospel by teaching and myracles. The example is, that wee should followe Christ, euery man in his vocation, not sparing our selues, but night and day, by land and by Sea, endeour to answere our calling. And this example is not to be followed by the ministers of the word only, but of all men, according too the manner of eery mans vocation.

What

The fourth Sunday in Lent.

What dooth Christ in this iourney? Marke in his sixte Chapter saith, that Christ had pittie bpon them, bycause they were as sheepe that had no shepherd, and that he began to teach them many things. Mathew addeth, that he was occupied al day in healing the diseased. Here doo foure things offer themselves to be weyed. First, Christes loue. Secondly, the cause of this loue. Thirdly, what we be without the ministracion of the woorde. Fourthly, what is the ende of the ministrerie.

When Christ taketh pittie of the people, wee are admonished too thinke how like a father he is minded towards vs, as who is sovy for our miseries. This is it that the Apostle saith to the Hebrewes: we haue a high priest that can suffer with vs in our infirmities. The cause why he pittied the people, is shewed by Mark. Bycause (saith he) they were as sheepe that haue no shepherd. But what are sheepe without a shepherd? Metched, and ready to take harme by theues and wolues. Now when the Lord said these things, the people was by false teachers led away from the true seruice of God vnto sundry superstitions, the fruite wherof is the losse of their soules, like as we erewhile tasted vnder the Popedome, where in steade of the true seruice of God, there were brought into the Church most horrible superstitions: Praying vnto Sainctes, heathenish abusing of the Sacramentes, Purgatory, and other bables, which would God did not sticke still in many mens myndes at thys day. Hereby therefore wee may learne, what men be, without the ministrerie of the woorde: namely, that they be as sheepe straying in a Wildernes, where they are euery moment in very great danger of theues and wolues: or rather (to tell all at one woorde) wheras is not the woorde of God, there is no saluation. Also we may learn here, the end of the ministrerie of the word. Men without the word are as sheepe that go astray without a shepherd. Ergo, the word is to them as the shepherds staffe, wherewith men are gathered together out of the wildernes to their owne shepherd. Also it is fodder wherewith they are refreshed and nourished. And it is the salve wherewith our soules are healed. To be short, it is the immortall seede by which we growe by new againe to eternall life, when we beleue the woorde that is preached. It is easy then too vnderstand hereby, how needfull a thing the word of God is.

The earnestnesse of the people too heare Christe, is also declared here. A great company (sayth the Euangelist) followed hym,
yea

pea and that farre, into a desert place from the Cities, where was neither meate nor drinke. Beholde the exceeding great earnestnes where-
though the people were so ioyfull too heare Christ, that they seemed
to haue no care at al of their body. The daye was farre spent, saith
Marke.

Why the people followed Christ in this wise, Iohn declareth in
this dayes Gospell, when he sayth: because they saw the miracles that
he wrought. And his miracles were partly a winnesse of the power of
the Goodhead in Christ, and partly as it were certain seales of his doc-
trine, and tokens of his exceeding great good will towards men. For
the people came to the thinking vpon these three things, by the signes
and miracles which the Lord wrought.

The people then by this their following after Christ, reaped thys
profite, that they came too the knowledge of their saluation. For
when hee had by wonderfull miracles confirmed the doctrine that hee
had taught them by mouth: they gaue credite to his woord: by which
saith all those were saued that continued in it vnto their end. Besides
this, many receiued corporall benefites at his hand. For he healed such
as were diseased, according as the other Euangelistes make re-
port.

Now now, is this example of the people to be followed of vs? First
wee follow the example of this people, if we here Gods woord diligent-
lye, and beleue the same, as ouercome by Christes myracles
wherewith hee hath confirmed the truth of his doctrine. Second-
ly, wee shall followe the example of the people in this, that they
obey the rule which Christe giueth in the first of Mathew: for thus
sayth Christ. First seeke the kyngdome of God, and his ryghteous-
nesse, and all the rest shall bee cast vnto you. Thys order is too
bee obserued diligently of all the godlye. The first care must bee
for the kyngdome of God, and the righteousnesse of God. And then
also they must labour according too the state of their calling. For
thus sayth the Scripture. In the sweate of thy Browes shalt thou
eate thy breadye. And in the Psalmes it is said: Thou shalt eate of the la-
bours of thy handes. Also Paule saith: He that laboureth let hym
eate. So is labour appoynted too all men, howbeeit according too
euery mans estate. For the labour of a shepheard is one: of a plow-
man, another: of a Kyng, another: and of a Chauncelour and Se-
nator, another. But all men must beware that they work not arsuertie,
which

The fourth Sunday in Lent.

which thing they doo, that care first for the belly, and last of all for the soule: Therefore let hym that beareth an office, thinke thus: My Lorde Christ sayth: First seeke kingdome of God and the righteousness of God, and afterward seeke the rest of the things necessary to liue by. I will obey this comanndement of my Lorde, assuring my selfe that hee wyll verily performe that which he hath promised, how much soeuer reason and the whole worlde grudge against it, and endeavour too euerturne this order appointed by Christ. God feedeth the byrdes: and why should hee not feede mee that am obedient too hym: Hee giueth mee a body: and why should hee not giue me rayment: He giueth mee life: and why not foode: He giueth euerlasting things: why not temporal things: Whosoever therfore is godly, must followe this rule of Christ: First seeke Gods kingdome and his righteousness, and all thinges els shall bee cast untoo you. But (alas for sorowe) many offende against this rule. For firste they offende, which not onely heare not the woorde of God themselves, but also are a let untoo others, that they should not heare it. like as vngodly husbandes doo, which withhold their wyues from hearing Gods woorde, for couetousnesse of their owne gaine. Thus by their rathe boldnesse they rush intoo Gods office, and maliciously despise Christes comanndement: whereby it cometh too passe, that whatsoever they goe about, hath ill successe. First they meane too prouide for the body, and afterward (if they can finde any leysure) they haue a litle regarde to the soule. I gather (wyll some say) for my wyfe and my Children: Thou doost well, and I allowe thy meaning: for Nature teacheth, and reason perswadeth, that the husbande should care for his wife and children. And Ihaule sayth: Hee that neglecteth his owne, is worse than an infidel. But gather thou according to Christes rule, and the example of this people. First seeke the kingdome of God: and next, bee diligent in thy vocation. If thou doo otherwise, thy children shall haue small ioye of thy labours. For thy labour is cursed, and cursed is the fruite of thy labours, and it shall not profite thy children. For this is a most true saying: The third descent enioyeth not the goods that euill meanes haue got. Experience teacheth, that the goods which are euil gotten by the parentes, are for the most part wastfully and shamefully spent by their children, among harlottes in brothelhouses, in fauening, in quarelling and brawling. Therefore if we haue any ly-

king

king of godlinesse, let vs follow Chyristes rule, and the example of this multitude. Which thing if we do, we shal feele Gods hand to be bountifull towards vs.

Of the second.

NOW let vs looke vppon the circumstances of this present miracle, which are many. First the Lord sayth too Philip: From whence myght we buy breade that these may eate? Why is this put too by the Euangelist? And he sayd this too trye hym: that is to say, to proue what faith he had, who erewhile had seene the water turned into wine, at Cana in Galilee.

But what answere maketh Philip? Two hundreth penyworth of breade would not suffice them, that euery one might take a little. Here Philip being forgetfull of the miracles that he had seene before, calleth his owne reason to counsell, as if he should say: It is a great company, and it requireth a great summe of mony to suffice them, and we haue in manner nothing. For it is to no purpose to make questions of buying breade, it is to no purpose to stand debating this or that, where impossibilitie letteth.

But there commeth another Disciple named Andrieu, and saith, Here is a boy that hath five Barly Loues, and twoo fishes: But these are nothing for so great a company. This Disciple is past hope as well as his fellowe,

But what saith Chyrist to this geare? Hee sayth too them, make the folke sit downe, as if hee had sayd, for as much as it seemeth a thing impossible too your iudgement, that so great a companye should here bee saued from perishing for hunger: I, who haue sayde vntoo them and you, seeke first the kingdome of God and his righteousness, and all things els shalbe cast vnto you, will shewe by deede, that my p[re]mise is not vaine: doo you no more; but bid the people sitte downe to eate.

Here the Disciples obey their maister: and too the number as it were of five thousand men do settle themselves to their repast, looking to be fed by miracle.

When they were set downe, Iesus tooke the five Barly Loues and two fishes, and first blessing them, and giuing thanks, distributed as much as hee listed too his guesstes. And after that they were sufficed, hee sayd too his Disciples: Gather vp the broken meate that remaineth,

The fourth Sunday in Lent,

remayneth, that nothing be lost. And they obeying him, gathered by twelue basketes full of broken meate. Pee see the myracle whereby Christ confirmeth his diuine power, his promise, and his office. What must wee learne hereby? Many wholsome doctrines may be gathered hereof.

First, heere is confirmed that which wee haue heard in the first place: namely, that they which follow Christ, shall not perish for want of foode, according as you haue heard already. Secondly, by this myracle is confirmed Christs loue towards them that follow him. Of which thing also we haue heard in the first doctrine. Furthermore, by this miracle wee are assured, that Christ (contrary to the iudgement of reason) can helpe when hee will. For like as the kingdome of Christ and the kingdome of the world are diuers: so may other things bee doone in Christs kingdome, than can bee doone in the kingdome of the world. For he that is chiefe in Christs kingdome, is almightie, whose will is a deede. For (as Dauid saith) he hath doone all thyngs whatsoeuer he would, both in heauen and in earth. Therefore when the Gospell setteth before vs the wonderfull woorkes of God concerning the resurrection of the deade, the lyfe everlasting, the eternall punishment of the wicked, and such other things: wee must not call our owne reason to counsell, too demaund of it what can be doone: but wee must aske the question at Gods worde only. For if God say oughe to vs, by and by wee must call too mind his mightinesse and his truth. In as much as he is mightie, nothing is to him impossible: And because he is true, whatsoeuer he sayeth, is assured and steddy. For hee sayeth: Heauen and earth shall passe, but my worde shall not passe.

Wee are taught also by thys miracle and deede of Christs, that God will with his blessing encrease the smal things of the godly. For suffisance consisteth not in the great abundance of things, but in the Lords blessing, which onely maketh men ryche. Whereupon Christ in the twelue of Luke saith: Mans life consisteth not in the abundance of thynges that hee posselleth. And Dauid in the hundred and one & twentieth Psalm saith: And there is abundance to them that loue thee. Oftentimes it falleth out, that some poore man fearing God, is better fed with breade and potage, than a wicked riche man wyth hys dainty dishes and sweete wines. The poore Lazarus was better fed with the crummes which hee coulde scarce come by, than the ryche

ryche Glutton with his delycate fare. Let every one of vs thynke
vppon these thynges aduysedly, and wayte patiently for the Lords
promyse, that hee maye blisse our laboures, and encrease our breade.
For he commaunded vs to pray, and say: Giue vs this day our dayly
bready.

Quermore, Christs deede teacheth vs to giue God thanks for his
giftes, when wee goe about to vse his heavenly benefites, and to desire
him that hee will halowe his giftes with his blyssing. For the crea-
ture of God is made holpe by the woorde, and by prayer, accor-
dyng as Paule teacheth in the first too Timothie, and the fourth
Chapter. But it commeth to passe, that many, by cause they know-
ledge not Gods benefites, and much lesse yeelde thanks too the gi-
uer, are eyther needie, euen in great plentie of things, or else are pres-
sed with great pouertie. Wherefore I exhort you too followe this
example of Christe, as often as you meane too vse Gods good giftes.
And let this suffice for this present miracle. Now ensueth the thyrde
place.

Of the thyrde.

WHEN they had seene (sayth the Euangeliste) the myra-
cle that hee had wrought, they sayd: Of a truth, this is
that Prophete that shoulde come intoo worlde. Therefore
Iesus knowyng that they woulde come and take hym vp too
make him king, fledde agayne intoo a Mountayne by hymselfe
alone.

Here are two examples propounded: one of the multitude, and a-
nother of Christ. In the multitude wee see twoo things: The one
is, that by the miracle they acknowledge the Melsias: Which thing
is well doone of the people. For the Prophet Esay foretolde it shoulde
come to passe, that when the Melsias came into the worlde, hee shoulde
worke great miracles, by the which he shoulde be knowne. Thus far
therefore the people iudged aright. The other that we see in the peo-
ple, is the error of the people in iudgement. Who perceiuing by the
miracle that Iesus was the Melsias, woulde haue made him king. But
Christs kingdome is not worldly, according as he himselfe said vnto Iho-
lath: My kingdome is not of this worlde. The people woulde faine haue
been thankfull to Christ, but they shewed not their thankfulness accor-
ding to knowledge, Whereby we may learne of this multitude, to be
thankfull

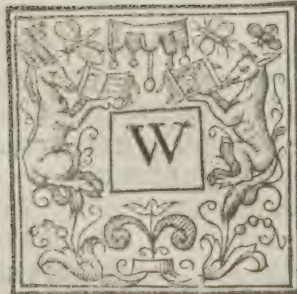
The fifth Sunday in Lent.

thankfull to God: howbeit in as much as they were ouershot in their dooing, let vs embrace Gods woorde for a rule of thankfulness.

But when Christ vnderstoode the vnkindfull zeale of the people that were minded to make him their King, he fled into a mountaine, and suffered not himselfe too bee made king by the people. What may wee learne hereby? First, that which I spake of euen now, that Christs kingdome is not worldly. Next, that we must couet no honour contrary to our vocation. Let euery man content himselfe with that degree of estimation that he is called vnto, and not take vpon him an other mans office, for desire of estimation. But let euery one of vs in his owne vocation looke vnto these three things. First let vs labour lustily in the feare of God. Secondly, let vs not seeke praise of the multitude, if we shall haue doone any good. Thirdly, let this be our purpose, too serue God & his Church in the feare of God. They that do otherwise, do nothing aright, but offend God, and vtter their owne pride, whom God suffreth oft to slide, that their folly may be knowne, and so maye suffer punishment for their presumption. That the which thing happen not vnto vs, let vs pray God to gouern vs with his spirit, to whom the onely and euerlasting God, be honor, praise and glory, for euer and euer. So be it.

*The fifth Sunday in Lent, commonly
called Passion Sunday.*

¶ The Gospell. Iohn. viij.



Which of you can rebuke mee of sinne? If I say the truth, why do ye not beleue me? He that is of God, heareth Gods woordes: yee therefore heare them not, bycause ye are not of God. Then aunswared the Iewes, and sayd vnto hym: Say we not well that thou art a Samaritan, and hast the Diuell? Iesus aunswared, I haue not the Diuell: but I honour my father, and ye haue dishonoured mee. I seeke not mine owne prayse, there is otte that seeketh

seeketh, at
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I

seeketh, and iudgeth. Verily, verily I say vntoo you, if a man keepe my saying, he shall neuer see death. Then sayd the Iewes vntoo hym: Nowe knowe wee that thou hast the diuell. Abraham is deade: and the Prophets, and thou sayest: If a man keepe my saying he shall neuer tast of death? Arte thou greater than our Father Abraham which is dead? And the Prophets are dead: who makest thou thy selfe? Iesus aunswared: If I honour my selfe, mine honour is nothing: it is my father that honoureth mee, which you say is your God, & yet ye haue not knowne him, but I knowe him. And if I say, I knowe him not, I shalbee a lyer, like vnto you. But I know him, and keepe his saying, Your Father Abraham was glad too see my day: and hee sawe it, and reioyced. Then sayde the Iewes vntoo hym, Thou art not yet fiftie yeares olde, and hast thou seene Abraham? Iesus sayd vnto them: Verily, verily, I say vntoo you: Ere Abraham was borne, I am: Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple.

The exposition of the text.

THIS Gospel containeth a singular doctrine concerning Christ, and a gaine saying of the same doctrine by Christes enemies. For like as Christ defendeth his owne person, office, and doctrine, and poynteth out the true fountaine of saluation: so the Iewes Christes enemies, set themselves against the person, office, and doctrine of Christe, and pleade against him with three argumentes which Satan hath vbled from the beegynnyng of the worlde forth. And those three weapons are these: Hypocrisie, Sophistrie, and Tyrannye. Thys Gospell therefore containeth the discryp- tion of twoo Kyngdomes, that is too say, of Christes, and of Satans. For as Christe heere mayntayneth his owne kingdome: So the champions of Satan mayntaine their maiiters quarell. But bycause it is for our behoofe to harken what Christ sayth, rather than what Satan thinketh against it: I will propound two lessons out of thys Gospell, grounded vppon Christes woordes, and shewe what his enemies answared and did against either of them. The places are two.

I That like as Christ is the true Melsias; so euery one that heareth him not, is not of God,

¶ i.

2 That

The fifth Sunday in Lent.

2 That hee which keepeth Christes wordes, is set free from eternall death. And in these twoo chiefe lessons of this Gospell, I will set forth the strife between Christ and the Jewes, in declaration whereof, many particular lessons do offer themselves.

Of the first.

Of the first lesson there be two partes. One, that Christ is the true Mesiās: the other, that he which heareth not Christ, is not of God. Concerning the first part, the texte hath thus: Which of you can rebuke mee of sinne? If I speake the truth, why doo not you beleue mee? The Jewes had founde fault with Christs doctrine, because Satan and his seruantes hate the truth. Christ confirmed his doctrine, by innocencie of lyfe, the recoꝛd of the Prophetes, and sundrye myracles, so as the Jewes myght haue knowne hym too bee the true Mesiās, and also haue beleued in hym too theyꝝ saluation. Therefore when as they through the instincte of Satan, for hatred to Christwarde, and of loue too their owne false doctrine, which they had receiued of their forefether, bid with all their power set themselves against Christ: Christ on the other side thirsting mans saluation, defended hys owne innocentnesse, Doctrine, and of lyce, too the intent hee myght at leaste wyle, yet winne some of hys foes vnto God, and call them backe from falling headlong intoo damnation. First therefore, hee asketh if any man can synde faulte with his conuersation. Which of you (sayth hee) can reprove mee of sinne? As if he had sayd: I haue liued openly among you without fault from my cradle, so as none of you is able too reprove mee of any sinne. Howe feeling that so too doo is the proper tie of the Mesiās, why doo you not acknowledge me to be the Mesiās that was promised long agoe? For none is cleare without sinne, but the Mesiās onely. In as much then as none of you is able too conuicte mee of sinne, yee doo foolishly: not onely for that yee acknowledge mee not too bee the Mesiās, but also for that you condemne mee of sinne. Hereuntoo hee addeth concerning hys Doctrine. If I speake the truthe vntoo you, why beleue you mee not? As if hee had sayd: In asmuch as I doo by innocencie of lyce, by recoꝛd of the Prophetes, and by many myracles confirme my doctrine too bee so true, that whether you will or nill yee

pee confesse it to be true: why beleue you me not? Hee is woorse than
 man, that persecuteth that thing as false, which he knowes to be true.
 But this is the nature of men. He that is nozled in naughtines of a
 childe, is hardly reclaimed from his erroure: So great a matter is it
 to be emred to a thing from the shell. But what may we learne here of
 Christe and the Jewes? Of Christe, at ministers of the woorde may
 learne, so too frame their life and doctryne, that no man maye
 haue aught too repproue, eyther in theyr lyfe, or in theyr doctryne.
 For albeit that onely Christ was pure from all staine: yet notwithstanding
 those that wil teach his Gospell wth fruite, must bee cleere
 from open crimes. For the poet sayth aright: *It turneth too the
 Teachers shame, When hee hym selfe is founde too blame.* For
 howe (I praye you) can a tripping Jopette synde faule with triplers?
 How dare a whozebunter chassen whozemongers and aduoulters?
 How shall a couetous person condempne couetousnesse? Or an vlcere,
 vlcerie? Or a quareller, quarelles? Or a proude man, pryde? In
 fine, hee that wyll rebuke others, must bee faulelesse hymselfe. As
 for those that say, doo as I teach, but doo not as I doo: they are not
 the ministers of Christ, but of Satan. For no man is to bee account-
 ed too teach, vnclesse he expresse the same thing in his life, that he tea-
 cheth in his woordes. For so dooth Paule teache Timothy: *Be thou
 (sayth hee) a patterne too the flocke: That is is too say, expresse
 the thing in life, that thou teachest in woordes, that the hearers may
 beholde in thee a liuely example of thy doctryne.* Whereuppon
 Paule sayth of hymselfe: *See pee followers of mee, lyke as I am of
 Christ.* Moreover, they that beare the Gospell, must learne some-
 what of these Jewes. Not too set themselves against Christe and
 their teachers as they did: but too take warning at thir damnation,
 and so too repent, that they maye bee saued by the benefite of
 Christ.

On the other part of the first lesson, the text speaketh in this wyse:
 Hee that is of God, heareth the worde of God, and the cause why
 you heare not, is for that ye are not of God. He assigneth the cause
 why the Jewes so maliciously despised Christes doctrine: that is
 too wit, for that they were not of God but of Satan. Hee spea-
 keth not heere of mannes nature which in very dedde is of God,
 but of mens maliciousnesse, which is of the Diuell. For this ma-
 liciousnes maketh men unwilling to here Gods word, Here let euery

¶ ii.

man

The fifth Sunday in Lent.

man examine himselfe, and deeme of himselfe, whether he be of God, or of the Diuell. For he that with a good will heareth Gods woorde, hath Christes recorde that hee is of God. Contrariwyle, hee that despyseth the woorde and persecuteth it, is vndoubtedly of the diuell: though the vngodly are not willing too heare of this. But in lyke manner as the Jewes doo here persecute and slander Christ that told them this: so in likewyle are the ministers of the Gospell persecuted at thys daye, by those whom in theyr Sermons they declare too hee of the Diuell. What then say the Jewes heere? They answered and sayd untoo hym: Say wee not well that thou art a Samaritane, and hast a Diuell? This is the craft of Satan: when hee cannot deny the truth, hee falleth too flat rayling. So also standeth the case at this day: when men are not able too deny, but that it is Gods woorde whereby their wickednesse is repproued: by and by they fall too rayling, & seeke for somewhat to carpe at in the ministers of the Gospell. But what dooth Christ here? Hee answered: I haue no Diuell, but I honour my father, and you dishonour me. And I seeke not mine owne glory, but there is one that seeketh and iudgeth. In this aunswaere, Christ first denyeth himselfe too haue a diuell, which thing the Lord confirmeth hereby, that hee seeketh Gods glory, which they doo not that haue made a couenant with the diuell. Afterward hee turneth the slander vppon the Jewes, when hee sayth: And you haue dishonoured mee, that honour God. For those that rayle vppon them that honour God, must of necessitie be led by the diuell. Furthermore when hee addeth: I seeke not mine owne glory, but there is one that seeketh and iudgeth: Hee remoueth from himselfe the desire of vaine glory, and in his dutifulnesse commendeth hymselfe too his father. By this aunswaere of Christes, the ministers of the woorde may learne three thyngs. First, (as much as may bee) too defende them selues from the slanders wherewith they are charged, least their ministerie should bee abated, when they themselves are brought into contempt. Secondly, to cast those railers in the teeth with their owne sinnes, bycause they make warre, not so much against men, as against God himselfe. And thirdly, not too seeke their owne glory, but the glory of God, and too perswade themselves assuredly, that God defendeth their innocencie.

Of

Of the second.

OF the second lesson the Lords words spake in this wise: Verely I say vnto you, if any man keepe my sayings, hee shal not see death for euer. These words are too bee thoroughly well weyed, as which cōtaine the highest benefit of Christ towards mē, that is to wit, that hee which keepeth Christs sayings, shal not see death for euer. Howbeit to the intent we may the better vnderstand these things, I will shew forth in order what they conteine. For the first thing too be obserued here, is Christs oth. The second, what maner a ones we be without Christe. The third, what we obtaine by him. The fourth, how we may be able to become partakers of Christs benefits.

His oth is to this end, to assure vs of Gods truth against al the doctrines of men and diuels, against the reason of the flesh, yea & against the whole kingdome of the Diuell, which consisteth of Sophistrie, Hypocrisie, and Tyrannie. For it is not possible that the sonne of God should deceiue, who hath warranted his doctrine by so great an oth.

What manner of folke be without Christ: By Christ it cometh too passe that we see not euerlasting death. Wherefore without Christ we are giltye of euerlasting death. Now as there are foure kindes of life, so are there foure kindes of death also.

The first is the life of nature, whereby we naturally liue in this world. This life simply in respect of it selfe is good, bycause it is the gift of God, which he promisseth in the fourth commaundement: but it varieth according to the state of men. Vnto Abraham it was good, bycause he vsed it too Gods glory. But vnto Nero it was euill, bycause he abused it, both to the reproche of God that gaue it, and also too his owne damnation. Against this naturall lyfe, is set naturall death: which of it selfe is euill, bycause it is the punishment of sinne. Notwithstanding it varieth according to the states of men. For like as vnto Abraham his death was a passage vnto a better life, and therefore was good vnto him: so vnto Nero it was the gate of hell, and therefore to him it was euill.

The second lyfe is of sinne, namely, whereby sinne lyueth in man, and raigeth throughe his lusses, as it doth in all the vngodly. This is alwayes euill, bycause it tendeth to damnation. Against this is set the death of sinne, whereby sinne is mortified in vs: which thing cometh then to passe, when we liue in true repentance and the feare of

P. iii.

God.

The fifth Sunday in Lent.

God. This death of sinne, is euermore good, because it is the passage to eternall life.

The third life is of grace, whereby Christ lieth in vs thorough grace. This is euermore good, because it is Gods gifte, and the way to glory. Against this is set the death of grace, that is too say, the priuation of grace: which thing cometh to passe when we slide backe againe intoo sinne, and cast away faith. This is alwayes euill, because it is the way intoo hell.

The fourth life is the euerlastyng lyfe, by which the Godlye shall lyue with God and his Angelles in endlesse blisse. This lyfe is most excellent good. Agaynste this is set euerlastyng death, which is endlesse damnation. Untoo this endlesse death are all men subiect without Christ. For vnlesse we be deliuered from this death by the benefite of Christ, it shall bee our perpetuall reward for sinne: as Paule sayth too the Romanes the sixt Chapter: Such are we without Christ: that is, wretched, damned, and gilty of eternall death.

But what do we become through Christ: That doth Christ assure vs of by his othe: namely, that being deliuered from euerlastyng death, wee are rewarded with eternall life, in which shall bee toy without end.

Howe are wee made partakers of Christes benefites: This Gospell aunswareth. Verily, verily, I saye vntoo you, if any man keepe my saying, hee shall not see death for euer. Then is this great treasure in Christes wordes: which who so keepeth, hath Christ, who onely is the way of life. What is too keepe the woorde of Christ: It is to heare it, to learne it, and to beleue it, according to this saying: Hee that beleueth in the sonne hath life euerlastyng. Why so: because he that beleueth, is iustified by his owne faith, that is too say, is set free from sinne endued with the righteousness of Christ, & accepted to eternall life for Christes sake. He therefore that coueteth eternall life, let him marke wel the things aforesaid, let him liue in continuall repentance, let him heare Christes word, let him beleue it, and let him continue in the faith, euen vntoo death. So shall it fall out, that this naturall death shall bee vnto him a passage vntoo eternall life.

But what say the Jewes to this helthfull Doctryne of Christes: Christ sayth: Hee that keepeth my woorde, shall not see death.

The

The Jewes aunswere, Now wee knowe well thou hast a diuell, Abraham and the Prophetes are deade, and thou sayest if a man keep my woord, hee shall not tast of death for euer. Art thou greater than our father Abraham, who is deade. &c. Whom makest thou thy selfe? As if they had sayd: If thy woorde be of such power, that they which heare thee shall not tast of euermoring death, surely thou art greater than the Prophetes and our Patriarke Abraham, which are deade: but this is false: for thou art not greater than Abraham. Ergo, it is false that thou sayest, Hee that keepeth my saying, shall not tast of death for euer. Therefore thou art a blasphemour of God, and hast a Diuell. Christ aunswareth, and sayth: If I glory my selfe, my glory is nothing, that is too wit, by your iudgement. It is the father that glorifyeth mee. The meaning of these wordes is this: The only begotten sonne of God is greater than the seruantes of God, or than the adopted Sonne of God. I am the onely begotten sonne of God, according as the father himselfe witnesseth by his owne voyce and woorkes. But the Prophets and Abraham are Gods seruantes, and Gods children by adoption: wherefore I am greater than Abraham and the Prophets. Ergo, it is no maruell though my word be of greater power than theirs. Then vnto they a poynte of Sophistrie. For that which Christ spake of the euermoring death, they construed of the naturall death, howbeit maliciously. Wherefore Christ proceedeth too repproue them, saying: If I say I knowe him not, I shall be a lyer as you are. For you say you knowe him whom you knowe not. But what is it too knowe God? First, it is to know who hee is, that is too wit, the father, the sonne, and the holy Ghost. Secondly, to beleue in him. And thirdly to order a mans life according too his will.

Howbeit, because the Jewes gloried of their father Abraham, Christ proceedeth to shewe how vaine this boasting is, and saith: Your Father Abraham was glad too see my day, and reioyced. In these wordes Christ teacheth three things. The one, that he was before hee tooke mans nature vpon him, that is to say, from euermoring, God euermoring. The other, that Abraham beleued in him. For to beleue in Christ, is spiritually too see him. And Christ is seene three waies, in body onely, as the Jewes sawe him that talked heere with him: in spirit onely, as Abraham and wee that beleue in hym, doo see him at this day: both bodily and ghostly at once, as the Saints that were

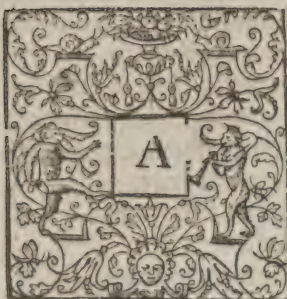
D. liii.

conuersant

The fifth Sunday in Lent.

conuerfant with Chrift vpon the earth, and as we that beleue in him, shall behold hym with our bodily eyes, after the Refurrection of the dead. The middle seeing and the last seeing are healthfull: but the first is not healthfull. Thirdly, Chrift in these wordes teacheth, that the Jewes do not treade in the steps of theyr Father Abraham, of whom they make so greate bzaggess. For Abraham acknowledged Chrift, and beleued in hym, and was glad of it. But the Jewes do neither beleue in Chrift, nor are glad of him, but rather cōdemne Chrift. And therefore they make a false bzag of Abraham. But what answer make the Jewes to this? Thou art not yet fiftie yeere olde, and hast thou seene Abraham? As much to say, as Abraham died two thousand yeare ago & more, therefore thou couldest not see hym, bycause thou wert not as then. Chrift answereth: Verely, verely, I say vnto you, before Abraham was, I am. These wordes teache three things manifestly, concerning Chrift. First, that he is very God. Secondly, that he is very man. And thirdly, that God and man Chrift are not two persons, but one only diuine person, which tooke mans nature vpon it, to the intent he might become a sacrifice for the sinnes of the world. But what did the Jewes in this case? They tooke vp stones too throwe at him. Heere is described the last refuge of Sathan, which is, Violence and Tyrannie. Whitherto they dealt against Chrift with rayling, hypocrisie, & sophistrie: & now in the end, they take them to their weapons. But Chrift hydeth hymselfe, and getteth him out of the Temple. In which deede he teacheth two things. One is, that the Church is preserved by the power of God, against the tyrannie of the world and the Deuill. Another is, that he wil not haue his word nor hymselfe in hys worde, to be among those that persecute hym openly: but only among them that receyue and loue hym. To this Mediator, with the Father and the holy Ghost, bee honour, prayse, and glory, worlde without end. Amen.

Vpon

The Gospell. Matth. xxi.

AND when they drewe nigh to Ierusalem, and were come to Bethphage vnto mount Oliuete, then sent Iesus two of his Disciples, saying vnto them: Goe into the towne that lyeth ouer agaynst you, and anon you shall finde an Asse bounde, and a Colte with her: loose them, and bring them vnto mee. And if any man say aught vnto you, say yee, The Lorde hath neede of them: and straight way he wyl let them goe. Al this was done, that it might be fulfilled which was spoken by the Prophet, saying: Tel yee the daughter of Sion: behold, thy king commeth vnto thee meeke, sitting vpon an Asse and a Colt, the Foale of an Asse yoked to the yoke. The Disciples went, and dyd as Iesus commaunded them, and brought the Asse and the Colt, and put on their clothes, and set hym thereon. And many of the people spread their garments in the way. Other cut downe braunches from the trees, and strewed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying: Hofanna to the sonne of Dauid: Blissed is he that commeth in the name of the Lorde: Hofanna in the highest. And when he was come to Ierusalem, al the Citie was moued, saying: Who is this? And the people said, This is Iesus the Prophete of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde Doves, and sayde vnto them: It is written, My house shalbe called the house of prayer, but yee haue made it a den of theeues.

The Exposition of the Text.

THIS Gospell is read twise a yere, that is to say, the first Sunday in Aduent, and vpon Palme Sunday, but not for one selfe same cause. For vpon the first Sunday in Aduent it is read, because the prophesie of Zacharie preacheth in it of the Lords comming into the world, who should be the kyng and sauour of them that

Vpon Palme Sunday.

that trusted in him. And this day, it is red for the Storie, which was done this day, namely the sixth day before he suffered.

The summe of this Gospell is, that Christe sitting vpon the Ass and his colts which the disciples had brought vnto him, rode toward Hierusalem, about whom the people went crying, Hosanna too the Sonne of David, strewing boughes, and spreading their garments in the way. And also that when hee was come into the Temple, hee drave out the buyers and sellers, &c. The places are three.

- 1 The description of Christ the king, and of his kingdome.
- 2 Of the Citizens of this kingdome, and of their duetie.
- 3 Of the things that were done in the Temple, after that Christe was entred into it.

Of the first.

Of this reade in the first Sunday in Aduent, which is there the second place.

Of the second.

This was the thirde place in the first Sunday in Aduent: from whence you shall fetch the exposition vnto the title concerning the vse of the Lordes comming.

Of the third.

The thirde place is the storie of those thinges that hapned in the temple after that Christ was entred into it. This storie may be deuised into foure partes, which are these.

- 1 The driving of the buyers and sellers out of the Temple, and the reason thereof.
- 2 The healing of the lame and the blinde in the Temple.
- 3 The defense of the children that cried, Hosanna, too the Sonne of David.
- 4 The fretting of the Princes, the Priests, and Scribes against Christ.

Of the first part.

The Euangelist declareth, that the Lord entred into the Temple, and drave out the buyers and sellers: and moreover, that he addeth the cause of his so dooings, when he saith: My house shall be called a house of Prayer, but you haue made it a denne of theeues.

In

In this deede: are three things to bee weyed. First the occasion of the deede: Secondly the deede it selfe: and thirdly the signification of the deede. The occasion of the deede was the insatiable covetousnesse of the priestes, who ordeyned these things for this cause, that they which would offer, should for money haue at hande whatsoever they would wish for. For as much as the covetousnesse of these men is to be condemned, the ministers of the Gospell must take heede to them selues, that they seeke no fetches to pylle the people, as it fel out in the poperie, where they had Passes, pardons, and other trumperies to sell, to the damnation of themselves, and of others. Secondly, Christes deede is to be weyed. For in this deede he testifieth himselfe too be a king and high Prieste, and a looker to the religion of God. Otherwise he had not of his owne priuate authoritie put to his hande, but had uttered the griefe of his mynde by wordes only. This deede of Christes must as well the godly magistrate, as the overseers of Gods religiõ folow, that there be no defiling of Gods religiõ in the Churches of christians. Other that haue not this authoritie, must be soyy, and testifie it in wordes, that they disallow the corruption of Gods seruice. Thirdly, the signification of this deede is to be weyed. For as the temple was defiled: so he ment that there should be a spiritual purging of the temple, by his owne death and glorious resurrection.

Moreouer, in the cause of this deede: (which is expressed by these wordes, my house shall bee called a house of prayer. &c.) we may learne two things. First, that the Temple is the visible seate of Gods seruice. For all be it that every place bee a Temple to the Godly, in as much as it is lawefull for them to call vpon God euery where: yet notwithstanding, the temple or Church, is the common place wherein we must assemble to pray, and to do other things that pertaine to the outward discipline of Godlynesse. Another is, that we should reuerence the Churches that are appoynted too Gods seruice, and keepe them cleane from Idols and Idol seruice. But (alas for sorrow) the Popish superstition sticketh so fast to the ribbes of a number, that they cannot abide that an Idol should be pulled out of their church. But heereof shall more be spoken at an other tyme.

Of the second.

The second part of the thinges done by Christ in the temple, is, that he healed the lame & blinde that came vnto him. By which

Vpon Palme Sunday.

deed he testifieth, first, that he is the true Melsias. For the Prophecie Elay foretold, that when Melsias was come, he should worke such miracles. Secondly, this deede sheweth that the office of the Melsias is to destroy the workes of Sathan. For when Christ taketh away the disease, he remoueth the cause also: and the cause of all dyseases is sinne. Thirdly, he sheweth by an outward token, how men should vse the Church: for the healing of bodily diseases, is a representation of the of the clensing of mennes soules from spirituall filthinesse. Therefore the church must be appoynted to this purpose, that we may be purged there from our spiritual diseases: which thing is then done, when wee beleue the worde that is there preached, & by beleueing are washed from our sinnes with the blood of Christ, according as Iohn saith, The blood of Iesus Christ clenseth vs from all iniquitie.

Of the thirde part.

When the Childzen cryed in the Temple, Hosanna to the sonne of David, and that the Pharisyes chid them: Christ tooke vpon hym to stand in defence of the childzen, & iustifieth theyr doynge by record of the Scripture. Haue yee not read (saith he:) Out of the mouth of babes and suckelings hast thou made perfect thy praise.

Heere we haue to learne of both: that is to wit, of the childzen, and of Christ. Of the childzen, first, let our childzen learne to know Christ, and to set forth his prayse. For seeing that Christ saith, that the kingdom of heauen belougeth to childzen: vndoubtedly his will is, to be praised & magnified by the sayth & by the voyce of childzen. But alas, there be many childzen which not onely are Ignorant of Christe, but also are so lewdly brought vp, that they learne nothing, but to sweare, to lye, to talke ribaudry, and to prayse other naughtynesse: who shall not onely be punished themselves one day for their lewdnesse, but also their parentes shall bee punished of God, for that they haue so wickedly neglected the Childzen that God hath gauen them to bring vp in nurture and godlynesse. Agayne, we may learne of the childzen, to confesse Christ in the middes of his enemies: Heere were present the Pharisyes and Scribes, the cheef Governours of this commyn weal, who persecuted Christe, & were angrye with al those that yecloed any honour vnto Christ. Yet could not this cruelties so abash the childzen, but that the more they were forbidden, the more they cryed out. For such is the strength of faith, that wheresoeuer it bee, it cannot bee hid-
den,

den, but alwayes bursteth out into the prayse of God. This duty-
fulnesse is required at all mennes handes, according too that saying
of Paule in the tenth too the Romaines: with the heart we beleue
vnto righteousnesse, and with the mouth is confession made vnto sal-
uation.

By the dooing of Christ we may learne, first, that hee will defend
those that beleue hym. And secondly, that after the example of
Christe, according too the state of our vocation, wee are bounde to
defende the innocencie of others, and specially too succour and mayn-
teyn the Godly, that they bee not oppressed and troden downe by the
wicked.

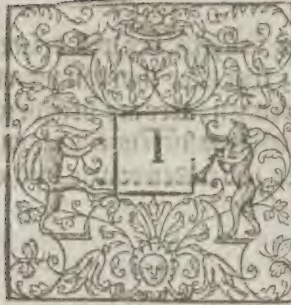
Of the fourth part.

The fretting of the Princes, the Prelles, and the Scribes a-
gaynst Christ, was foretolde long ago by the voyce of God
and the Prophetes. For where as God in the thyrd of Genesis
tolde before hand, that it shoulde come to passe, that the seede of the
woman, shoulde treade downe the Serpentes heade: hee meaneth, that
Sathan and his members heathenish and vngodly men, shoulde per-
secute Christe and his Church. And Dauid in the second Psalme,
not onely foresaw in the Spirit this frettyng of the Iewes agaynst
Christe when hee sayth, Why did the Heathen fret, and why did the
people imagyne vayne thinges? But also by the sayd place of Ge-
nesis, he promyseth it shoulde come to passe, that the womans seede,
(that is to say Christe and all that beleue in hym) shoulde ouercome
Sathā and his members. Now in what thing this victorie consisteth,
Dauid in the same Psalme declareth, saying. Blissed are all they
that put theyr trust in hym. Wherefore let vs renounce Sathan
and his members, and with strong fayth leane vpon Christe the van-
quisher of Sathan, and gyuer of eternall lyfe, to whome be honour
and glozy for euermore.

Of the

Maundie Thursday.

*Of the Lords Supper, the first Epistle to
the Corinthians, and the .xj. Chapter.*



Hat which I deliuered vntoo you, I receyued of the Lorde. For the Lorde *IESVS* the same night in which hee was betrayed, tooke breade, and when hee hadde gyuen thanks, hee brake it, and sayde: take yee, and eate yee, this is my body which is broken for you. This doo yee in remembraunce of mee. After the same manner also hee tooke the Cuppe when supper was done, laying: This Cup is the newe Testament in my bloud. This doo as ofte as yee drinke of it, in remembrance of mee. For as ofte as yee shall eate this bread and drinke of this Cuppe, yee shall shewe the Lords death till he come. Wherefore who soener shall eate of this breade and drinke of this Cuppe vnwoorthily, shall be guiltie of the body and bloud of the Lord. Let a man therefore examine himself, and so let him eat of that breade and drinke of that Cuppe. For he that eateth or drinketh vnwoorthily, eateth and drinketh his owne damnation, bycause he maketh no difference of the Lords body.

The exposition of the text.

The cause why this feast is instituted, is, that the story of the celebration of the Lords Supper, should (as this day) be handled in the Church, to the intent the true ble of this holy Supper may be vnderstood. For when Christ the day before he should suffer, instituted this supper, he gaue commaundement to his disciples, that they should keepe this supper in remembrance of him. Therefore it must needs be, that there are great and weighty causes why it should be needfull to make great account of the institution of this supper. For wisse we thorowly and with good heede wey the causes of the institution of this supper, we cannot sufficiently extol the goodnesse of our sauiour, who although he were in most greivous sorrowe for his death which was at hand, would notwithstanding institute this supper, and leaue it to his Church, for a most assured pledge of our

of our saluation purchased by him, wherein the memorial of the cove-
nant established between God & man by the blood of Christ might be
preserved for ever. Howbeit, so the more we may be the more distinctly
instructed concerning this supper, I wil propound three places, which
by Gods grace I wil expound at this tyme. The three places.

1 The circumstances of the institution of this supper, and the sig-
nification thereof, wherupon shalbe gathered the full description of the
same.

2 The true & lawful trial of such persons as mean to vse this sup-
per to their profit.

3 The ryght vse and lawfull meditation of this Supper.

Of the first.

There be many circumstances in the story of the Institutiō of this
Supper, which I will set forth in order according to the text.

The first is of the time. For thus by the words of the text. Our lord
Iesus Christ in the same night that he was betrayed. For he insti-
tuted this Supper, vpon the Thursday late, before the next Friday
folowing that he should be crucified. Wherupon we may gather two
things. First, how great it must needs be that Christs loue was to-
wards vs, who although he knew he should dye the next day, would
notwithstanding institute this perpetuall remembraunce of his benefices.
Another is, that the celebration of this Supper must be kept by vs in
true repentance, according as shall be sayd agayne afterward.

The second circumstance is of the guesies that were at this Sup-
per. The mayster of the feast was Christ: they that were at it, were
his disciples, good and bad. The good surely were very weake: and
the bad was but only Judas the traytor. Hereby we are taught that
Christ will alwayes bee present at this Supper, and that this Sup-
per pertaineth too Christs disciples. And although the wicked doe
also mingle themselves in among the rest: yet notwithstanding thys
Supper turneth to their iudgement and damnation, as shall be sayd
agayne hereafter.

The third circumstance is of blessing. For hee tooke breade, and
gaue thanks. If the soune of God gaue thanks before hee vset
things: what becommeth it vs to doo?

The fourth circumstance is of the elements. For he vset bread and
wine in the institution of this supper. For as the outward man is nour-
ished with bread and wine: so the inward man is spiritually fedde
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with the body and blood of Christ.

The fift circumstance is of the thinges that are presente inuisible at this Supper, as are the very bodye and the very blood of our Lord Iesus Christ.

The sixte circumstance is the commaundement, for he commaundeth his Church to keepe continually the same manner of celebrating his Supper. Do this, saith he.

The seuenth circumstance is of the newe covenant. This Cuppe (saith he) is the new testament in my blood. Why this Supper is called the new Testament, it shall be tolde you afterwarde.

The eight circumstance is the end for which the Supper was instituted, which end is expessed in these wordes. Do yee this (saythe he) in remembraunce of mee. That is to saye, As often as ye vse thys Supper, renue yee the remembraunce of my benefites, that is to wit, of my death and resurrection: and shewe ye forth my death till I come.

The ninth circumstance followeth vpon the eyght, namely, that the celebration of this Supper belongeth only to them that be of yeeves of discretion, that may be instructed of the Lordes death, and that are able to gyue thanks openly too the Lorde for his benefites.

These are the circumstances of this Supper, that are to be weyed diligently. Now will I shew what thinges are ment by this Supper. For as the Paschall Lambe had many significations in the olde Testament: So also hath this holy Supper of Christes, which is succeeded in the place of the Paschall Lambe. Therefore as the Paschall Lambe, firste, dyd put the people in mind of the benefite done in olde tyme, that is too wit, of their deliuerance from the bondage of Egypt: And secondly, confirmed the fayth of them that bled it: and thirde, shadowed the sacrificing of Christ that was to come: & fourthly, was a figure of the everlasting couenaunt betweene God and man: So also hath this Supper sundry significations: and that partly in respecte of the tyme past, partly of the tyme present, and partly of the tyme to come, and partely of the everlastingnesse. Which significations I will declare as plainly as I can. God further both mee in teaching, and you in hearing, that it may turne to Gods glorie, and to the healthfull instruction of our selues.

What is the signification of the Supper in respecte of the tyme past? If we loke backe to the tyme past, this holy Supper is a certayne

taine calling too mynde of the Storie of our Lordes passion, according to Christes commaundement : Doo yee this in remembrance of mee. As often then as we come to the Supper, or otherwise be present at the celebration of the Supper, wee must bee myndfull of the death, buriall, and resurrection of our Lord.

What is the meaning of the supper in respect of the tyme present? First, it signifieth that wee are vnited and incorporated into Christ, and that spiritually. For so teacheth Paule when hee sayth, The Cup of Blissing which wee blisse, is it not the communion of Christes blood? The bread that wee breake, is it not the Communion of Christes body? That is to say, the partaking of the body and blood of Christ, maketh vs to haue a certaine Communion with Christ. Again, it signifieth that we also are vnited among our selues by the spirit of Christ, as many of vs as are partakers together of this supper. Of which Communion, the one lofe is taken, as Paule testifieth when he sayth: By cause as there is one lofe: so we bryng many, are one body. For as the lofe is made of many cornes: so as many as communicate together, doo growe together into one body spiritually, the head whereof is Christ: and this is the cause that Paule calleth the Supper a Communion.

Whereupon one of the holy fathers sayth: The Supper is called a Communion: first, for that by it wee communicate with Christ: secondly, for that wee bee made partakers of his fleshe and of his Godhead: and thirdly, for that by it wee communicate and are vnited together one with another.

Whereouer by thys Supper is ment, that wee are spiritually nourished, and susteyned or fedde wyth the body and blood of Christ. For lyke as bread and wyne doo nourishe, encrease, preserve, and comfort mens bodies: So dooth Christes body and blood nourishe, encrease, preserve, and comfort our soules vnto euerlasting lyfe, if so be that true sayth be found in vs.

What is the signification of this Supper in respect of the tyme to come? This holy supper signifieth, that by the power of Christes body rayled from the dead, our bodies also shal one day rise againe, that they may be made lyke vnto the glorious body of Christ. Whereupon Paule sayth: If Christ be rysen agayne, wee also shall ryle agayne, that we may enjoy the continuall presence of Christes bodye for euermore. Whereupon certaine of the holy fathers haue termed this Sup-

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per conduct money, because he putteth them that receiue it before their death, in mynde, that Christ is vnto them the passage from these troubles, to eternall blisse.

What is the signification of the Lordes Supper in respect of the euerglastingnesse? It is a perpetuall warrant of Gods fauour towards men, at no time subject vnto chaunge, and therefore the Lord hymselfe calleth this his Supper the newe Testament, as which shall neuer become olde at any tyme. Howbeit, too the intent this thyng may bee vnderstoode more cleerely, I wyll (as brievely as may bee) declare what things are most meete in euery Testament, and how all those things which ought too meete in euery last wyll of Testament doo meete heere: and moreover what the newe Testament is.

In euery Testament or laste will there bee fve things. First, the Testator that maketh the will. Secondly, the goods which the Testator bequeatheth. Thirdly, the heires that are made. Fourthly, the death of the Testator. And fifthly, the conditions that are to be kept of them that are made heires by the will. In this new Testament the Testator is Christ. The heritage is the possession of eternal lyfe. The heires are the children of God, that is too say, all that beleue in Christ. The death of Christ the Testator folowed presently after. For he dyed, was buried, and rose againe the thirde day. The conditions to bee obserued of the heyses that are named, are, that they should beleue in Christ, and obey him, and continue in innocencie of lyfe vnto the ende: And if they fall intoo sinne, that they earnestly repent them before theye death. Hereupon wee may now in this wyse conclude what the new Testament is. The newe Testament is an euerglasting conenant, stablished by the death of the Testator Iesus Christ, concerning the grace of God, the forgiveness of sinnes, and the free gift of eternall life promised to all nations and people that beleue in Christ crucified.

Of the second.

When Pauls sayth: Let a man examyne hymselfe, and so eate of that bread and drinke of that Cup: for he that eateth vnworthily, and drinketh vnworthily, eateth and drinketh his owne damnation. These wordes of Pauls confirme foure things. First, that the vse of the Supper ought to be in the church. Secondly, that it is

is necessarie for men to trie themselves before they vse this Supper. Thirdly, that he which receyueth this Supper unworthily, doeth sinne most greuously. And fourthly, that this Supper is too bee ministred onely vnto those that are able to examine themselves. I will speake of the second onely, that is to say: how euery man ought to examine himself, that myndeth to vse this supper to his behoefe.

How then must he proue himselfe, that wll vse this Supper? That dooth Paul teache, in the seconde Epistle too the Corinthians, and the. 13. Chap. in these woordes: Examine your selues whither you be in fayth: examine your selues.

Know ye not your selues that Christ is in you? By which woordes is vnderstoode, that rightfull triall consisteth in this, that true Faith and the presence of Christ bee felte in vs, that is too say, (too vse playner woordes) He is tryed and cometh worthily too Christs holy Supper, that cometh too it reuerently in the feare of God, in true repentance, in true faith, and with a godly purpose. And on the contrary part, he that preaseth to it vnrueerely without the feare of God, without true repentance, without true fayth, and with purpose too sinne: cometh unworthily, not makynge difference of the bodye and bloud of the Lorde, and hee eateth his owne damnation. Therefore whosoeuer approcheth too thys Supper, and hath a purpose too continue in his sinnes, hee is a blasphemmer, and receyueth the sacrament with Iudas.

But too the intent the rude people shoulde not rashly presume too come too this Supper, the discipline of confession and absolution is instituted in our Churches, too very good purpose. For thys discipline auayleth greatly too this, that a man may orderly examine himselfe.

Howbeit, too the intent wee may iudge aryght, concerning confession and absolution: first it is too bee knowne, that as there bee two sortes of confession, so there bee two sortes of absolution also. One kinde of confession, is too God onely: that is too wit, when a man confesseth hys sinne before God, acknowledgeth himselfe too bee a sinner, and desireth forgiuenesse for Christs sake, and without such confession, none (of full peeres) is saued. In this wyle did Dauid confesse himselfe when he sayd: Haue mercy on mee O God, for I haue sinned against thee. Enter not intoo iudgement wyth thy seruant, for no man lyuing shall bee iustified in thy sight. So confesseth Daniell

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himselfe, when he sayth: Wee haue sinned and doone amisse with our fathers. So dyd the Publicane, when hee durst not lyft vp hys face vntoo heauen: but strake his brest, saying: O God bee mercifull too mee a sinner. Vnto this confession answereth the absolution that is giuen by onely God. And this is doone, when a man beleueth his free promise. For whosoever beleueth, is iustified from sinne, that is too say, set free from sinne. For sith that sinne is a falling away from the lawe and will of God, wth a bynding vnto euerlasting death & damnation: vndoubtedly absolution must be the releasing of the beleuing man, from that bond whereby hee is bound too euerlasting death and damnation. So was Manasses assoyled, so was Dauid, so was the sheefe hyppon the Crosse, so was Mary Magdalene. So are we assoyled dayly, when we say with a true heart, I beleue the remission of sinnes: and when we pray with sayth, forgyue vs our trespasses. Let this suffice concerning the first kynde of confession, and the absolution of the same.

Another confession is of Discipline, when a man for counsell, instruction, and confirmation of hys fayth, commeth to the minister of the Churche, acknowledgech himselfe a sinner, craueth comfort, and desireth too bee instructed with Gods woord, to the intent his conscience may bee made quiet. In thys case the minister of the woord must instruct hym that so confelleth himselfe. And if he knowe hym, hee must laye before him the sinnes that he hath perceyued by hym. Hee must shewe him the greatnes of Gods wrathe towarde vnpentant persons. And on the other side, if in confessing himselfe, he bee sorie for hys sinne, and promise amendment: he must comfort him with the promyses of the Gospell. And if he say hee beleueth the promyses, the minister must in Chyistes name assure him that God is at one with hym, and denounce vnto him the forgiuenes of hys sinnes, in the name of the Father, and of the sonne, and of the holy Ghost: warning him earnestly to shunne sinne hereafter, that the ende of hym become not worse than the beginning. And thus much concerning the second kynde of confession, and the absolution that answereth the same. As concerning the publike confession and absolution, I must entreate thereof at another tyme: and also of the confession that is made to the bretheren whom we haue offended.

Of

Now remayneth that we tell which is the right vse and lawfull meditation of this holy Supper. Then such this holy Supper of Christ, is the Sacrament of our redemption by the Sacrifice of Christ: these things are orderly to be considered, and earnestly weyed, in the receiuing of this holy Supper.

First, the Communicants must call to mind the cause of Christes death, namely the sinne of mankind, Rom. 4. Hee died for our sinnes. Esay. 43. He smote him for our iniquities.

The second thing that is to be thought vpon, is the end of Christes sacrifice: which is the redeeming of vs from the bondage of sinne and death. 2. Corinth. 5. For he hath made him to be sinne, which knew no sinne, that we by his meanes should be that righteousness which is allowed before god. 1. Iohn. 1. The blood of Iesus Christ clezeth vs fro all iniquitie. Iohn the first: Christ is the Lamb of God that taketh away the sinnes of the world.

Thirdly, by the excellencie of this sacrifice, we must consider howe great the wrath of God must needes haue been against sinne, which could not bee appealed by any other sacrifices, than the one sacrifice of the only begotten sonne of God.

Fourthly, the exceeding great mercy of God is too bee thought vpon, who would receiue vs wretched sinners into fauour, for the satisfaction of his sonne.

Fifthly, the great loue of the sonne of God is to be thought vpon, who taking mans nature vpon him, was content to become a sacrifice for vs, & to remoue Gods wrath vnto him self, and satisfie Gods iustice with the punishment of the crosse. All these things will the sonne of God haue vs to thinke vpon, when he biddeth this Supper to be made in remembraunce of him.

When wee thus muse vpon these things, beholding Gods wrath, there riseth vp by a sorrowfulnesse: and by thinking vpon Gods mercy and the propitiatory sacrifices, there springeth vp sayth: out of both which issueth thankfulness, confession, patience, and other vertues, of which this supper putteth vs in minde.

To be short, as the sonne of God maketh a covenant with vs to receiue vs mercifully: so let vs on the other side make a covenant with him to beleue him, and to receiue his benefites thakfully. Which thing

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that wee may vnfaignedly doo, Iesus Christ the maker of this Supper
grauit vnto vs. And vnto him, with the father, and the holy Ghost, bee
honour and glozy for euer, Amen.

The Passion of our Lord Iesus Christ,

according too the order of the story, com-
piled by laying the foure Euangelists
together.



ND when they had song an Himn, Ie-
sus going out, went as he was wont, o-
uer the broke Cedron into Mount O-
liuet, and his Disciples followed hym.
Then sayd hee vnto them: All you shal
suffer offence by mee this night. For it
is written, I will strike the shepherde,
and the sheepe of the flocke shal bee
scattered. But when I am rysen a-
gayne, I will goe before you intoo
Galilee. And Peter aunswearing, sayde vntoo him: Though
all bee offended by thee, yet will I neuer bee offended. Iesus said
vnto him: verily I say vntoo thee, that this nyghte before the
Cocke crowe twice, thou shalte denye mee thrice. But hee sayde
more earnestly: No though I should dye with thee, yet wyll I
nor denye thee. In likewise also sayde all his other Disciples.
Then came IESVS wyth them intoo a Towne that is called
Gethsemanie, where was a Garden, intoo which he entred and
his Disciples with him. And Iudas the traytor knewe the place,
bycause Iesus had oftentimes resorted thither with his Discy-
ples. Then Iesus sayde vntoo them: Syt yee heere, while I goe
and pray yonder. And taking with him Peter, Iames, and Iohn
the two sonnes of Zebedee, hee began too be abashed, and too
bee heauy and too bee greuously vexed. And hee sayde too
them: my soule is heauy enen vntoo death. Tarry yee heere
and watch with mee, and pray that yee fall not intoo temptati-
on. And he went from them as it were a stoncs east, and knee-
ling downe fell flat too the ground vpon his face, and prayed
that

that if it were possible, that houre might passe from hym : saying : Abba father, All things are possible too thee. Let thys Cuppe passe from mee : Neuerthelesse not as I will, but as thou wilt. And he came to his Disciples, and finding them asleepe, sayd vntoo Peter : Simon art thou asleepe? Couldst thou not do so much as watch one houre with mee? Awake yee, and praye that yee enter not intoo temptation : Verily the spirite is ready, but the fleshe is weake. Agayne hee went away the second time, and prayed, saying : Father, if this Cup cannot passe from mee, but that I must needes drinke of it, thy will bee doone. And returning, he found them agayne asleepe. For their eyes were heauye, and they wist not what too answere. Then leauing them, hee went his way agayne, and prayed the third time the same words, saying, If thou wilt, thou canst remoue this Cuppe from mee. Neuerthelesse, thy will bee done, and not mine.

And there appeared too him an Angell from Heauen that comforted hym. And beeing stricken with sorrowe, he prayed very long : and his swet was as droppes of bloude, trickling downe vppon the grounde. And when hee was rysen vp from his prayers, and was come agayne to his Disciples, hee founde them asleepe for very pensiuenesse : And hee sayd vntoo them : Sleepe yee from hencefoorth, and take your rest. Why sleepe yee? it is yenough : Beholde, the houre is at hande, and the Sonne of man is deliuered intoo the handes of sinners. Vp, let vs go : hee is at hand that betrayeth mee. But pray yee leasty enter into temptation.

And by and by, while hee was yet speaking, Behold, Iudas one of the twelue, hauing taken a band of men, and officers of the high Priestes, and the Phariseis, and the Elders, and the Scribes, with a great company following hym, came thither with Lanternes and Torchies, with swordes and clubbes. Nowe this traytor had gyuen them a common watch woorde, saying : Whomsoeuer I kisse, he it is : Lay handes vpon hym, and carry him away warely. Iesus therefore knowing all things that should happen vntoo himselfe, went foorth and sayd : Whom seeke yee? they answered vntoo him, Iesus of Nazareth : Iesus sayde vnto them : I am hee. And Iudas that betrayed hym stode among them. As soone therefore as he had sayd too them, I am he, they

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went backe, and fell downe too the ground. Then asked hee them agayne, whom seeke yee? And they sayd, Iesus of Nazareth. Iesus answered, I haue told you that I am hee. Therefore if yee seeke mee, let these men go their wayes, that the woorde might bee fulfilled which hee had spoken: Of them whom thou hast giuen mee, I haue lost none. And Iudas stept out vntoo Iesus to kisse him: and comming foorthwith vntoo hym, sayd: Haile maister, and kissed him. And Iesus said vntoo him: Friend, wherefore commelt thou? Iudas, betrayest thou the sonne of man with a kisse? Then came they to Iesus, and layed hands vpon him, and tooke him. And they that were about him seeing what was toward, sayd vnto him: Sir, shall we strike with the sword? Simon Peter therefore hauing a sword, drew it, and smote the seruant of the high Priest, and cut off his right eare. And the seruants name was Malchus. And Iesus answering, sayd: Giue mee leaue thus farre foorth. And he sayd vnto Peter: Put vp thy sword into the scaberd. For al that take the sword in hand, shall perish with the sword: Dost thou not thinke that I can now pray too my father, and hee will giue mee moe then twelue legions of Angels? Shall I not drinke of the cuppe, which my father hath giuen mee? How then shall the Scripture be fulfilled? for so it must needes come too passe. And as soone as hee had touched the seruantes eare, hee made him whole. And in the same houre Iesus sayde vntoo them that were come too take him, namely too the chiefe Priestes and the officers of the Temple, and the Elders: Yee come out vntoo mee with swordes and clubbes, as it were too take sometheefe. I sate dayly among you, teaching in the Temple, and ye stretched out no hand agaynst mee. But this is your very houre, and the power of darkenesse, that the Scriptures may be fulfilled. And all this was doone that the writings of the Prophets myght be fulfilled. Then all the Disciples forsaking him, fled. And a certayne young man followed him being naked, hauing a sheete cast about hym, and the yong men caught hold of him. But he leauyng his sheete bebinde him, fled away naked from them.

The band of men therefore, and the petycaptayne, and the officers of the Iewes tooke Iesus, and bound hym, and led hym awaye too Annas fyrst. Annas was father in lawe too Cayphas, who

who was high Priest for that yeare. And Cayphas was hee that gaue the counsell too the Iewes, that it was expedient that one man shoulde dye for the people. And they ledde him too Cayphas the high Priest, where all the high Priestes, the Scribes, and the Elders were assembled. And Simon Peter and that other Disciple followed Iesus aloofe vntoo the Bishoppes place. And that other Disciple was knowne too the high Priest, and entred with Iesus intoo the Bishops Pallace. But Peter stode without at the gate. That other Disciple therefore which was knowne too the high Priest, went out and spake too the wench that kept the dore, and brought in Peter. And the seruantes and officers stode warming themselves at a fyre of coles beneath in the middes of the the hall, for it was colde. And Peter also was standing with them, and warming hymselfe, too see the end. The wench therefore of the high Priest, which was the dorekeeper, beholding Peter warming hymselfe by the fyre, looked earnestly vpon him, and sayde: Thou also werte wyth Iesus, for thou art also one of this mans Disciples. But hee vtterly denyed it before them all, saying: Woman, I am not, I know him not, nor I wote not what thou sayest.

Then the high Priest examined Iesus of his Disciples and of his doctrine. Iesus answered him, I haue spoken openly vntoo the worlde. I haue alwayes taught in the Temple and in the Synagoge whereas all the Iewes resort, and in secret haue I spoken nothing. Why askest thou mee? Aske them that heard mee, what I haue spoken to them. Behold they know what I haue sayd vntoo them. When hee had said these wordes, one of the officers standing by, gaue Iesus a blowe, saying: Answerest thou the high Priest so? Iesus answered: If I haue spoken euill, beare witness of the euill, but if I haue spoken well, why doost thou smite mee? Annas was hee that had sent hym bound too Cayphas the hyghe Priest.

And Simon Peter stode warming hym in the porch. And anon after his fyrst deniall, as hee went out intoo the porche, the Cocke crewe. And another wench sawe hym, and began againe too say too them that stode by, this man also was with Iesus of Nazareth, and hereupon they sayd vnto him. Art not thou also one of his Disciples? and another sayd: Thou also art one of

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one of them. And he denyed it agayne with an othe, saying: Man, I am not, neyther doo I knowe the man. And a while after, about the space almost of an houre, a certayne other man auouched it with them that stood by, saying: Veryly thou also art one of them. For thou art both a Galilean, and thy speech bewrayeth thee. One of the high Priestes seruants (the Kinsman of him whose eare Peter smote off) sayde vntoo hym: dyd not I see thee in the garden with him? Then began hee too curse and forswear, I knowe not this man of whome you talke. And immediatlye as he was yet speaking, the Cocke crewe agayne. And the Lord turning hym selfe about, looked vpon Peter. And Peter remembred the wordes of the Lord Iesus, who had sayd vntoo hym, before the Cocke crowe twise, thou shalt deny mee thrise. And hee went out of the gate and wept bitterly.

And the chiefe Priestes and Elders and all the whole Counsell sought false witnesse agaynst Iesus, that they myght put him too death, and they could not bring it to passe, no not when manye false witnesses came in, for their allegations were not sufficient. At the last there came two false witnesses, and bare false witnesse agaynst him, saying: We haue heard him saye, I canne and wyll destroye thys Temple of God that is made wyth handes, and in three dayes will builde vp another made without handes. And yet were not theyr witnesses sufficient so. And the cheefe Priest rising vp in the middes, examined Iesus saying, answerest thou nothing? Why doo these men beare wytnesse agaynst thee? But Iesus held his peace, and answered nothing at all. Agayne the high Pryest asked hym and sayde: Arte thou that Christe the sonne of the blyssed? I adiure thee by the lyuing God, to tell vs whether thou arte Christ the Sonne of the liuing G O D: Iesus sayd vntoo him, thou hast sayde: I am. Neuerthelesse I saye vntoo you, hereafter shall yee see the sonne of man syttyng on the ryght hand of power, and coming in the cloudes of the ayre. Then the cheefe Priest rent his garments, saying: he hath blasphemed, what neede wee witnesses any more? Beholde now, yee haue heard his blasphemie, what thinke you by it? And they all condemned him, saying: Hee is woorthy of death. Then the men that helde Iesus, mockyng him

him did spit in his face, and buffetted him with rheyr fistes. And other some couering his face, (specially the seruants) clapped hym on the face with their handes, saying: Reede vnto vs Christ, who is it that strake thee? And many other things sayd they in scorne agaynst him.

And as soone as morning came, all the highe Priestes and Scribes, and Elders of the people and the whole Counsell, assembled, and layde theyr heades togyther agaynst Iesus, that they myght put hym to death. And they led hym intoo the confistorie, saying: Arte thou the same Christ? Tell vs. And hee sayde too them: If I shall tell you, yee belecue mee not. And agayne, If I shall aske you any question, you will not answeare mee nor let mee goe. From this tyme shall the sonne of man be sitting at the ryght hand of the power of God. And they all sayde vntoo him: art thou then the Sonne of God? Who laide: you say that I am. And they sayd: why seeke wee for anye farther witnesse? For we haue heard it of his owne mouth. And the whole company of them ryfing vppe, led Iesus bounde from Cayphas intoo the common hall, and deliuered him vntoo Pontius Pylate the President. And it was early dayes.

Then Iudas that had betrayed him, seeing that hee was condemned, repented him, and brought backe the thirty pieces of siluer too the chiefe Priestes and Elders, saying: I haue synned in betraying the giltylesse bloud. And they answered, what is that to vs? Looke thou to that. And casting downe the siluer pieces in the Temple, he went his way and hung hym selfe wyth a halter; and as hee hung, hee burst asunder in the myddst, and all his bowels fell out. And the chiefe of the Priestes taking vp their money, sayd: it is not lawfull to put them intoo the common Treasure, bycause it is the price of bloud. Wherefore taking counsell yppon the matter, they bought wyth those pieces of siluer, (whiche were the rewarde of inquitie) a Potters felde, to bury straungers in. And it was knowne too all that dwelt in Hierusalem, in so much as that felde was called in their moother tongue *Akeldama*, that is too say, the felde of bloud, euen vntoo this day. Then was fulfilled that which was spoken by Ieremie the Prophet, saying: And they tooke thyr-

tye

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the pieces of silver, the price of him that was solde, whom they bought of the sonnes of Israell, and gaue the money for a potters field, as the Lorde hath appoynted mee. Howe bee it, the Iewes entred not intoo the common Hall, least they myght bee defiled, but that they myght eate the Pasche. Pylate therefore went out vnto them, and sayde: what accusation bring you agaynst this man? They answered and sayde vntoo him. If this man were not an offender, wee would not haue deliuered hym vnto thee. Then sayde Pilate vntoo them: Take hym you your selues, and iudge him according vntoo your owne Lawe. Then sayd the Iewes vntoo hym: It is not lawfull for vs too put any man too death. Too the intent the woorde of Iesus myght be fulfilled, which he had spoken, signifying what death hee should dye.

And the chiefe Priestes and Elders beganne too accuse hym grieuously, and too lay many things vntoo his charge, saying: Wee haue taken this man perverting our nation, and forbydding too pay Tribute vntoo Caesar, and affirming him selfe too be an annoynted Kyng. Then Pilate went agayne into the common Hall, and calling Iesus examined him, saying: Arte thou that King of the Iewes? Iesus standing before him, answered: Speakest thou this of thy selfe, or haue others tolde it thee of mee? Pilate answered: Am I a Iewe? Thyne owne nation and thy chiefe Priestes haue deliuered thee too mee, what hast thou doone?

Iesus answered: My kingdome is not of this worlde. If my kingdome were of this world, verly my seruantes woulde fight for mee, that I should not be deliuered to the Iewes. But now is not my kingdome from hence. Pilate therefore sayd vntoo him. Art thou then a King? Iesus answered: Thou sayste, I am a King. Too this intent was I borne, and for this purpose came I intoo the worlde, that I may beare witnesse vntoo the truth. Pilate sayd vntoo him, what is truth? And when hee had sayd this, hee came foorth agayne to the Iewes, and sayde vntoo them: I fynde no fault at all in thys man. And when the chiefe Priestes and Elders accused hym, hee answered nothing. And Pilate examining hym agayne, sayde: Aunswereest thou nothing? Beholde, Howe manye matters they laye vntoo thy

thy charge, hearest thou not? And hee answered him not too any woorde, in so muche as the President woondered verie fore. But they became more fierce agaynst hym, saying: Hee hath stirred the people, teaching through all Iewrie, beginning at Galilee euen vnto this place. When Pilate hearde speaking of Galilee, hee demaunded of him whither hee were a man of Galilee. And as soone as he knew that he perteyned too Herodes iurisdiction, he sent him vntoo Herode, who also was at that tyme at Hierusalem.

When Herode sawe Iesus, he was exceeding glad: for he had bin desirous of a long tyme too see hym, bycause he had hearde muche of hym, and he hoped he should haue seene some miracle wrought by hym. And hee asked hym many questions: But hee made him none answer. Also the cheefe Preestes and Scribes stode laying sharply too his charge. And Herode with his men of warre despised him. And when hee had mocked him, hee put a white garment vpon him, and sent him backe againe to Pilate. And Pilate and Herode were made freendes among the selues the same day: for before that tyme there was grudge betwixt them.

Then Pylate calling together the cheefe Preestes, and the Magistrates and the people, sayde vntoo them. Yee haue brought this man vntoo mee as a peruerter of the people, and beholde, in examyning hym before you, I finde no fault in this man concerning those things that you accuse hym of, no nor Herode. For I sente you ouer too him, and beholde nothing woorthy of death is done vntoo him. I will chastise him therefore, and let him go.

Nowe at that feast it was of custome, that the president must let loose to the people, some one prisoner, whome soeuer they would demaunde. Now he had at that tyme in prison a notorious fellowe, namely a murtherer, that was called Barrabas, who with other fellowes of his faction, was cast intoo pryson, for committing murther in a tumult which he had raysed in a certain Citie. And the people crying out with one voyce whollye togyther, began too aske importunately, that he shoulde doo as hee had alwayes done vntoo them. Therefore as they were clustered togyther, Pilate answered vntoo them: Yee haue a custome that I shoulde let one loose vntoo you at Easter: there-

fore

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fore whither will you that I let go vnto you Barrabas , or Iesus that king of the Iewes which is called Christe? For he knewe that the cheefe Preestes had delyuered hym for enuie . Now as he was sitting in the place of iudgemente , his wyfe sente vntoo him , saying : Haue thou nothing too doo with that righteous man , for I haue suffred many thinges for hym this night in my sleepe . But the cheefe of the Preestes and the Elders stirred the people , perswading them too desire too haue Barrabas let loose too them , and too haue Iesus put too death . The Presidente aunswering , sayde vntoo them : which of the two will yee that I let loose vntoo you ? And all the whole multitude cryed out togyther saying : Away with this man and let looce too vs Barrabas . And Pilate spake too them agayne , and becing desirous too haue let go Iesus , sayde : What will yee then that I doo vntoo Iesus whome you call King of the Iewes ? And they all cryed agayne : crucifye hym , crucifye hym . Then sayde he too them the thirde tyme : What euill hath he done ? I fynde no faulte in hym woorthy death . I will therefore chastise hym and let hym go . But they cryed out the more , saying : Let him bee crucified . And they cried importunately vpō him , requiring that he might bee crucified . And the noyse of them and of the hygh Preestes preuayled .

Then Pilate tooke Iesus and whipped hym . And the Presidentes men of warre caryed hym away into the Palace , which is the Counsell house , and called vnto hym all their band , and vnclothing him , put vpon him a purple garment : and platting a Crowne of Thorne , set it vpon his head , and gaue him a reed in his right hand , and bowing their knees before hym , began to salute hym in mockage , saying : Hayle King of the Iewes . And they buffeted him . And when they had bespitted hym , they tooke the Reede and smote him on the heade , and kneeling downe worshipped him .

Pilate therefore went foorth agayne , and sayde vntoo them : Beholde I bring hym out vntoo you , that you maye knowe I fynde no cause in hym . Iesus therefore wente foorth wearing a Crowne of thorne and a robe of purple . And Pylate sayde too them : Beholde the man . When the hygh Preestes and officers sawe hym , they cryed out , saying : Crucifie hym , Crucifie hym .
Pilate

Pylate sayde vntoo them. Take you him, and crucifie him. For I finde no cause in hym. The Iewes aunswere him: wee haue a Lawe, and according to our Lawe hee ought too dye, bycause hee hath made hymselfe the Sonne of God. When Pylate had hearde this saying, he was more afrayde. And hee entred againe into the common Hall, and sayde vntoo Iesus: From whence arte thou? But Iesus made hym none aunswere. Then sayde Pylate too hym: speakest thou not too mee? Knowest thou not that I haue power too Crucifie thee, and that I haue power too let thee goe? Iesus aunswere: Thou shouldest not haue any power agaynste mee, vnlesse it were gyuen thee from aboue. Therefore hee that delyuered mee vntoo thee, hath the greater sinne. From that tyme forth, sought Pylate too acquit him. But the Iewes cried out, saying: If thou quit hym, thou arte not Cæsars friende. For whosoever maketh himselfe a King, is against Cæsar.

When Pylate heard that woorde, hee brought Iesus forth, and sat downe too gyue Iudgemente in a place which is called *Lithostrotos*, and in the Hebrew, *Gabbata*. And it was about the sixte houre of the day of the preparation of the Passoeuer. And he sayde to the Iewes: Beholde your King. And they cried, away with hym, away with hym, Crucifie hym. Pylate sayde vntoo them: Shall I Crucifie your King? The hygh Priestes aunswere, we haue no King but Cæsar. Then Pylate seeing hee auayled nothing, but that the noyse encreased more, willing too satiffie the people, adiudged hym to be dealt wyth according too their demaunde. And taking water hee washed his handes before the people, saying: I am giltyesse of the bloud of this righteous person. Looke you too it. And all the people aunswearing, sayd: his bloude bee vppon vs and vppon our Children.

And hee let loose Barrabas vntoo them, whoo for insurrection and murder had beene cast in prison, according to their demaunde. And hauing whipped and mocked Iesus, hee delyuered him into their hands to be Crucified.

The Souldiers taking Iesus, put of hys purple garment, and put vpon hym his owne garments, and led hym away bearing his owne Crosse to be Crucified. And as they were going out, they

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they founde one passing by, a man of Cyren, named Simon, comming from his ground, the Father of Rufus and Alexander. Him they layde hold vpon, and compelled him to take vp his crosse. And they layd the crosse vpon hym, that hee myght carye it after Iesus. And there followed hym a greate multitude of people, and women, that wepte and bewayled him.

Iesus turning him to the women, sayd vnto them: Yee Daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your Children. For behold, the dayes shall come, in which they shall say: Blessed be the barreyn, and the wombes that haue borne no Chyldren, and the breastes that haue not gyuen sucke. Then shall they begin too say too the Mountaynes, fall vpon vs: and to the hilles, couer vs. For if they doo these thinges in a greene tree, what shall bee doone in the withered? And there were two other also led with hym, that were offenders, to be put to death.

And they led hym to a place whiche in Hebrewes is called Golgotha, which is by Interpretation, a place of deade mens skulles. And there they geue hym eyzle or mirrhe, wyne mixte with gall, too drinke. And when he had tasted of it, hee would not drinke.

And they crucified hym in Golgotha, and with hym twoo theeuers: one on his right hand, and another on his left, and Iesus in the midst. And the Scripture was fulfilled which saythe, And he was accounted among the wicked. And it was the third houre when they crucified him. And Iesus sayd: Father, forgyue them, for they know not what they doo.

Moreouer, Pylate wrote a title conteyning the cause of hys death, and they set it vpon the Crosse ouer the heade of Iesus: the wryting was this: Iesus of Nazareth King of the Iewes. This title did many of the Iewes read, bycause the place where Iesus was crucified was neere vnto the Citi. And it was written in Hebrew, Greeke, and Latine letters. Then sayde the hygh Priestes of the Iewes vnto Pylate: write not King of the Iewes, but that hee sayde: I am King of the Iewes. Pylate answered: That
*which I haue written, I haue written.

Then when the Souldiers had crucified Iesus, they tooke hys garments, and made foure pieces, vnto euery Souldier a piece,
and

and his coate also. But this coate of his was without seame, wouē frō the top throughout. Therfore they sayd among themselues: Let vs not cut it, but let vs cast lots for it whose it shall bee: that the Scripture might bee fulfilled which was written by the prophete, saying: They parted my rayment among them, and vpon my coate did they cast lottes. And they sate downe and watched him there. And the Souldiers verely did these things, & the people stode looking on.

Also neare vnto the Crosse stode the mother of Iesus, and his mothers syster, Mary the wife of Cleophas, and Mary Magdalen. Therfore when Iesus sawe his mother and the disciple whom he loued standing by, hee sayde too his mother: woman, behold thy sonne. And afterwarde he sayde to his Disciple, behold thy mother. And from that houre the Disciple tooke hir for his owne.

And those that passed by rayled vpon him, wagging their heades, and saying: Wo be to thee that destroyest the Temple, and buildest it vp againe in three dayes. Saue thy selfe, if thou bee the sonne of God, come downe from the Crosse. Likewise the high Priestes iesting among themselues, wyth the Scribes and the Elders, and the people, said: He hath saued others, but hym selfe he can not saue. If this be Christ king of Israell, the beloued of God, let hym saue him selfe, and let him come downe from the Crosse out of hande, that wee may see it, and beleue hym. He trusted in God, let hym deliuer hym now, if he wyl haue hym: for he saide, I am the Sonne of God. The same thing also dyd the theeues that were crucified with hym, cast hym in the teeth with, rayling vpon hym. The Souldiours also commyng vnto hym, mocked hym: and offering hym Vineger, sayde vnto hym: If thou bee that kyng of the Iewes, saue thy selfe. And one of the offenders that hung by hym, rayled vpon hym, saying: If thou bee Christe, saue thy selfe, and vs. The other answearyng, rebuked hym, saying: Dooft not thou feare God neither, seeing that thou art condemned as well as wee? And wee surely are condemned iustly, for wee receyue accordyng to our deedes, but this man hath done none euyll. And he said to Iesus: Lord, remember mee when thou comest into thy kingdome. And Iesus saide too

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hym,

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hym : Verily I say vnto thee, this day shalt thou bee with mee in Paradise.

From the sixth houre there fell darkenesse vppon the whole earth, vntoo the nynthe houre, and the Sunne was darkened. And about the nynth houre Iesus cryed with a loude voyce, saying : *Eli, Eli, Lamazabathani* : which if a man interpret it, is : O God, my God, why hast thou forsaken mee ? Some of the standers by, when they hard him say so, sayd : Behold hee calleth for Elias. And Iesus knowing that as then all things were finished, too the intent the Scripture myght be fulfilled, sayde : I thirst. There was set by a vessell full of vineger, and by and by one of them running too it, tooke a spunge, and filling it wyth vineger and Hysope, put it vpon a Reede, and put it too his mouth that he should drinke, and with the rest sayd : Let him alone, let vs see if Helias will come and take him downe.

Therefore when Iesus had taken the vineger, he sayde : It is finished. And hee cryed againe with a loude voyce, saying : Father, intoo thy handes I commit my spirit. And as soone as he had spoken these woordes, he bowed downe his head, and gaue vp the ghost.

And beholde, the veyle of the Temple rent a sunder in the middest from the top too the grounde, and the earthe shooke, and the stones claue a sunder, and the graues opened, and many bodyes of the Sainctes that had slept, arose, and goyng out of theyr graues, after his resurrection came intoo the holy Cytie, and appeared vnto many.

And the Captaine that stooode ouer against him, and those that were wyth hym watching Iesus, secyng that he had giuen vp the ghost with such a cry, and secyng the earthquake, and the things that had bin done, were sore afraid, and glorified God, saying Of a truth this was a righteous man, and the sonne of God. And all the company of them that were come together too behold these things, and had seen what happened, returned knocking themselves on the breasts.

There stooode all hys acquayntance a farre of, and many women that had followed hym from Galilee, beholdyng these things. Among whome was Mary Magdalene, and Mary the moother of Iames the lesse, and of Ioses, and Salome the mother

ther of Zebedics sonnes, whych women had followed hym all the whyle hee was in Galilee, and had ministred vnto him: and many other moe, that had come vp with him from Galilee too Hierusalem.

The Iewes therefore bycause it was the preparation of the Pasle ouer, too the intent the bodyes shoulde not remayne vpon the Crosse on the Sabboth day (for that Sabboth was a hygh daye) desyred Pilate that theyr legges myght bee broken, and they taken downe. The Souldiours therefore came, and brake the legges of the fyrst, and of the other that was crucified with hym. But when they came to Iesus, and sawe him already deade, they brake not hys legges, but one of the Souldyers thrust hym intoo the side with a speare, and by and by issued out bloode and water. And he that sawe it bare witness of it, and his witness is true. And hee knoweth that he sayth truth, too the intent that you also may beleene. For these things were done that the Scripture might be fulfilled, ye shal not breake a bone of him. And agayne another Scripture sayth: They shall see him whom they haue perced.

After thys, when euenyng came, bycause it was the Easter euen whych goeth before the Sabboth, there came one Ioseph of Arimathæa, borne in Arimathæa a Citie of the Iewes, a ryche man, and a Counsellour, and a good and iust man, who had not consented too the deuise and deede of them. For hee also was one of them that looked for the kingdome of God. For he was also a Disciple of Iesus, (but priniely) for feare of the Iewes. He taking courage to hym, went in vnto Pylate, and besought hym that hee myght take downe the body of Iesus. And Pylate woondered that hee was already deade, and sendyng for the Captayne, enquired of him whether hee were alreadie dead or no. And when hee knewe the matter by the Centurion, he gaue the bodye of Iesus vntoo Ioseph, commaundyng it to be delyuered vntoo hym. And Ioseph bought a sheete. Thither came also Nicodemus, that had come before vntoo Iesus by nyght, bringyng wyth him of Myrrhe and Aloes myngled together about an hundred pound weight. So they tooke downe the bodye of Iesus, and lapped it in a cleane sheete, and wrapped him in linnen with spices, as the manner of the Iewes is too

O.ii.

bury

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buried. There was in the same place where he was crucified, a Garden, and in the Garden, a newe Tombe of Iosephs, whiche he had hewen out of a stone, wherein as yet had neuer man been layd. Therefore, by cause it was the Easter euen of the Iewes, and that the Sabboth day drew neare, they laid Iesus in it, by cause the Tombe was neare at hand: & rolling a great stone to the mouth of the Graue, they went their wayes. And there were present Mary Magdalen, and Mary Ioses, sitting agaynst the Tombe, and other women, whiche also were come with Iesus from Galilee, beholding where and howe his body was bestowed. And when they came home, they prepared spices and oyntmentes, and rested the Sabboth day, according to the commaundement. But the next day that followeth the preparation of the Pasche, the high Priestes and Pharisees came togyther vnto Pilate, saying: Syr, wee remember that this deceyner, whyle hee was alyue, sayde. After three dayes I wyll ryse agayne: Therefore commaunde the Tombe to be garded vntyll the third day, leaste peraduenture his Disciples doo come and steale hym awaye, and saye vnto the people: Hee is rysen from the deade: and the last errour shal be woorse than the first. Pilate said vnto them: Yee haue a watch, goe and make it as sure as yee can. Then they went their wayes, and garded the tombe, sealyng the stone, and setting watchmen about it, to keepe it.

The Exposition of the Text.

For as much as no woork is moze woonderfull than the woork of our Redemption, whiche is the Death and Passion of our Lorde Iesus Christe, accordyng too that saying of Peter in the fyrste Chapter of hys fyrste Epistle: Wee are not redeemed with transitorye thynges: as Golde and Syluer: but with the precious blood of the vnspotted and undefiled lambe, namely, of Iesus Christ: It becommeth vs, right deare beloved brethren and sistern, to endeuor by al meanes possible, to know the story of this wonderful woork, specially seeing it is betaken vnto vs in the articles of our fayth, where we professe our selues to beleue in the Sonne of God our lorde Iesus Christe, that suffred vnder Ponce Pilate, was crucified, dead, and buried, &c. And that to the end, that by the knowledge

Iudge of the story, sayth might be styred up in vs by the holy Ghost, wherby it may come to passe, that the fruite of thys wonderful worke may extend vnto vs.

Howbeit, to the intenc I may the more distinctly and plainly speake of this wonderful worke, I wyll deuide the whole doctrine of the Lordes Passion into thre places or articles: which are these:

- 1 How many sundry wayes our Lord suffred.
- 2 The estimation and fruite of our Lordes Passion.
- 3 The godly and healthful meditation of our Lordes Passion.

Of the first.

Because wee haue sinned both in body and soule, and that satisfaction must needes haue been made for both: our Lord Iesus Christ suffred both in soule and body. Therfore I wyll speake of his sufferyng in both, namely, of the soule and body of our Lord.

That he suffred in soule, hee hym selfe witnesseth both in speache, and in outward appearance. In speach, when he saith: My soule is heauie euen vnto death: and vpon the Crosse, My God, my God, why hast thou forsaken mee: Hereunto also doth pertain the Prophecie of David, concernyng Christ: The sorowes of Hell haue compassed mee about: that is too say, I was stricken with exceeding great sorowes. Hee testifieth his sorowe in outward appearance at the graue of Lazarus. John the xi. and in the garden. At the graue, when hee thought vpon the Devils tiranny ouer mankind, and the miserie of mankind. For all the sorowes of minde that Christ endured by the space of thre and thirtie yeeres, vnto his death, are part of his passion which the same of God suffered. In the Garden he sheweth, that the heauinesse of his mynde was exceeding great, when for the bitternesse of sorowe he sweate dropes of bloude. It is a naturall thing for a man to weepe, and sometime to sweate in excesse of sorow, at the hearing of some sodayn euil: but neuer was any man found yet, that sweate bloud for sorowe: for no man is able too susteyne so great sorow.

If yee demaund the causes of his exceeding great sorow: yee shal vnderstand, that it is not one cause, but many: whereof the chiefe are these:

First, the thinkyng vpon the tyrannie ouer mankynde, and the exceeding great miserie wherewith all men are oppressed for fallyng from

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from

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from God.

Secondly, the thinking vppon Gods wrath, which it behoued him to sustaine for our sinnes, which he tooke vpon himself. For albeit that he were cleare from all sinne: yet tooke hee vpon him the guilt of the sinnes of all the whole world. Whereupon Iohn sayth: The Lambe of God taketh away (that is to say, beareth in his body) the synnes of the world. The sonne of God therefore did in very deede feele the wrath of his father. Which feeling stirred vp so great sorow in his most holy soule, that he sweate bloud.

Thirdly, thinking vpon the punishment which he foresawe he should shortly the next day following suffer in his most holy body, and the reprochefulnes that he should be put vnto.

Fourthly, the thinking vppon the vnhankfulnesse of the moste part of the worlde. For he foresawe it should come to passe, that many wyse men, many men of power, and diuers others, should take scoorne of this his punishment which he should sustaine to redeeme the, yea and that they should persecute him and his. He foresawe also, that the greatest part of them that beare the name of Christians, should through theyr owne wickednesse, vngraciously depriue themselves of this his benefite. Which foure causes procured most bitter sorow in the hart of Christ. Vpon this our Lordes sorow must wee also thinke, that we may be stirred vp to fayth and godlynes, least we perish wyth the thanklesse world.

Let this suffice briefly too bee spoken concerning the vexation of Christes soule. Now wil I speake of the punishment of his body. For although that the vexation of his bodye began in the Ore stal, where there was no roome for our Lordes mother in the Anne: & afterward whē at the eight day of his birth, he was let blow in Circumcising: & so forth vnto the tyme that he was made a sacrifice for vs vpon the altar of the Crosse: yet notwithstanding I wyl at this tyme entreat but of that punishment which he endured last of all. And although that by the storie which I haue already recited, a man may easily vnderstand how sundry wayes our Lorde was afflicted in his most holy body: neuerthelesse I wyl gather into a short summe, that which is dispersed at large in the story, & deuide it according to the state of the places, in which he was punished. The places are these: The garden, the house of Caiphas, the coullstorie of the Priests, the house of Herod, the common hall, and *Golgotha*, that is to say, the place without the Citie, where

where offenders were wont to be put to execution.

What suffered he in the Garden? Hee was betrayed with a kisse: the souldyours layde handes vpon him: he was apprehended and prisoned: he was led away like a cheefe and a murtherer: and there also all his Disciples forsooke him.

What suffered he in the house of Caiphas? He was mocked with false witnessers: he was rayled vpon beyond measure: and he caught a blow of the Priestes seruaint.

What suffered he in the confistorie of the Priestes? He was charged with false witnessers, he was scoffed at, hee was spit in the face, he was buffeted, hee was stricken blyndfelde, and bydden gesse who strake him.

What suffered he in Herods house? He was scoffed by the tyrant and all his whole court: & in token of better contempt, Herod clothed Iesus in a faire garment, and sent him backe againe vnto Pilate.

What suffered he in the common hall? There is he accused: false witnessers are brought in against him: he is demaunded to be crucified: for more despyte, Pilates men of warre put a purple garment vpon him: A crowne of thorne is set vpon his head: a reede is giuen him in his right hand: and in crouching and kneeling vnto him, he is scoffed with this taunt, Hail king of the Iewes: they spit in his face: they buffeted him: his most holy head was stricken with cudgels: and in the ende (at the request of the Priestes and the whole people) he was condemned to the Crosse, a most vile kind of death.

What suffered he after his condemnation? There is laid vpon his shoulders, the tymber of the crosse wherupon he should be nayled: he is crucified betweene two theeues, to the intent he should be deemed the wickeddest of them al: as he hangeth on the crosse, there is giuen him vineger and gall to drinke: and at length in these most greuous tormentes, he dyeth. Hereby it appeareth howe bitter punishment the sonne of God our Lorde Iesus Christ endured.

But of what thynges shall the greuousnesse of hys punishment put vs in mynde? Sure of many thynges, and especially of foure.

For first is seen the greatnes of Gods wrath against sinne. For our sinne had so prouoked the wrath of God, that it would not be pacified but by the sonne of God, who taking mans nature vpon him, supplyeth our roome, and satisfieth Gods iustice.

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Secondly

On Good fryday.

Secondly, here is seene the filthynes of sinne. For accordyng to the qualitie of the misdeede, do the punishments also vary. A traytor is punished vpon the Wheele: a theefe on the Gallows: a murderer with the Swoord: and a chyldre offendyng, with a Rod. But the sonne of God suffered a most shameful death, and a death that was accursed in Gods Law. By which thyng is signified, how abominable sinne is in the sight of God.

Thirde is seene the humblyng of Gods Sonne, who was abased beneath al creatures: by which humblyng of hym selfe, he testifieth his loue towardes mankynde, for the redeemyng of whom hee abode so great thyngs.

Fourthly is seene the horrible and vnappealable hatred of the Iewes, agaynst the Sauour that was sent vnto them. And although nothyng is here done more than God hath determined should be done: (For Christes Passion was long tyme before prefigured, and foretold by the holy Prophetes of God, as Peter sayth in the first Chapter of the first Epistle) yet notwithstanding the Iewes dyd not this thing to the intent to obey or accomplish the purpose of God, but to satisfie their owne hatred. For the nature of the wyrd is such, that if any man rebuke the wickednes therof any thyng sharply, it seekes to ryd them out of the way, to the intent it may sinne the more licentiously. Let this bryefe saying suffice for the first part.

Of the seconde.

WE haue seene of what sort Christes Passion was: nowe concerning that which I haue promised in the second place, I will shew what estimation Christes passion is of, before God, and what fruite groweth thereof.

What estimation then is it of before God? The Passion of our Lord Iesus Christ, is the Sacrifice propitiatorie, wherein the euerlastyng Sonne of God becommynge Man, and being appoynted by God to be the euerlastyng Priest, offered hym selfe by the euerlastyng Spirit, to the euerlastyng Father, that by this his oblation, he might pacifie Gods wyath, and make amends for the fault and punishment of mankynde, to the intent that all which beleue, or shal beleue in hym, might by hym be sanctified vnto eternal lyfe, accordyng to that sayyng of Iohn in his. xviij. chapter: For these doo I sanctifie my self. Hereby is manifested howe great is the estimation of our Lordes Passion,

Passion, and what fruite redoundeth thereof to vs men, vpon condition that wee rest vpon Christ by lyuely fayth. Christ beyng ordeyned Mediatour betweene vs and God, doth by his Sacrifice (that is to say, by his deatch and Passion) pacifie Gods wrath, and see hym selfe being the Priest, offereth hym selfe vpon to God: and that is, to the intent to deliuer vs from deserved damnation. Wee see therefore that there be fise thyngs in this Sacrifice. First, the Priest is Christ hym selfe. Secondly, the Sacrifice or thyng that is offred vpon, is the priest hym selfe. Thirdly, God is he to whom this Sacrifice is offred vpon. Fourthly, the worlde is it, for which this oblation is made. Fifthly, the bargayne and couenaunt is, that this oblation turneth to the welfare of the faythful onely.

But howe can it come to passe, that the deatch of Christe alone shoulde make sufficient and full amendes for the sinnes of the whole worlde: Beholde the lambe of God (sayth Iohn) which taketh away the sinnes of the worlde. For of the vndiuinable and vnspeakable vniou of the Godhead and Manhood in one person, groweth the worthynes, estimation, and endles merite of al the workes and passions of Christ. Therfore when it is sayd: The Sonne of man hath redeemed vs by the desert of his passion: a worke of inestimable price and incomparable value is named, bicause the same sonne of man that hath suffred, is also God.

Also the deatch of the Sonne of Man is a satisfaction, bicause it is the deatch of such a man as is God. The obedience of the Sonne of man, is our righteousnes, bycause it is the obedience of a man that is God. So the Sonne of man forgyueth sinnes, bycause he is God. The flesh of Christ, is the foode of lyfe, bycause it is the flesh of a man that is God. And although the Godhead in Christ suffred not, but his Manhoode onely, as sayth Peter: Christ suffred in the flesh: yet his Passion extendeth to his whole person. Insomuch, that whatsoeuer reproch is done to Christes Manhoode, the same redoundeth to the reproch of his whole person, accordyng to this sentence: They haue crucified the Lorde of glorie. In consideration whereof, the Church confessech the Sonne of God to haue suffred, bycause he suffred in the Manhoode which he had taken vpon hym.

Of what estimation our Lordes Passion is before God, it is already sayd, and also what is the fruite thereof in general: Notweitt, now to the intent the fruite of our Lordes passion may be seene the

D. b.

better.

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better, I will deuide it intoo partes. These therefore are the frutes.

The first is, the obedience is performed, Phil. 2. He humbled himself, and became obedient euen vnto the death of the crosse.

The second is, that the Deuil is overcome. For this purpose (saith Iohn) appeared Christe, that he might destroy the workes of the Deuil, according to the first promise: The womans seed shal tread downe the Serpents head.

The third is, that man is saued from sinne, and iustified. Beholde (saith Iohn) the Lambe of GOD, that taketh away the sinnes of the world. Also Rom. 4. He dyed for our sinnes. 2. Corinth. 5. Hym that knew no sinne he made sinne, that we might bee made the righteousnesse of God in him: that is to say, he made Christe a sacrifice for sinne, that through his righteousnes we might be made righteous before God.

The fourth is, that the Jewes and Gentiles are made equall, according to that saying. Ephes. 2. For he is our peace which made both one, and hath broken downe the wall that was a stop betweene vs, and hath also put away through his flesh, the cause of hatred (that is to say, the Law of Commandementes conteyned in the Lawe written) to make of twayne, one new man in hymselfe, so making peace, that he might reconcile both vnto GOD in one body, through his crosse.

The fifth is, that death is abolished. Osee. 13. O Death, I will be thy death, Too be breefe, Christes sacrifice is our redemption. For it is the price payde for vs, wherewith God is pacified, man redeemed, the Deuill overcome, yea and all thinges in heauen and earth put vnder one head, which is Christ. Ephes. 1.

Of the thirde.

The Godly and helthfull minding of our Lordes passion may be brought into fixe partes, which Christen folke ought to thinke vpon, not only at this tyme, but all the tyme of their whole life. For the Godly minding and weying of these partes, dothe not onely confute those which in the Papacie thinke them selues to haue discharged dutie, if they say ouer so many *Pater noster*s, and *Aue Maries*, kneeling before Idols, set vp for a superstitious seruice of God: but also wonderfully strengtheneth and comforteth the Godly. I will therefore set out the fixe partes of this minding.

The

The first is, that thereby wil come to our mind how great the wrath of God must needes haue bin for the sinnes of men, which could not be appeased by the worke of any creature, but that of necessitie the onely begotten Sonne of God must die to pacifie Gods wrath, by making this rightfull satisfaction for sinne.

The second is, that thereby wil come to our remembrance, how boundlesse and vnsearchable hath bin the mercie of God the Father, who rather would that his onely begotten Sonne should suffer most bitter death, than that mankinde whome he had created should perish. Peraduenture thou maist surmise that God could haue deliuered mankinde by some other meanes. What art thou that wilt teache GOD what he might haue doone? Thinke thou vpon Gods Iustice and mercy togyther. For as his mercy moued him to saue: so his iustice moued him too looke for rightfull amends of the wrong. Man sinned: and for so doing, hee must eyther perish, or make amendes. Nowe, man beeing no more than man, coulde not satisfie Gods Iustice: and other than man, none ought too doo it. Gods wilddome therfore found through mercie a remedie in this case, which was, that the eternall Sonne of God should become man, by meanes whereof, he both was able to satisfie Gods Iustice, bicause he was God: & ought to doo it, bicause he had taken mans nature vpon him. Thus in Chyristes Passion appeareth mercy too bee mixte with iustice, and wilddome hath tempered them both.

The thirde is, that thereby will come too minde the moste excellent and vnspcakable loue of the Sonne of God towarde mankinde, who vnto us too turne the wrath of his Father too himselfe, and to abide so sclaundersous a Death: and that for his enemies, as Paule beareth witnesse, Rom. 5.

The fourth is, that thereby will come too minde the true meane whereby the fruite of our Lordes Passion may bee applyed too thee, so as it may bee for thy Soule health. This applying of it is brought too passe thre wayes: by the worde, by fayth, and by the Sacrament. By the worde, as it were by the hande of GOD, is the benefite of the Lordes Passion offered vnto thee, where and as often as the Gospell of Iesus Chyriste is preached: and the Ministers of the worde doo in Gods steade shewe the fruite of our Lordes Passion too all that heare the Gospell. Agayne, when the benefite of the Lordes Passion is thus offered as it were by the hande of God: it must

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must be receyued by fayth, as it were a certayne hande of man, the which fayth the holy Ghost woorketh in men that heare the Gospell, and obey it. Furthermore, it is sealed by with either Sacrament, of Baptism, and of the Lordes Supper, and the strength and vse thereof is paynted out as it were in Tables, like as wee hearde yesterday. Therefore when thou reheardest the Article of thy Beliefe, concerning the Passion of the Lord, perswade thy selfe firmly, and beleene most assuredly, that the Sonne of God suffered death for thee. Which thyng if thou doo, thou art partaker of the Lordes death, insomuch that all the whole obedience of Christe, is thy acquittal from sinne, and thy righteousness. But there is a double obedience to be marked in Christ: his obedience of the Crosse, and his obedience of the Lawe, which was his perfect fulfilling of the same. Like as his obedience to the Crosse, is our cleansing from sinne: so his obedience of the Law, is imputed to vs for our righteousness. Rom. 5.

The fifth is, that when wee be thus made partakers of the Lordes passion through fayth: it wyl come to our remembraunce, what is the lot of the godly in this lyfe. For like as Christ hath suffered, so wyl he haue the rest of the godly to suffer, that they may be conformable to the Image of the sonne of God. Whereupon Paule in the first to the Romanes sayth: For therefore doo we suffer with hym, that we may be glorified together with hym.

The sixt is, that we shal cal to mynde what thyng Christ (who hath redeemed vs with his owne blood) requireth at our handes. For now we sith we are redeemed by hym, we must obey hym. What wylleth he? First, that we should renounce his enemye the Diuel: Secondly, that wee should flee sinne, that wee offende not God agayne wittingly and willyngly with our sinnes: Thirdly, that wee geue our selues to holyness, and that wee serue hym in true feare all the dayes of our life. Which thyng if wee doo, wee shal obteyne the ende of our fayth, that is, the euerlastyng saluation of our soules. Which God the Father graunt vnto vs, through Iesus Christ our Lord. Amen.

The

The Story of the Resurrection of our
 Lorde Iesus Christ, compiled by laying
 together with the foure Euangelistes.



As soone as the Sabbothe daye was
 paste, Mary Magdalen, and the other
 Mary, which is called Iacobie, and Sa-
 lome, and Ioanne, and the other wo-
 men that were with the, which came
 with Iesus out of Galilee, brought &
 made ready sweete odours, that they
 myght come and annoynt Iesus. For
 they had rested the Sabboth day, ac-
 cording to the Commaundement.

At euentide of the Sabboth, whiche draweth towarde one
 of the Sabbothes: that is to say, very early in the mornynge be-
 fore the breake of the day: while it was yet darke, the firste daye
 of the weeke, they went forth, and came to the Tombe by the
 Sunne rising, bryngyng with them the odours whiche they had
 prepared. And beholde there was a greate Earthquake: For
 an Angell of the Lorde came downe from heauen, and com-
 myng too the Tombe, rolled the stone from the mouth of
 it, and sate downe vppon it. And his countenaunce was lyke
 Lyghtnyng, and his rayment as white as Snowe. And the watch-
 men for feare of hym were astonyed, and became as deade
 men.

And the women sayde among their selues: Who shall roll
 vs the stone from the mouth of the Graue? For it was an ex-
 ceedyng great one. And when they had looked backe, they saw
 the stone was rolled from the Graue. And entryng intoo the
 Graue, they founde not the bodye of the Lorde Iesus. Marye
 Magdalen therefore ranne to cary tidynge of these things. And
 it came to passe, that whyle the women were amazed in their
 mynde at the matter, bycause they had not founde the bodye of
 Iesus: Beholde, two men stood by them in bright raymente,
 and when the women were afrayde, and cast downe their coun-
 tenaunce to the grounde, they said vntoo them: Why seeke yee
 the

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the lying among the deade? Hee is not heere: but is ryfen.
Remember what he told you whyle hee was yet in Galilee, say-
ing: That it behoued the Sonne of man too bee betrayed intoo
the handes of sinners, and too bee crucified, and too ryse agayne
the thirde day. And they remembred hys woordes, and depar-
ting backe from the Tombe, they afterwarde reported all these
thinges too the eleuen, and too all the reste. And when they
tolde these thinges too the Apostles, their wordes seemed too
them too bee doting fooles, and they beleueed them not.
When Mary Magdalene ran away (as it is sayde) shee came too
Simon Peter, and too that other Disciple whome Iesus loued, and
sayde vntoo them: They haue taken away our Lorde out of hys
graue, and wee knowe not where they haue bestowed hym. Pe-
ter therefore rose vp, and that other Disciple, and went too the
graue. And they ran bothe togyther, and that other Disciple our-
ran Peter, and came firste to the graue, and when hee had bowed
himself downe, he saw the linnen clothes lapped vp, yet went hee
not in. Then came Simon Peter following hym, and entred intoo
the graue, and sawe the linnen clothes lye, and the napkin that
was about his head, not lying with the linnen clothes, but wrap-
ped too gyther in a place by it selfe. Then wente in also that other
Disciple whych came firste to the Sepulchre, and hee sawe and
beleueed. For as yet they knewe not the Scripture that he shoulde
ryse agayne from the deade. The Disciples therefore wente a-
gayne too their owne home. And Peter maruayled at that which
had happened.

Mary stoode without the Sepulchre weeping. And as shee
wept, shee bowed hir selfe intoo the Sepulchre, and sawe twoo
Angelles in whyte, sitting the one at the head, and the other
at the feete, where they had layd the body of Iesus. And they
sayde vntoo hir: woman, why weepest thou? She sayde vntoo
them: For they haue taken away my Lorde, and I wotte not
where they haue layd hym. When shee had thus sayde, shee
turned hir selfe backe, and sawe Iesus standyng, and knewe not
that it was Iesus. Iesus sayde vntoo hir: Woman, why weepest
thou? whom seekest thou? She supposing hee had bin the Gar-
diner, sayd vntoo hym: Sir, if thou haue borne him hience, tell
mee where thou hast layde hym, that I may fet him. Iesus sayde
vnto

vnto hir: Mary: Shee turned hir selfe, and sayde vntoo hym: *Rabboni*, which is too say, Mayster. Iesus sayde vnto hir: touch me not, for I am not yet ascended too my Father. But go too my brethren, and say vntoo them: I ascend too my Father, and your Father, too my God and too your God. This is that Mary Magdalene out of whome Iesus had cast seuen Diuels, to whom when hee was ryfen, hee shewed hym selfe firste, in the morning the first day of the weeke. Shee goyng hir way, tolde the Disciples that had bene with hym mourning and weeping, that shee had seene the Lorde, and that hee had spoken suche thinges vntoo hir. And when they heard that he was alyue, and was seene of hir, they beleueed it not. And the women entring intoo the Sepulchre, sawe a young man at their right hande clothed in a long white garment, and they were afrayde. For it was an Angell of the Lorde. And hee sayde vntoo them: Bee not afrayde, for I knowe that yee seeke Iesus that was crucified: hee is not heere: hee is ryfen as he sayde: come and see the place where the Lorde was put, and go quickly and tell his Disciples that hee is ryfen from death. And beholde hee will go before you intoo Galilee, there yee shall see hym. Loe, I haue tolde you. And they departing quickelye from the Tombe, went theyr wayes with feare and great ioy, and ran to bring his Disciples woorde. And they trembled and were amazed, and tolde no body any whit of it, for they were afrayde. And as they wente too beare woorde of it too his Disciples, beholde Iesus met them, saying: All haile. And they came and hilde hym by the feete and worshipped hym. Then sayde Iesus vntoo them, bee not afrayde. Go and tell my brethren, that they go into Galilee, and there they shall see mee. When they were gone, beholde, some of the keepers came intoo the Citie, and shewed vntoo the hygh Preestes all the thinges that were happened. And they gathered them too gyther with the Elders, and tooke counsell, and gaue large money too the Souldiers, saying: say yee that his disciples came by night, and stole him away while ye slept. And if this come vnto the Presidents eares, we wil appease him, & saue you harmlesse. And they tooke the money, and did as they were taught. And this saying is noyed among the Jewes vnto this day.

The

Easter day.

The exposition of the Text.

This Feast is the highest of al Feastes; wherein is set forth vnto vs, the Article of our Lords Resurrection from the dead, and that the third day (acordyng to the Scriptures) who by his glorious resurrection, as he was conquerour of death, sinne, and the Diuell: so became he the Redeemer of all them that shal not refuse to beleue in hym, It is a custome in this Feast, to ontreat (out of the story of the resurrection) concerning the benefite or fruite of the same, and of the vse therof: all which things this present Gospell conteyneth. It is tolde by the Angell, that Christ is risen. This is the summe of the storye: The women are wylled not to bee afrayde. This is the fruite of this benefite: and the women seeke Christ rayled from death. By the example of whom is commended vnto vs, the helthfull vse of our Lords resurrection. Wherefore not without cause, Paule wryting to Timothie, saith: Remember that Iesus Christ is risen from death. For as the same Apostle saith in the 10. to the Romanes: If thou beleue in thy harte that God hath raised him from death, thou shalt bee saued. Howbeit, to the intent this Article of our fayth may be the better confirmed vnto vs, I will handle thre places in this sermon, which are:

- 1 How many wayes there are to proue the Lordes resurrection.
- 2 Why he arose the third day.
- 3 What is the fruite of Christes resurrection

Of the firste.

By thre kindes of testimonies is the Lordes Resurrection confirmed. For there are Testimonies that goe before, and that go with it, and that come after it: Of which I will speake in order. Christe admonisheth vs the in 24. of Luke, that we should aduisedly wey the testimonies that went before the Lordes Resurrection, where he saith: So it is wrytten, and so ought Christ to haue suffered and risen agayne the third day, and repentance and remission of sinnes to bee preached in his name vnto all nations. But where is this wrytten? Hee himselfe answered and saith: In Moses and the prophetes, and the Psalmes it is wrytten of mee. Therefore in Moyles, in the Prophetes and in the Psalmes, must wee seeke for the Testimonies that go before our Lords Resurrection.

¶

In Poyles there is a double kinde of Testimonie concerning the Lordes Resurrection. For it is both foretold in expresse words, and shadowed with many figures. The expresse words are these: The womanes seede shall breake the Serpents head: that is to say, Christ shall overcome the diuill, which thing could not be doone but by Christs rising againe from death. For if Christ had taried still in his graue, the deuill had had the vpper hand of Christ. For as long as Christ lay in his graue, Christ had no victorie, that is, he had no triumph. But as soone as our Lord opened his graue, & came out of it aliue: he shewed himselfe conqueror and triumpher ouer Sathan. Heereunto also pertaineth this saying: In thy seede shall all the nations of the earth be blessed. Howe as in death is the curse: so is blessing to be seene in the life of Christ. Also it is shadowed with figures in Poyles. Adam dying and afterward being raysed againe, was a figure of Christ dying and rising agayn. For thus sayeth Augustyne, Christs Resurrection was prefigurate in our firste father Adam, because like as Adam rising after sleepe, knewe Eue shaped out of his syde: So Christ rising againe from the dead, builded the Church out of the wounde of his side. Isaac also being layde vppon the altar too bee sacrificed, and yet being deliuered by the Angell, was a sygur of Christ offered by vppon the Crosse, and afterward rayled from death by the power of God. Ioseph being cast into pylson, and afterward brought forth vnto high honor, did betoken the death and resurrection of the Lord.

In the Prophets also are both sayings and figures of this Resurrection. Esay. 53. chapter, If he giue his soule for sinne, he shall see long lasting seede, and the will of the Lord shall prosper in his hand. Daniell telleth openly, that Christ shall be put to death, and that he shall reigne for euer. Oseas also sayth, The thirde day hee shall quicken vs. Among many other figures are these: Sampson is shut within the Citie, and the gates fast locked: And our Lord is closed in the graue fast sealed. Sampson breaking the lockes, and bearing away the gates, escapeth without harme. And Christ breaking the powers of hell, goeth out free. Like as the Ship shoulde haue perished, if Jonas had not bene cast out: so shoulde the worlde perish, if Christ had not suffered. And like as Jonas was in the belly of the Fyssh three dayes, and afterward was cast out on lande: So Christ was three dayes in the earth, and afterward came forth aliue out of his graue.

H. i.

In

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In the psalmes also are Testimonies and figures of Christs resurrection. The second psalme encreaseth altogether of the kingdom and priesthood of Christ. The fiftene psalme: Thou shalt not suffer thy holy one to see corruption. The xxii. psalme, preacheth the Lords passion and Resurrection. The Cxi. psalme: He shall drinke of the brooke by the wayes side: therefore shall hee lift up his head. The same David doth shadow the death and resurrection of the Lord. David fleeing so oftentimes, and at the length being advanced to the kingdom, was a figure of Christs ascent by death, and of his glorification by rising again. Such manner of proofes of the Lords death and resurrection, there are many in Moyses and in the Prophetes and in the psalmes: but I haue recited but fewe for shortnesse of time. To the furtherance heereof commeth it also, that Christ oftentimes forewarned his Disciples of his death and resurrection.

Of Testimonies that go with it, there be two sortes: namely, expresse wordes, and signes. In this Gospel the Angel saith: He is risen, he is not heere. The signe was seen, the grave was empty, there was an Earthquake: the Lord shewed himselfe first to Mary Magdalen: after ward to the more part of the Apostles: and then too fine hundred brethren: hee is conuersant with his Disciples fortye dayes: and at the end (in the sight of a great number) he ascended visibly into heauen, from whence (the .x. day after his ascension) he sendeth the holy Ghost according to his promise; which holy Ghost convinceth Christ to haue ascended into heauen in deede, as triumphour ouer death and hell.

The testimonies that follow, are of two sortes also. The preaching of the Apostles which is confirmed with sundry miracles, and afterward the record of the whole Church, confessing Christ their Lord and mediator. Besides these, there be other signes also. The inward signe, is Christs spirit in the hart of the beleevers, which testifieth vnto them, that Christ liueth. The outward signes are Baptem, and the Lords supper. For by Baptem is figured Christs death, buriall, and resurrection; as Paul teacheth the .vii. to the Romanes. The Lords Supper doth also represent vnto vs Christs resurrection. He that heere eneth not these testimonies, going before it, with it, and coming after it, shall one day see him reigning in the Cloudes, to be his iudge, whom he acknowledged not to be the Saviour heere on earth.

Of

Of the second.

Why arose he againe the third day? Why did he not put it off till the last day, that we might haue risen together with him? He rose againe the third day, first, to fulfill the Prophecies. For it was told before by the prophete Oseas, and prefigured in Jonas, that he should rise againe the third day. Secondly, to make good his owne promises. For he promised his disciples, that after he had bin deliuered too the Gentils; and mocked of them, he should be put to death, and rise againe the third day. And he preuented not the third day, because all men might certainly knowe, that he was dead in deed. Therefore by lying fortie houres in his graue, he shewed himselfe to haue bin dead in very deede. And why he delayed not his resurrection till the last day, there are right weightie causes ready to be shewed.

The first is, because it was written: Thou shalt not suffer thy holy one to see corruption. For Christs body might not rot in the graue. First, for that it was made of the bloud of the most chaste virgin, by the waoking of the holy ghost. Secondly, for that as long as hee liued in this worlde, he kept it pure and undefiled. Therefore had it bin ynnepte that such a body should haue become wormes meat.

The second cause why he delayed not his resurrection, is our hope. For thus sayth Peter: Blessed be God the Father of our Lord Iesus Christ, for begetting vs agayne to a liuely hope, through the resurrection of Christe from the dead.

The third cause is, that he should bee the first of them that rise againe. For like as Adam was the first that appeared in mortall body by reason of sinne: so ought Christ to bee the first that should appeare in immortall body, iustifying vs, and healing our bodies from eternall death.

And although we shall all rise againe, and that others besides Christ haue risen againe: Yet is there exceeding great difference betweene the resurrection of Christ, and of other men. For first, Christe rose againe by his one power, which thing no man could euer do, saue only hee. Secondly, the other that were rayled (as the widowes sonne, the ruler of the Synagogues daughter, And Lazarus, And others) rose too dye agayn. But Christe rose too liue for euermore.

Besides this, Christs Resurrection differeth fro the Resurrection

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of other men, in fruite and efficacie. For Christ by his owne power rayseth by others, which thing was shewed in the Garden where he was buried, and rose againe at the rising of the Sunne. Lastly, Christs rising againe differeth from ours in time also. For as it is already shewed, and as we knowledg in our Creed, Christ rose againe the third day: but our Resurrection shall bee delayed till the last day. For then shall appeare the everlasting life and endlesse righteousness, which he shall giue to all his, that is too say, to all them that beleue in him. Thus much concerning the second place, why Christ rose againe the third day, and how his Resurrection differeth from ours, that by the resurrection of Christ, wee may conceiue liuely hope of the everlasting and incorruptible heritage in heauen.

Of the third.

NOW remaineth the third place concerning the fruit of Christs Resurrection, which is moze plentiful and abundant, than that it may bee exprest by mans tongue: Paule saythe, that by Christ all thinges are restored in heauen and in earth. For first, Christ by coming out of his graue, sheweth himselfe conquerour and triumpheth ouer Death, Hell, and Satan, and so maketh good the promise uttered concerning him in tymes past: The seede of the woman, shall tread downe the Serpents heade: which Prophecie John expounding, sayth: Christ appeared to destroy the woorkes of the Deuill. Howebeit, as too backward that are men, for whose saluation hee came downe from heauen, was made manne, dyed, and rose agayne, there are foure sundrye kyndes of fruytes of Christs Resurrection too bee considered. For Christs Resurrection is fyrste our Justification. Secondly, the power wherby synne is subdued in vs: Thirdly, an example of newnesse of lyfe, and the cause therof: and fourthly, the cause of our resurrection, and a most assured warrant of the same. Of these foure manner of fruytes I wyll speake in order.

Therefore the first fruite of our Lords resurrection, is the iustification of vs, of which fruite Paule speaketh in the fourth too the Romanes, He died for our synnes, and rose againe for our iustification. And Daniell in his. ix. Cha. Iniquitie shall be taken away, & everlasting righteousness shall be brought in. To the intent this fruite may

may bee the sweeter, we must consider of how great value it is. We are bozne in sinne, and subiect to Gods wrath, Ephes. 1. Wee are all by nature the ch: idzen of wrath: The reward of sinne is death, Ro. 6. From this death are we deliuered by the resurrection of Chzist. For by Chzist we are gyt from the gylt of sinne, and so consequently from eternall death. Heereupon cometh that saying in the Apocalips: Blissed and hely is hee that hath his part in the first resurrection: for vpon them hath the seconde death no power, but they shall be Priestes of God and of Chzist, and they shall reigne with him. For as the first death is by Adam: so the first Resurrection is by Chzist. Heeruntoo also pertayneth this saying: Blissed are they that wash their garmets in the Lambes blood, that they may haue power in the tree of life, and may enter in at the gates of the Citie.

The second fruite of our Lords Resurrection, is, that it is the power which is shed into the beleeuers, which maketh them able to ryle from vices vnto vertue. This power is bestowed vpon vs in Baptism, and confirmed in the Lordes Supper, so that wee bee not behinde hande with our parts. And yet this power is felt in those only, that are bozne agayne of immortall seede. 1. Peter. I.

The thirde fruite is the example. For as Paule saith, Chziste rose againe too the intent wee might walke in newenesse of lyfe. Those therefore that followe their owne vices, lyuing wickedly and vncleanly, do testifie by their owne doing, that they despise Chziste, whose Resurrection is set before vs, as a glasse, to see how we ought to leade our life. For they thinke that Chzist was scourged, crowned with thornes, and shed his blood vpon the altar of the Crosse, to the intent that they may giue ouer themselves too all outrageousnesse, tyrannye, pride, and lustes: and after this manner (as much as in them lyeth) they crucifie the Sonne of God new againe. We therefore (who couet not only to be called, but also to be the same that we are called, that is to say, Chzistians,) must thinke vpon the matter as it is in deede, namely, that Chziste died for the clesing of suche mennes finnes, as receyue faith with hym, and lyue in true repentance, by mortifying the old man, and quickenying the new man. There be foure euils wherewith men are burthened: ignorance, guiltinesse of sinne, vices, and feare of endlesse damnation. Against ignorance, Chziste is vntoo vs wisdom: while he by his Gospell instructed vs of his will towarde vs. For if we were not instructed concerning his will, by the word of

p. iij.

God:

Easter day.

God: our mind should be wrapped in continual darknes, which darknes is put away by the light of the Gospell.

Against the guiltines of sinne, Christ is vnto vs righteousness. For his obedience is imputed to vs that beleue, so as now we maye appeare in Gods light, not as sinners, but as righteous persons.

Against the vices and lustes naturally byed in our fleshe, Christ is vnto vs sanctification, while by the vertue of the Resurrection, he sanctifieth vs through the holy ghost.

Against the feare of endlesse damnation, Christ is vnto vs redemption. These foure benefites of Christ, doth Paule ioyne together in the first Epistle to the Corinthians and the first Chapter, in these words: God hath made Christ vnto vs, wisdom, righteousness, sanctification, and redemption. We therefore that desireth this hyghest and best benefite, must speedely passe forth vnto it by the former, as by steppes. For as soone as any man hath learned Christe, he must beleue in him: when he beleueth in him, hee must bee sanctified with hys spirit: that is to say, he must (after the example of Christ) ryse agayne, leade a newe life. After this newe lyfe, shall at length followe full deliuerance in the last iudgement, when he shall render vnto euery man according to hys deedes. Let this therfore wherof I haue now spoken, bee the thyrd fruite of our Lordes resurrection, namely, that wee lyue a newe lyfe after his example. Hereunto tendeth that saying of Paule: If yee be ryse agayne wyth Christ, sauour the things that are aboue.

The fourth fruite of the Lordes Resurrection is, that it is both the cause, and the warrant of our Resurrection, by which the soules of the dead shall be ioyned agayne to theyr bodyes at the second commynge of Christ; when he shall come to iudge the quicke and the dead. Hereuppon Paul, 1. Cor. 15. Chapter, disputeth at large, and handleth this poynt: Christ is ryse from the dead, Ergo, we shall rise agayne also. 1. Thes. 4. For if wee beleue that Christ Iesus dyed and is risen agayne, so shall God also raise wyth him, those that are asleepe through him: And Iohn in the 5. Chapter. The houre shall come in which al that are in their graues shall heare his voyce and come forth: They that haue doone good, to the Resurrection of lyfe, and they that haue doone euill, to the Resurrection of iudgement. Heere is mention made of a double Resurrection, that is too wit, of lyfe and of iudgement. The Resurrection of lyfe, is that which he promised to them
that

that haue done wel. The Resurrection of iudgement is that which he threatneth to those that haue done euil. Hereunto also pertaineth that saying of Paule in the tenth to the Romanes: This is the word of fayth which we preache. If thou shalt acknowledge the Lorde Iesus with thy mouth, and beleue in thy hart, that God hath raysed him from the dead, thou shalt be saued: that is to say, thou shalt rise againe to the Resurrection of life and euermouring saluation.

And these things are briefly spoken concerning the Resurrection of our Lord, whereby first of all is to bee confirmed our fayth, concerning the Article of the Resurrection. Secondly, is to be confuted the error of the Iewes which deny Christes Resurrection. And so shall we be put in mynde of the fruite of his Resurrection, that by the same we also may in this lyfe ryle from sinne, and at length in the last day, rise too to the Resurrection of lyfe, through Iesus Christ our Lorde, too whom with the father and the holy Ghost be honour, praise and glory for euermore. Amen.

The second Holiday in Easter weeke.

The Gospell. Luke. xxiiiij.



AND beholde, two of his Disciples went that same day to a towne called Emaus, which was from Hierusalem, about .lx. furlongs: and they talked together of all the things that had happened. And it chaunced while they communed together and reasoned, Iesus hymselfe drewe neare, and went with them. But their eyes were holden that they shoulde not knowe him. And he sayd vnto them: What manner of communications are these that yee haue one too another as yee walke and are sadde? And the one of them (whose name was Cleophas) aunswared and sayde vntoo hym: Art thou onely a straunger in Hierusalem, and hast not knowne the things which chaunced there in these dayes? he sayd vnto them: What things?

P. iiii.

And

The second holiday

And they sayde vntoo hym, of *IESVS* of Nazareth, which was a Prophete, mightie in deede and woorde before God and all the people: and howe the hygh Priestes and Rulers deliuered hym to be condemned to deathe, and haue crucified him. But wee trusted that it had beene hee, which should haue redeemed Israell. And as touching all these thinges, too daye is euen the thyrde daye that they were doone. Yea, and certayne women also of our companie made vs astonied, which came early vntoo the Sepulchre, and founde not his bodye: and came, saying, that they had seene a vision of Angels, which sayde that hee was alyue. And certayne of them which were with vs, went too the Sepulchre, and founde it euen so as the women had sayde, but hym they sawe not.

And hee sayde vntoo them: O fooles and slowe of heart too beleeue all that the Prophetes haue spoken. Ought not Christ too haue suffred these thinges, and too enter intoo his glory? And he began at Moyse and all the Prophetes, and interpreted vntoo them in all Scriptures which were written of him. And they drewe nigh vntoo the Towe, which they went vntoo: And he made as though he would haue gone further. And they constrained hym, saying: Abyde with vs, for it draweth towardes nyght, and the day is farre passed: And hee went in to tarrie with them. And it came too passe as he sate at meate with them, hee tooke breade and blissed it, and brake, and gaue too them. And their eyes were opened, and they knewe him, and he vanished out of their sight. And they sayde betweene themselues: did not our heartes burne within vs while he talked with vs by the waye, and opened too vs the Scriptures? And they rose vp the same houre and returned too Hierusalem, and founde the eleue gathered together, and them that were with them, saying: the Lorde is rysen in deede, and hath appeared too Simon. And they tolde what thinges were doone in the way, and how they knew hym in breaking of breade: and they beleued them not. And it was towarde euentide the same day, which was on of the Sabbath, and the doores were shut where the disciples were gathered together, for feare of the Iewes.

The

The exposition of the text.

The summe of this storie is, that Christ the same day that he arose, appeared to two of his Disciples as they were goyng to *Emaus*, (now this *Emaus* was a towne almost .ii. miles of from *Hierusalem*) and communed with them concerning the Messias. Whom when he had instructed, and made himselfe knowne too them in breaking of bread, he vanished out of their sight. And they being certified of his resurrection, returned by and by to *Hierusalem*, and told al that had happened vnto the eleue Disciples. Now to the intent we may the easlyer vnderstande this storie, I will distribute it into foure partes, which are:

- 1 What these two Disciples dyd before Christ came vnto them in their iourney.
- 2 The talke betweene Christ and his Disciples in the way.
- 3 What happened in the house.
- 4 What those Disciples dyd after the Lorde had instructed them.

These partes haue euerye of them theyr peculiar doctrines and admonishments, which we wyl declare in the exposition of ech of them by themselves.

Of the first part.

Two of them the selfe same day that the Lord rose, went to a towne which was about thre score furlongs of, which make seuen thousand and foure hundred paces, that is to wit, about two myles, somewhat vnder or ouer. This was the cause of their talke. And as they were goyng, they talked of Christ. Heereby wee may learne two things. First, that occasion of exercising godlynesse is not to be neglected. Secondly, when wee haue gotten this occasion, that wee must not breake it of, for matter impertinent and trifles. In these disciples we see three things. First, a token of godlynesse. Secondly, weakenes of fayth. And thirdly, a wonderment at those things that had happened.

That they talked reuerently concerning Christ and his sayngs, it is hereby to be presumed, that by this their communication, they allure Christ vnto them. The weakenes of their fayth appeared, in that albeit they had heard before of the Prophecies concerning Christ: yet were

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were they somewhat slow to beleue perfectly. So the Christian faith hath hys conception and his tendernes, which is to be cherished with communication of Christ, untill it may growe to some strength. Also they marueyled at those things that had happened. For nothing is more wonderfull, than for a dead man too come out of his graue alieue. This wonderment was mixt with hope and feare, or with beleefe and doubting. For lyke as the fleshly vnderstandyng and iudgement of reason prouoked them too doubt: so the sparke of Faith that was in them, resisted their doubting, although very faintly. So commeth it often to passe in Christen folkes. On the one side the flesh assayleth and strueth to drawe a man into wanhope. On the other side the spirit setteth hymselfe against the flesh, sometime more faintly, and sometime more stoutly. Howbeit too the intent the spirit yeeld not too the flesh, it is too bee quickened by with talking of Christ, that is too say, by mynding and hearing the Gospell and other godly exercises. By this example then is confirmed the saying of the Prophet Esay in his fortie and two Chapter: who speaketh thus of Christ: A brused Reede shall he not bpeake, nor quench smokyng flaxe, but he shall beeter iudgement in truth. These two similitudes teache, how Christ dealeth with those that be his, in whome he findeth any sparke of godlynes. By the similitude of the brused Reede, he meaneth that he wyll not altogether bpeake and crush in peeces, those that are halfe broken already: but rather ease them, and beare wyth them, that he may preserue and encrease whatsoeuer goode is in them. These two Disciples were halfe broken and not farre from a fall, so sore were they colled with the wynde of the flesh. But too the intent they should not fall, Christ beareth them by with his grace. Againe the Metaphor of the smokyng flax, is taken of matches, which by reason of the smoke that they send forth, doo not lyghly go out, so there be any body by to put too his hand. Euen so wheresoeuer there peereeth any sparke of godlynes, Christ is streight at hand, and cherisheth and kyndleth it, that they may burne more clearely, accordyng as wee see in these two Disciples. Heerefrom may wee drawe most excellent comfort. Although wee weake men doo stagger and halt, although wee be already brused and discomfited: yet dooth not be by and by cast vs away as betterly vnprofitable: but beareth with vs a long time, untill hee haue made vs more strong and stedie, so that we follow the example of these Disciples.

Of

Of the second part.

AND it came too passe that as they were talking and questioning one with another, Iesus falling intoo their companye went with them. This deede of Chzistes, first confirmeth Chzistes promise, which is: *Whersoever two or three be gathered together in my name, there am I in the midst of them.* Although this bee not done alwayes bodily: yet is it doone in deede spiritually, which thyng the Lord meaneth to shewe vnto vs by this bodily presence. Whereby therfore we may learne that which I warned you of in the former part of this storie, that whatsoeuer they be that seeke reuerently after Chzist, they set open the gate vnto Chzist to helpe them, and by their godly exercises, procure him too bee their teacher, like as on the contrary part heathenish men by their vncleane communication, foreclose the gate that he cannot come at them. This thing is auouched, not only by this example, but also by the saying of the Prophet Esay. 66. *Unto whom shall I haue respect, but to the poore and broken in spirit, and him that standeth in awe of my wordes?*

But what meaneth the Euangelist by that hee sayth: *Theyr eyes were hild lest they should know him?* Whereby we are put in mynd of our weaknesse. For neyther our eyes nor our eares doo execute their duetie, vlesse the mercede of God doo graunt them the power to doo. And if the case stand so with the eyes of the body, much more true it is in the eyes of the mynd. Whereby we may learne three things. One is that the powers of our senses or of our mynd are not at all, but if they bee enabled from heauen. Another is, that wee abuse not our mynd and our senses to the dishonour of our creator. For if wee doo, it is to be feared, least for a punishment he bereaue vs both of mynd and sense. The thirde is, that we desire of him both the lightning and preservation of our wits to his glory.

And he sayde vnto them. What manner of talke is this that you haue one to another as ye walke, and are sad? These wordes doo sufficiently shew that which I sayd before, namely, that they wauered between hope and feare, and had not yet ouercome feare. Howbeit, the Lorde doth heere strengthen these wauerers, according to that saying of Psalme: *The Lorde shall not suffer you to be tempted, aboue your power, but shall with the temptation make a way for you too get out, that you may be able to endure it.* Here had those two Disciples peeld,

The second Holyday.

ded, and they sayth had been quenched by temptation, (which thyng their heauines wittleth) if Chyist had not out of hand stept in, and vnderthowed their downfall. Let vs also by these mens example, and by Chyistes deede, comfort and raise vp our selues.

And one of them whose name was Cleophas, answering, said: art thou alone a straunger in Hierusalem, and hast not knowne what hath been doone in these dayes? Cleophas maruellet, that hee alone knewe not that which was knowen too the whole citie, and too all the straungers that were resorted thither too the feast of Pascheouer.

To whom he sayd: what things? as concerning Iesus of Nazareth. &c. The answer of Cleophas hath foure things in it. First, it is an acknowledging of Chyist, and a witnesse bearing of his innocencie: who (sayth he) was a Prophet, mightie in deede and in woord, before God and all the people.

This description containes three things touching Chyist. First and foremost, that Chyist is a Prophet, that is to say, a teacher of gods wil, sent from God. Secondly, that he is not a Prophet of the baser sort, but myghtie in woorde and woode, that is to say, excellent in holynes of lyfe, and ablenesse of teaching. Thirdly, is added (before God and men,) whereby is ment, that Chyist in such wyse executed the office of a Prophet, that he behaued hymself holily in all things, as in the eyesight of God. This acknowledging of Chyist was great, although it were not full and perfect. The Phariseis, the hygh Priestes, Pilate, and Herode, did put Chyist to death as a blasphemmer. These disciples beare witnesse that he was sent of God. Whereupon we may deriue this doctrine, that in religion, not the indgement of the great men, but the rule of Gods woorde is too bee folowed. They were offended at the outward appearance of Chyist: and these folowing the truth of God, dyd (as much as they could) set themselves against these blasphemers.

The second thing that is in the answer of Cleophas, is the publishing of the Lordes passion: wherein he declarth, both by whom he was condemned, and what kynde of death hee suffered. Our hygh Priestes and Elders (sayth he) condemned him and delyuered him too death. He openly auoucheth that the hygh Priestes and Elders are the enemies of Chyist. Whereby wee also are admonished to accuse them openly, that persecute the Gospell, as the Pope dooth, and many

many tyrantes in the worlde. Also he sheweth what kinde of death he was put vntoo, when he saith: And they crucified him: Than the which kinde of death, although there was none moze reprochfull in the worlde: yet was not Cleophas therefore afrayde too count hym a holy man.

The third thing that is in the answere of Cleophas, is the confession of his beleefe in Christ: Wee hoped (sayth he) that hee shoulde haue redeemed Israell. Cleophas confesseth openly that he beleueth vpon Christ, whom the high Priest had put to death. And this is the nature of true fayth. For he that beleueth vnto righteousnesse, confesseth with his mouth to saluation.

The fourth thing that is in the answere of Cleophas, is the strengthening of hys weake faith by the promise of Christ, and the witnesse of the women, by the vision of the Angels, and the recorde bearing of certeine of the Apostles. For when Cleophas nameth the third daye, he dooth it for that the Lorde had promised too rise againe the thirde day. This promise beleueth he to be fulfilled, notwithstanding that he be tossed betweene hope and feare. But against feare, he taketh vntoo him the nourishment of fayth, least it shoulde bee utterly quenched. And whereas he telleth, that the body was not founde by the women, and that there appeared vnto them a vision of Angels, and that the report which the women had made of the emptye Tumbre, was auouched by the witnesse of men: these things tende all to this ende, to persuaade him selfe fully, that Christ was risen againe. So the goodly man beyng doubtfull betweene fayth and feare, vnderproppeth hys fayth, and too the uttermost of hys power wrestleth against feare.

But what sayth the Lorde to this geare? O fooles (sayth he) and slowe of heart to beleue the things that are spoken by the Prophetes. Here first hath our fayth somewhat to learne at Christes hand. Christ verily fyndeth fault with those Disciples for their slownesse, as well in learning as in beleueing, yet dooth he not cast them off for their weakenesse: But rather (according to his owne custome) he chastiseth them after a fatherly sort, and helpeth their weakenesse: least being ouercome with feare, they shoulde quench the little fyre of their faith. For he came to be a physician of the weake, and not to fordoe the weake with feare. Hereby we may learne, that Christ wil not cast off any man that hath a small and weake fayth, to he suffer it to be strengthened and encreased by the woord of God. But what thing

findeth

The second holyday

Indeeth he faulte with in these two Disciples: with two things. Ignorance or dulnesse in learning, and sometimes in believing the Propheies. Dulnesse hindered theyr understanding, and knowlesse hyndred theyr Faith. For although they had a very little Faith, yet ought they too haue made greater furtherance in it, for that they had not onely heard from their childhood the foresayings of the Propheies concerning Christ, but also Christ himselfe foretelling them what kind of death he should be put too, and that he should (the thirde daye after) come out of his graue ageyne aluue. Here is our dulnesse also reprov'd, who haue heard the Gospell so many yeeres together, and yet many are too bee found amongst vs, that haue not yet learned the Apostles Creede: of whom I am sore afrayd, vntill they amend herimes.

After that Christ hath found fault with the, he beginneth to teach: Which is the paynt of a good schoolemaister. And therefore he sayth: Ought not Christ to haue suffered these things, and so too enter into his glory? This is the ground that the Lord teacheth vpon: the meaning whereof is this: Christ according to the foresaying of the propheies, ought to suffer death vpon the Crosse, and afterwarde too rise from death, and to enter into his glory. We ought to suffer verily for our sinnes, and to rise ageine for our iustification. Rom. 4. Therefore seeing yee confesse mee to be Christ, yee must also knowe out of the Propheies that it behoued mee to die, and rise ageine from the deade. This thing sheweth he also out of Moyles, and the Propheies: but the Evangelist telleth not by what places of Scripture he did it. Notwithstanding, it is not to be doubted, but that he first of all expounded the promise concerning Christ set forth vnto Adam: which is this. The seede of the woman shall tread vnder the serpens head, and many such other, as you haue heard yesterday. Moyles (by the commaundment of God) did set vp a brazen serpent in the wilderness, and as many as looked thereon, were healed of their wounds. Which figure Christ expounding in the third of Iohn, sayth: Like as Moyles lifted vp the serpent in the wilderness: so it behoueth the sonne of man to be lyft up, to the intent that all that beleeue in him, should not perishe, but haue lyfe euerlasting. Howbeit as he was reciting these things out of Moyles, and the Propheies, they knew neere the towne that they were going to, and he made as though he would haue gone further, but they constrain'd and increas'd him to tary with them. Whereby we may learne what account we ought to make of them that rebuke vs, whē we do amisse, and

and call vs backe into the way of sound doctrine. They doo not here
giue Chriſt ſaunt for ſaunt, and call him ſoule agayne, but they ac-
knowledge their owne folly, and peele themſelues to him eaſe to be
taught, to the intent they may be deliuered from their error and folly.
Thus doo al the godly. On the contrary part, the ungodly ſet a ware
inad againſt thoſe that go about to call them backe into the way by
ſhewing them they error, as wee haue heard euen nowe that the
Jewes dyd.

Of the third part.

NOW followeth what was done within the houſe. And it came
to paſſe (ſayth the Euangelist) that as he ſate at meate wyth
them, hee tooke breade, and bliſſed, brake it, and reached it too
them, and their eyes were opened, and they knewe him. Here the
Euangelist declareth, that the Diſciples knewe the Lorde by brea-
king of breade. For as often as the Lorde tooke meate, he had both a
peculiar manner of praying, and a ſingular geſture in reaching forth
the breade. Which things bycauſe they had often marked in Chriſt,
they knew him therby, for that being now raiſed fro the deade, he kept
the ſame maner that he had done before. Therefore like as the diſci-
ples knewe Chriſt by his geſture: ſo let vs as often as we eate breade,
learne by his example to offer thankes to him the author of life, which
marke wil make vs knowne from heathenly men.

Moreouer, as ſoone as Chriſt was knowne, he parted out of their
ſight: and they henceforth talked of him with more ſweetneſſe than
before. Did not our hartes (ſayd they) burne within vs by the way,
whyle he ſpake vnto vs, and opened the Scriptures vnto vs? Here
we may marke the fruites of Gods woorde in men. And albeit that
Chriſt now adayes appeare not vnto vs bodily, and ſpeake vnto vs
mouth to mouth: yet notwithstanding he ſpeaketh vnto vs by the mini-
ſters of his woord, according as he ſaith: He that heareth you, hea-
reth me. What is that fruit? Whoſoener heareth Gods woord wyth
his eares, & wyth his heart, in him there is kindled a certaine fire, and
his hart beginneth to glow. The like as he that feelth not this glow-
ing in his hart whē he heareth gods woord, hath eares, but not to heare:
and a hart, but not too vnderſtand: and that though his owne default,
bycauſe hee wythſtandeth the holie Ghoſt. So hee that feelth this
glowing in his hart, hath a wicnes of Chriſtes ſpirit ſpeaking in him,

and

The third holyday

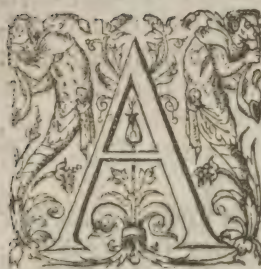
and that he hath a liuely and true sayth. Therefore we are warned to heare Gods worde in the feare of God, wyth great reuerence and earnestnesse.

Of the fourth part.

AND they rising vp the same houre, returned too Hierusalem, & found the eleue gathered together. &c. These things teach, that that heat which is kyndled in vs by the preaching of the woorde, is not ydle, but sheweth it selfe abroade out of hand. For he that knoweth Christ aright, coueteth also that others should know him likewise, to the intent that many may glorifie him together. That such a heate may be kindled in vs, our Saviour Iesus Christ graunt, too whome with the father and the holy Ghost, be honoꝝ for euermore. So be it.

The third holyday in Easter weeke.

The Gospell. Luke. xxiiij.



AND as they thus spake, Iesus himself came as they were set downe, and stode in the myddest of them, and sayd: Peace bee vntoo you: and he vpbrayded them with their vnbeleefe and hardnesse of hart, because they beleued not those that had tolde them howe they had seen hym rysen from death. And they beyng amazed and afrayde, thought they sawe a ghost. And he sayd vnto them: Why are yee afrayde, and why do thoughtes arise in your heartes? See my handes and feete, that it is I. Feele mee, and see, for a spirit hath no fleshe and bones as yee see mee haue. And when he had sayd thus, he shewed them his handes and his feete and his side. Then were the Disciples glad when they sawe it was the Lord. And whyle they yet beleued not for ioy, and woondred, he sayd to them: Haue you any meate heere? And they offered him a piece of broyled fishe, and a piece of a honny combe, and he tooke it, and ate it in the sight of them, and sayd vnto them: These are the woordes that I spake vntoo you, while I was yet with you, that all things must be fulfilled which are written of mee in the Lawe of Moyse, and in the Prophetes, and

and in the Psalmes: Then opened he theyr mynde that they might vnderstande the Scriptures, and sayde vnto them: Thus it is written, and thus it behoued Christ to suffer, and to ryse agayne from death the thyrde daye, and that repentance and forgiuenesse of sinnes should bee preached to all people in his name, beginnyng at Hierusalem. And you are witnessers of these things. And he said vnto them ageine: Peace be to you. As my father sent me, so send I you also. When he had sayd so, he breathed vpon them, & sayde vnto them: Take yee the holy ghost. Whose sinnes soeuer yee release, they are released vnto them: and whose sinnes soeuer yee withholde, they are withholden.

The exposition of the text.

This is the fifti appearing of the Lord vppon the verpe day of Easter, in which he appeared to the Disciples that were talking of him.

For first he appeared to Mary Magdalene, out of whome he cast seuen diuels.

Secondly, he appeared to the women as they were returnyng from his graue.

Thirdly, he appeared vnto Peter.

Fourthly, vnto Cleophas, and his companion.

And fiftly, (as this texe sheweth) vnto the .xi. Disciples as they were talking together of him. The places are two.

- 1 Christes greeting, and the testimonies whereby his resurrection is proued.
- 2 The necessitie of Christes death and resurrection, and the vse of the same, namely that repentance & forgiuenesse of sinnes must be preached to al nations in his name.

Of the firste.

Iesus stode in the middes of them, and sayd vnto them: Peace be to you. The Disciples being sorrowfull, talked of Christ, who is present with them, according to his promise: Where soeuer two or three are gathered together in my name, I will be in the myds of the. For although this be not done alwayes in his bodily presence, yet is it done, in very deede: For he will neuer doo against his promise. Now what he bringeth with his presence, his greeting sheweth, wherewith hee here comforteth hys sorrowfull Disciples. For in as much as

Dis

Christ

The third holy day

Christ is gyuen too bee a comfort too the sorrowfull; here he offereth peace, saying: Peace bee untoo you. This peace which the Lorde wisheth to his disciples, is not comon, but heauenly: not of the worlde, but of the kingdome of heauen: not betweene man and man, but betweene God & man. Howbeit, to the intent we may vnderstand howe great a good thing this peace is which Christ offereth to those that be his, I will expounde moze at large the things that come to hande in consideration of thys peace, whereby wee may gather a full description of this peace.

Bicause peace is stablished betweene such as were at ods: first we muſt consider who are the parties that are at ods. These are two: God and man. God is happie & blisſed without man: Man is miserable, & damned without God. Then had God no neede to seeke peace wpyth man: but man without peace with God, is in extreeme miserie, and therefore hath neede of nothyng so much as of peace with God.

Secondly, when parties are at variance, it must needes bee, that there went some offence before. This offence taketh his beginning not of God, but of man. What is this offence? Sinne. This sinne was a certayne falling away from God to the deuil, unto whom man made himself subiect. Now how soze an offence this was, it is easie to deeme by the greatnesse, by the manifoldnesse, by the shamefulnesse, and by the penaltie therof. The greatnesse of it is, that the Creature offended and despised his Creator, who was the soueraigne goodnesse of man. The manifoldnesse thereof is to be seene by the frutes. The shamefulnesse appeareth by the horrible defilement of all mankind, which followed his offence. The penaltie was curse and damnation, besides innumerable calamities and myſteries, where with mankind lye th ouerwhelmed in this lyfe.

The offence being knowne which had made vs gods enemies, in the third place, is to bee considered the mediator, who verily ought to be such a one, as both could appeale Gods displeasure & also make full amendes for the wrong that was done. To pacifie the displeasure of God no creature was able: and too make amends for the wrong, God cought not. Therefore such a mediator was to be sought, as both could, by reason of his pwyer & ought, by reason of nature. When such a one was not to be had: the second person in trinitie, came into the world, & tooke mans nature vpon him, & became man, Iesus Christ. This Iesus Christ is ioyned to god the father in Godhead, and to man, by his
man.

manhood. Wherefore he both could as God, and ought as man, by-
cause hee tooke our case vpon him.

The mediator hath made amends for the wrong. For hee hath
taken vpon him our guiltinesse, for which he hath suffered punish-
ment vpon the altar of the crosse, and hath satisfied Gods Justice.
Howbeit, for as much as we abide yet stil defiled with sinne: Christ
during all his whole life in this worlde, did continually obey: Gods
lawe fully and perfectly: which Righteousnes of his, he imputeth too
all beleuers, that they may bee ryghteous in Gods sight. And so
with his oblation he pacifieth Gods wrath, and clothech vs with obe-
dience, that we may appeare ryghteous in Gods sight.

Amendes being made, attonement is begonne betwene God and
man. For the father is appealed through the obedience of his sonne.

Howbeit, for as much as in all attonements, there must needs
passe some covenant betwene those that are reconciled: the same
thing is seene also in this place stablished betwene vs and God. For
as one the behalfe of God, there is a franke and fatherly promise of
mercy according too this texte, I will be thy God, and the God of thy
seede after thee. Also, This is my beloued sonne, in whome I am
well pleased: and againe: As truly as I liue, I wil not the death of a
sinner, but that he should turne & liue: so on mans behalf there is faith,
wherby the fatherly promise is taken, and wherby we are adopted to
be the children of God through his only begotten sonne Iesus Christ.

And for as much as in covenantes, seales are wont to be set too:
these also are not omitted in this most high couenante. For there bee
three seales. The first is Christes othe: Verely, verely, I say vnto
you, he that beleeueth in me, hath life euerlasting. The second sealing
is by the Sacraments of Baptism, and the Lordes Supper, which
are the most assured seales of the couenante betwene God & man, & shal
neuer be cancelled, vnles mā through his owne default, doe cast a waie
sayth. The thirde Seale is the earnestpenny of the holy Ghost,
who beareth witness to our spirit, that we are the sons of God. Here-
vnto also pertaineth that saying: 2. Cor. 1. He hath sealed by, & hath
giuen vs the earnest of the spirite in our hearts. These are the signes
and seales wherewith the peace that is agreed vpon betwene god and
man is sealed and confirmed, that it may stand stedfast.

Furthermore, least any man maie surmise, that this peace pertey-
neth but too a certaine fewe: the publishinge thereof is too bee

D. ii.

marked,

The third holyday

marked, which is vniuersall. For Christe at his going by into heauen, gaue commaundement to his Disciples, that they should proclayme this peace ouer all the worlde: For thus sayth hee: Go into the whole worlde, and preache the Gospell to all creatures. This peace therefore belongeth to all that receiue the voyce of the Gospell, and beleue in Christe, continuing so to the ende. For thus sayth the Lord: Blessed is he that continueth to the ende. For it is not ynough for a man to haue begonne well, vlesse he proceed forwarde from day too day.

If ye enquire after the fruits of this most amiable peace, yee shall finde them to be many, both in his life, and after the Resurrection. In this life by the benefite of this peace, thou hast accesse too God as to a most meeke father through Iesus Christ. For thus saith Paul: Wee being iustified by faith, haue peace with God through Iesus Christ, by whom also we haue accesse to this grace in which we stāde. The 2. fruite of this peace is a good conscience. For before, the conscience of sinne vexeth vs: but after we feele this peace, our conscience is made good and cheerfull, as was the theeuers vppon the crosse, when he heard: This day shalt thou be with me in Paradise. After the same manner, when we heare in the Gospell, that remission of sinnes is denounced to them that beleue: the conscience of the beleuers becometh quiet. With this good conscience is ioyned the ioy of the Spirit, wherby it commeth to passe, that we glozy euen in the mids of afflictions, as Paule saith. Howbeit this glozping and this ioye of Spirit is encreased by thinking vppon the word, by prayer, by vse of the Sacraments, and by ocher godly exercises. After this fruite followeth also a fourth, namely brotherly loue. For when we perceyue and feele by faith, that God our common father is reconciled too vs by our common mediator: we begin to loue one another, as copartners of this common treasure. With this fourth fruite, ther goeth also a fifth, which is a glad departure out of this life, according as Simeon (when he had seene Christ the anthor of this peace sayd: Now let thy seruant depart in peace: for myne eyes haue seene thy saluation. The fruit of this peace after the resurrectiō, shalbe enerlasting ioyfulness, enerlasting gladnes, & enerlasting fruition of the light of God, & of all the saints that haue liued from the beginning of the worlde to that day. This fruit is no man able to conceyue sufficiently in this lyfe. Now that I haue somewhat largely spoke of those things that meete together

together in thys peace, I wyl drawe into a bryefe summe or descrip-
tion, what thys peace is. The peace betweene God and man there-
fore, is a mutual agreement of God and man. Of God, acceptyng
man into fauour for Chrystes sake: and of man, recepyng (by fayth)
the grace that is offered hym, and promysing earnestly hys obedi-
ence vnto God. Let thys suffice concernyng the peace whiche
Chryste offereth here, not onely to the eleuen Disciples, whiche were
then present: but also vnto vs, & vnto al that wyl receyue thys peace,
when it is offered them by the preachyng of the Gospell. After
thys peaceable greetyng, it foloweth in the Text, by what meanes
Chryst procured hym selfe to be rylen agayne from death in deede. And
he sheweth, that the same thing was so foretold in Moyses, in the Pro-
phetes, and in the Psalmes. But for as much as you haue hearde of
chese thyngs vpon Easter day, and yester day: I wyl speake onely of
the necessitie and vse of Chrystes death and resurrection.

Of the seconde.

SO is it written, and so ought Chryste to suffer and ryse agayne
from death the third day, and repentance and forgeuenesse of
synnes to be preached in his name to all nations, begynnyng at
Hierusalem.

First therefore when he saith, So is it written: his wyl is, that
not reason, but Scripture shoulde weigh with vs, as often as the
kyngdome of God cometh in question: Where this is written, he
addeth, sayng, It must needs be, that al thynges be fulfilled in the
lawe of Moyses, in the Prophetes, and in the Psalmes. Therefore
when any question is put forth concernyng saluation, Moyses must
be called to counsell, the Prophetes must be read, and the Psalmes
must be perused: and consequently, the wrytyngs of the Euangelistes
and Apostles. Whatsoeuer is repugnant to chese wrytyngs, must be
relected, as procedyng from Satan.

What is writte: That Chryst ought so to suffer and rise from death
the thyrday. When he sayth, So ought, it importeth a necessitie of
Chrystes death and resurrection.

Why then ought he? First, that the Scriptures which can not lie,
might be fulfilled. For like as God endureth for euer: so his worde
endureth for euer. And Chryst saith, Heauen and earth shal passe, but
my wordes shall not passe. Secondly, thys thyng must needs be

Q. iii.

Dotie,

The third holy day

done, because God hath so determined. For it can by no means be a-
uoyded, but that that thing which God hath certainly determined,
must needs take effect. Thirdly, it was of necessitie, that Christ must
suffer for the redemption of man from endlesse punishmentes, which
they had deserued by their sinnes. For had not Christ suffered, we had
abidden in our sinnes vnder the wrath of God. Fourthly, it was of ne-
cessitie that Christ shoulde suffer, for the glorie wherewith hee was
too bee crowned afterwarde. Fifthly, it behoued Christ to suffer for
our instruction and comfort. For as much as he is our head, it behoued
hym to leade vs the waye, as well in persecution as in glorie. Sixt-
ly, it behoued Christ to suffer, to the intent the truth myght answere
the figures. For many figures of the olde Testament, did represent
Christes death and resurrection, of which is spoken vpon Easter day.
Briefly (to conclude in one woorde) Christ suffered, dyed, and rose a-
gaine, that Gods pleasure myght bee pacified, mankynde saued, and
the Devils kingdome destroyed.

Thus haue wee heard, of howe great necessitie it was, that Christ
shoulde dye, & rise againe. Now let vs heare what is the fruite & vse of
this woonderfull woorde. Which thing the Lorde declareth in these
wordes. And repentance and forgiuenesse of sinnes too bee prea-
ched to all nations in his name. By these wordes is gathered, first,
what the Gospell is, and what is the effect of it. The Gospell is a prea-
ching of repentance and forgiuenesse of sinnes for Christes sake. The
effect of the Gospell is, that deliuerance from sinne and saluation hap-
pen through Iesus Christ onely. Howbeit, too the intent it may ap-
peare, the more plainly vnto vs, how great benefites are offered vs by
the Gospell (all which he hid vnder these wordes of Christ:) I will
bring a somewhat more large description out of the Scriptures.

The Gospell is a generall preaching, wherein is uttered the deli-
uerance from the curse of the lawe, and Gods wrath: and wherein
forgiuenesse of sinnes, Saluation & Eternal life is proclaimed to them
that beleue in the sonne of God, for the sacrifice of him, according too
the promises made in olde time to the Fathers: that the glory of gods
goodnes, might continually be published: and that moreouer men be-
ing deliuered by Christ, might bring forth fruites meete for the Gos-
pell, and at length enioy euerlasting lyfe.

In this description is first set forth, from what euill we be set free
by meanes of the Gospell: that is to wit, from the curse of the lawe,
acco:

according to that sentence. Galathians. 3. Christ became accursed for vs, that is to say, he tooke vpon hym the curse that wee deserued for our sinnes, too the intent wee myght become heires of ryghteousnesse and blissing. Thys thing also aoucheth Paule. 2. Corinthians. 5. where he sayth thus: Him that knewe no sinne, he made sinne, that we myght bee made the ryghteousnesse of God in hym. This is as much too say, as Christ which was free from all sinne, became guiltie for vs. Therefore is it well said, that deliuerance from the curse of the lawe, is preached vnto vs by the Gospell. Moreover, bycause Gods wrath was layned with the curse of the lawe, wee are also deliuered from Gods wrath, when wee beleue the Gospell. Hee that beleueth not (sayth the truth) the wrath of God abydeth vpon him. Therefore he that beleueth, is no longer vnder wrath, but vnder grace. Now whereas grace raigeth, there the devils tyrannie hath no power, there is no sting of euerlasting death, there is no feare of hell, from these euils therefore doth the Gospell preache deliuerance.

But what are the good things that it bringeth woord of? It bringeth tydings of forgiveness of sinnes, of saluation, and of eternall lyfe. We being guiltie of sinne, are by nature cursed and damned to euerlasting death. But now doth Christ in his Gospell, offer vs forgiveness of sinnes, saluation, and euerlasting life. Which good things he hath purchased for vs, by his death and glorious Resurrection.

Wee haue heard from what euils wee are set free by meanes of the Gospell, and what good things are offered vs by the same. Nowe followeth too whom these good things happen, namely, too them that beleue in the sonne. This is proued by many textes of scriptures. He that beleueth (saith Christ) hath life euerlasting. Like as before this sayth goeth forgiveness of sinnes: so goeth there with it soule health. And Peter sayth, that the end of our Fayth is the health of our soules. The same thing is meant heere, when it is sayde: There must repentance bee preached, wherthroughe we sorow for our sinnes, & flee vnto Christ, who sayth: I came not too call the righteous, but sinners to repentance. After these thinges it foloweth, by whose benefite we attayne so greate good thinges, namely for the sacrifice of Christ, that is to wit, for Christes death and resurrection. Whereupon Paule in the fourth to the Romanes: He dyed for our sinnes, and was raysed agayne for oure iustification.

And least any man should thinke the Gospel to be a new learning,

Q. iiii.

I added

The first Sunday after Easter.

I added in the definition, according vnto the promyse made by the fathers in olde time. For both vnto Adam after his fall, was the promise made in the thirde of Genesis, and it was often times after repeated and beaten into the Fathers heades, by the space of foure thousande yeeres, till Christ came in the fleshe. In the conclusion are added the endes for which Christ came: first, to deliuer vs from the iudgement of the law: secondly, that they which are deliuered, should bring forth frutes woorthy of the Gospell: thirdly, that they should blaze abroad this so great a benefite: and fourthly, that at the last they should obtaine full redemption in eternall lyfe, through our Lord Iesus Christ, to whom with the Father and the holy Ghost, bee prayse, honour, and glory for ever and ever. Amen.

The first Sunday after Easter.

The Gospell. Iohn. xxi.



He same day at night, which was the first daye of the Sabbothes, when the doores were shut (where the Disciples were gathered together for feare of the Iewes) came Iesus, and stode in the middest, and sayde vntoo them: Peace be vntoo you. And when he had so sayde, he shewed vntoo them his handes and his side. Then were the Disciples glad when they sawe the Lorde. Then sayde Iesus vnto them againe: Peace be vntoo you: As my father sent mee, euen so send I you also. And when he had sayd these woords, he breathed on them, and sayd vnto them: receiue yee the holy Ghost. Whosoeruers sinnes yee remitte, they are remitted vnto them. And whosoeruers sinnes ye reteyne, they are reteined.

The exposition of the Text.

This Gospell containeth part of the storie, that Iohn the Evangelist wrote concerning the resurrection of the Lorde, in which part the Lorde testifieth by his visible and fleshy presence, by woordes,

woorde, dede, and myacles, that he is risen from the dead. And bestaking vnto his Disciples the ministerie of his woorde, he aoucheth them to bee blisset that shall beleue in him. In the ende of the texte, is added the finall cause of all the holy Scripture. For thus sayth he: These things are written that ye may beleue, and that by beleuynge ye may haue lyfe in his name. Howbeit forasmuch as ynough is spoken already the last weeke concerning the Lordes resurrection, I will not make any more procelle about it at this tyme: but will increate of three other places which are conteyned in this Gospell. The places:

1. Of the ministerie of the woorde, and of the power of the Church.
2. Of the confession of Thomas.
3. Of the ende of holy Scripture.

Of the firste.

The woordes of the text concerning the ministerie of the word, and the power of the Church, are these: Peace bee vnto you, as my Father sent me, so send I you. When he had sayd this, hee brethed vppon them, and sayde vnto them: Take yee the holy Ghost: whose sinnes soeuer you release, they are released vnto them, and whose so euer you withholde, they are withholden. Heere haue wee fewe woordes, but they be pythie and conteine a plentifull doctrine, which all Christians ought to knowe. Therefore I exhort you to giue good eare, that you may vnderstand this doctrine. And too the intent that may be doone the more commodiously, I will deuide these words wherby the ministerie is ordeyned, into foure partes. The first part: Peace be vnto you. The second part: As my father sent mee, so send I you also. The third part: He breathed vppon them, and sayd, take ye the holy Ghost. The fourth part: Whose sinnes soeuer you release, they are released vnto them, and whose soeuer you withhold, they are withholden. Of these foure partes wil I speake in order.

The first part, namely the greetynge, Peace bee vnto you, dooth not onely comfort the Disciples that were then present, but also gyueth courage to all that be and shal be ministers of the word in the Church. He that taketh vppon him the ministerie of the woord, hath by and by the Deuill his ennemie, who continually lyeth in wait for his doctrine and lyfe. If he cannot corrupt his doctrine, he endeuoreth to stayne his lyfe, that a man might denie the thing in his workes, which he teacheth.

Qu.

cheth

The first Sunday after Easter;

eth in his wordes. If the Deuil cannot defile his life, he layeth a snare for the doctrine, that men might be deceyued with erroneous doctrine, and so be damned. In many he defileth both life and doctrine. Besides that, the minister of the word hath also the world agaynst him, which assaileth him eke with Tiranny, eke with Hypocrisie, and eke with Sophistrie, that he might not execute his dutie aright.

What should the minister of the worde doo in so great distresse? He shall comfort him selfe with this saying of Christ: Peace be unto you: and therewithall he shall pray unto God, that he will keepe him in this peace, so as he hinder not the course of the Gospell, either by his doctrine or by his conuersation. He shall set more by the peace of Christ, than by all the delights and friendships of the world. Let this be the comfort of the ministers of the Gospell, which must fight agaynst the crafts of the Diuell, the tiranny of the world, hypocrisie, and sophistrie.

The second part is: As my Father sent me, so send I you. How did the father send the sonne? The father sent the sonne too destroy the kingdom of the deuil, according to that saying, The womans seed shall tread downe the serpents head: Also, Christ appeared to destroy the devils works. What doth it not belong only too Christ to tread downe the serpents head? Doth it not belong only to Christ to destroy the workes of the deuil? Yes surely, only unto Christ. But in this so greate a worke, there neede two engins, Sacrifice, and Doctrine. Christ was sent, that he alone by his sacrifice should appease his Fathers wrath, and banquish the Deui. Afterward, because this is offered to men by Doctrine, he destroyed the worke of the Deuil by doctrine also. Therfore was Christ sent for two purposes: to pacifie God by sacrifice, and to teach. For the first purpose, Christ only was meete to be sent: for the latter purpose, (that is to wit, to teach) were sent in olde time all the Prophets, and afterward the Apostels, and all men that are lawfully called to the office of preaching. Therfore as in respect of teaching, Christ sendeth his disciples as hee was sent by the Father. Hereby we may gather two things. First the difference betwene the kingdomes of the world and the administration of the Church: or betwene the gouerners of the world, and the gouerners of Churches. For the ministers of the word are not sent to bee Lords on the earth. For Christ toke no Lordship vppon him: neyther are they sent to the pomps of this world which Christe despised,

but

but to teach the Gospel: to set by the kingdome of God: & to preache saluatiō vnto men. Secondly, hereby is to be gathered what authoritie the word is of, which they preach that are called to the ministerie. As my father hath sent me (saith he) so send I you, that you may speake, not in your own name, but in mine. Hereunto pertaineth that saying of the Lord vnto his disciples, Mat. x. He that heareth you, heareth mee: and he that despiseth you, despiseth me. Here haue they that teach the word, a comfort, & they that heare it, a weightie admonition. For whē those that teach the word godly in lawfull vocatiō, do suffer any thing at the thanklesse world: they haue a comfort in this, that they beare the roame of Christ, & that Christ suffereth wrong with them, who wyll in tyme reuenge himself. And they that beare the word, are admonished first of the authoritie of the word, for they are bound to beare the worde none other wise, thā if they heard Christ himself speaking. Next, they are warned to make accompt of the godly ministers of gods word, as of Christes Ambassadors. Besides that, they are put in mind of the penaltie which they incurre by the iust iudgement of God, as many as despise either the word preached, or the ministers themselves. Also the ministers of the word must cōsider to what degree of worship they are exalted, that they do not either infecte the purenesse of the doctrine, or estrange their hearers from them by their euil conuersation.

The third part: And when he had said thus: he brethed vpo the, and sayd vnto them: Take ye the holy Ghost. These wordes conteyne a singular doctrine. First Christ by these wordes sheweth from whence the worde which is preached by the voyce of the ministers, hath his power and working, which vnderstandedly is not inclosed in the voice of the minister, nor hangech vpon the holines & worthines of mā: but all the power & working of the worde proceedeth of the vertue of Christes spirit. For when as Christ here breatheth vpo the disciples, & byddeth them take the holy ghost, he giueth to vnderstande, that the holy ghost shal alwayes be present at the ministerie of the word: as if he had said: Behold, ye shalbe the ministers of the new testament, which shal build me a Church in the world by preaching the Gospel, and I know how breake you are to go through with so great a worke, specially seeing the Deuil, the world, & al mans reason shal set themselves against you. Therefore I wil that the holy ghost shalbe present in this your ministerie, by whom your labour shal become effectual. For he by his power shal bring to passe, that my word which you shal preach, shal not returne to you in vaine.

Here

The first Sunday after Easter.

Here wee may gather a profitable doctrine and admonition. The doctrine is, that the holy Ghost is tyed to the woord, and will be effectually by it. The admonishment or comfort is, that thereby as well the teachers as the hearers may raise up themselves at the presence of the holy Ghost, against the enemies of their salvation.

The fourth part, Whose sinnes soever yee shall release, they are released vnto them: and whose soever ye shall withhold, they are withholden. In these woordes he ordeyneth and establissheth that spirituall power of the Church, whych wee call the power of the keyes, and the key is shewed wherewith the kingdome of heauen is opened and shut.

Notwithstanding, to the intent this most profitable doctrine may be evidently vnderstood of all mē, I wil deuide it into certaine points, which are these: From whence is the power of the Church: what it is, in whom it resteth, and wherein it consisteth. These pointes being well vnderstood, there is no man but he shal handsonly perceiue, what and what manner of thing the Ecclesiasticall power is.

From whence then is this power? From God, by Iesus Christ. For if ye haue an eye no further than one man, it is but a single ministerie. But if ye haue an eye to Christ, it is an high power, than the which there is none vpon earth, eyther greater or profitabler, or of more worship. For Christ sitting at the right hand of the father in the throne of his maiestie, ordereth and directeth this power. He therfore that despiseth this power, both is bereft of the fruite thereof, and also dishonoureth the sonne of God. What is the power of the Church? It is the power of releasing and withholding sinnes, that is to saye, of preaching the Gospel, which who so beleueth, to him is the kingdome of heauen opened: and he that beleueth not, to him it is shewed that the kingdome of heauen is shut vp.

In whom resteth this power? In the Church. For when our Lord gaue the keyes too Peter and the other Apostles, he bestowed these keyes vpon the very Church, at the which the ministers fetch the keyes, as the handmayd hath the keyes of hir mistresse.

In what thing consisteth the power of the keyes? In the effectually woorking of the holy Ghost, who in the woorde and by the woorde is myghtie of operation, and woorketh faith in the hearers of the woord. So the woord is as it were one key which the minister of the woorde occuppeth, and faith is another key which the holy Ghost putteth to:
and

and when these keyes are put too both togpyher: then is the kingdome of heauen opened.

Now that we haue in this wise expounded these things, let vs wey the wordes of this text somewhat deeplper. First therfore when he sayeth (whofoeuer:) stay thy selfe, and consider of this woorde (whofoeuer.) First that the promise of grace is vniuersall. See thou this vniuersall promising against the temptation of particularitie, and include thy selfe within the generall promise. Next, let this woorde, (whofoeuer) against the multitude of sinnes. And when thou art tempted to despaire for the multitude of thy sinnes, let this promise of the Lorde come to thy mynd: Whofoeuer. &c. He sayeth not, if a man commit a few sinnes, or many: neyther sayeth hee, if he be a Jew, a Greeke, a gentleman, a commoner, a riche man, or a poore man: but he sayeth, whofoeuer. Whereouer this place doth vs to vnderstand, that absolution may be giuen both publikly and priuately. So Peter assailed thre thousand men openly, and also Cornelius priuately, in which sort the Prophet Nathan also assailed David. The Ministers of the woorde maye vse that generall kinde of absolution, as often as they preache the Gospell: And they may vse the speciall kinde, when reason requyres it: that is too wit, when any man despyeth too haue priuate conference wpyth the minister of the woorde, for the strengthing of his sayth.

2 It is put in the text, Sinnes, wpythout anye addition. Wherefore all kindes of sinnes are too bee vnderstanded here, which are foure. First, corruption of nature: secondly, the boughes that spring out of the euill roote: thirdly, the sinnes committed by erreur: and fourthly, wilfull sinnes. There is no sinne at all but it is forgiven: if forgiveness be desired for Chyistes sake.

The woorde Release is too bee marked, for which Mathew hath, Loose. Christ commaundeth his Disciples too release & loose sinnes. To release them, as debt: and to loose them, as a pinching burthen. For sinnes are debts, bycause that lyke as debts doo bind to payment: so sinnes bynde men too satisfaction, vnlesse the penaltie be released. Sinnes also are burthens, bycause that as a heauie burthen wepeyth hym downe that beareth it: so sinnes wepe men downe wpyth the burthen of curse, and the sentence of the Lawe, vntill Christ come & take by the burthen vpon himselfe. But what? Can man bynde and release sinnes? God saith in. 43. of Esay: I am he, I am he that wyperth

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out thine iniquities, and wil not beare thy finnes in minde. This text cominceth that onely G D D releaseth sinne. Agayne, whereas the Lord sayth here, whose finnes soeuer ye shall release, they shalbe released in heauen: I answer: Christes saying sheweth manifestly, that there is a double releasing: one vpon earth by the ministers of the word, and another in heauen, which is done by God alone. Of this latter speaketh Elayas. To be brieke, God releaseth as Lord and owner, and the ministers of the word release as seruants and messengers that declare the will of their maister: which release is made by telling the will of God. This is proued. Num. 6. where the Lord sayth in this wise: The Priests shal put the name of the Lord vpon the children of Israel, but I wil blisse them. To vnbinding therfore (which is the duetie of the Priest), is to declare that God hath released the fault.

But how do they withhold finnes? By the worde, and according to the word: that is too wit, What finnes soeuer ye shall declare too be withheld by the word of God, they shalbe withholden in heauen also. I haue spoken more heerof in the feast of the Lords supper: and therfore now I passe too the seconde place, whereof I will entreate verge brieely.

Of the second.

Concerning Thomas, we haue two things in this storie, that is too wit, vnbelleefe and confession. His vnbelleefe he sheweth in these wordes: Vnlesse I see the gash of the nayles in his handes, I wyll not beleue. He heard the other Disciples telling howe they had seene the Lord, and yet hee beyng utterly vnmindfull of all the foretellings of the Prophetes, and of Christ, beleueeth not. So sore dooth mans reason set it selfe against God and his word, in matters of saluation. Hitherto concerning his vnbelleefe: Now followeth concerning his sayth and confession. And eyght dayes after, the Disciples were together ageyne in one house, and Thomas with them: And Iesus came when the gates were shutte, and stode in the mydst of them, and sayd, peace bee vnto you: and he sayde too Thomas, bring thy finger hyther, and see my handes. &c. And be not vnbeleeuynge, but beleue. When hee had heard the Lordes voyce, and was conuicted by the manifest signe, he conceyued sayth, out of whych he vttered this confession, My Lord and my God. At Thomas therfore we may learne two things: from whence sayth is, and

and what is the true confession. Faith is of the worde and of the signe, according whereunto wee haue the Gospell, the most true woorde of Christ, and two most statefy signes, Baptism, and the Lords Supper. This faith conceiued by the worde, and confirmed by signe, will veter a true confession, such as this is of Thomas, who cryeth out here, My Lord and my God. This confession of Thomas, if it be wel sifted, containeth foure things. For first it acknowledgeth Christ to be the same man that was slaine a three dayes before by the Jewes. Secondly, whereas he calleth him God, he acknowledgeth his Godhead. Moreover whereas he sayth not two Lordes or two Gods, but one Lord and one God: he acknowledgeth the vnitie of his person. Lastly whereas he sayth, My Lord and my God, he confesseth his office of redemption, vpon whom he also stayed himselfe by lyuely sayth.

Of the third.

Blissed are they that haue not seene and haue beleueed, This vniuersall doctrine concernyng beleeuers is to be obserued. For here Christ by expresse woordes pronounceth them blissed, that beleue, although they see not Christ with their bodily eyes. Hereunto pertaineth all the whole Scripture, as he sayth. But these things are written, that you might beleue that Iesus is the Sonne of GOD, and that beleueing yee myght haue life in his name. The ende therefore of the Scripture is, that wee maye beleue. The ende of faith, is, that the beleuers should haue euermore life: to which bying vs Iesus Christ the author of lyfe, to whom with the father and the holy Ghost be honour for euermore. Amen.

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The Gospell. John. x.



Christ sayd vntoo his Disciples: I am the good shepheard: a good shepheard gyueth hys lyfe for the sheepe. An hyred seruant, and he which is not the shepheard (neither the sheepe are hys owne) seeth the Wolfe commyng, and leaueth the sheepe and fleeth, and the Wolfe catcheth and scattereth the sheepe.

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The hired seruant fleeth bycause he is an hyred seruant, and careth not for the sheepe, I am the good shepheard, and knowe my sheepe, and am knowne of myne. As my father knoweth mee, euen so knowe I also my father. And I giue my lyfe for the sheepe: and other sheepe I haue, which are not of this folde: Them also must I bring, and they shal heare my voyce, and there shal be one folde, and one shepheard,

The exposition of the text.

The occasion why this Gospell is set forth in the Church at this season, is this: Wee heard in the first holyday after Easter, to what ende it behooued Christ too suffer and rise againe from death: that is to wit, that in his name, repentance and forgiveness of sinnes myght be preached to all nations: through which preaching the kingdome of Satan myght be destroyed, and the kingdome of Christ set vp. Nowe in as much as this thing cannot otherwise be brought to passe, than by faithfull ministers of the woorde: (whom the scripture termeth shepherdes:) It lyked the Churche, as on this day to set forth the Gospell concernyng the chiefe shepherd Iesus Christ, and his care toward his sheepe, and that to this intent, that the faithfull ministers of the woord myght in their doctrine, lyfe, and charge, follow the example of this shepherd. Wither to concerning the occasion why this present Gospell is read as this day. The summe of the Gospell is, that lyke as Christ professeth himselfe to be the true shepherd, and to haue a care of his sheepe: So on the contrarie part, hee testifyeth that there be wolues that lye in wayte for his flocke, whom the hyzelings seepng, doo flee away, and leaue the sheepe too bee toyne in peeces by the wolues: against the falsenes of whom, the Lorde promisseth that he himselfe wyll looke to his sheepe, and he declareth that he hath yet other sheepe which he will bring together, that there may be made one fold and one shepherd. The places are thre.

- 1 Of Christ the shepherd, and other true shepherds.
- 2 Of the wolfe, the hireling and the fleeing of the hireling.
- 3 Of Christes sheepe, of their mark, and of the vnicie of the sheepe folde.

Of the first.

In the first place, concerning the shepherd Christ, wee haue two things. The one is, what is his towardnesse: the other, what are his

his benefites towards his church. Now as touching Christ the shep-
herde, we must always beare in mind the confession of Thomas
which we heard an eight dayes ago. For whereas he sayeth, My Lord
and my God, first he confesseth him whome he speaketh to, to be the
same man that had ben crucified and dead, whom he nowe acknowled-
geth to be risen againe from the dead in deed. Secondly he confesseth
also the same man to be very God: for he saith: And my God. Third-
ly, he confesseth this man and God to bee one person. For he saith,
not my Lords, but my Lord. Fourthly, he confesseth this God & man,
one person which is both god & man, to be his saviour: for he is my lord,
and hath charge of me: and he is my God that hath taken me into his
election & fauour. Therefore he confesseth Christ to be the true Messias
and Saviour of the world, and consequently that true shepherd that
was promised of old time, of whome Zach. 10. I wil rayle vp a shep-
herd vppon the earth. Vini doth Peter call the shepherd and Bishop
of our soules. This haue I spoken briefly of Thomas confession con-
cerning Christ the shepherd, to the intent we may vnderstande what
is the towardnesse or inclination of this our shepherd: Now let vs
heare the Lords words, I (saith he) am the good shepherde, but
what doth the good shepherd: The good shepherde giueth his life
for his shepe. That is to saye, he is a good shepherde, which loueth
his shepe so well that he will rather suffer death, than leaue his shepe
to be a pray to theeuers, and to be torne of the wolues. This promis
he confirmed also by his deed: for he suffered a most shameful death for
his shepe.

We haue heard how great Christs loue is towarde his sheepe.
Now that we may behold his benefites, which he bestoweth of his
mere goodnes, we will apply the similitude of a shepherd of sheepe,
to Christ our shepherd. What then dooth a good shepherde? First
he gathereth his sheepe together: secondly he goeth before them: third-
ly he leadech them forth into pastures: fourthly he feedeth them: fifthly
he watcheth the: sixthly he ruleth the: seventhly he defendeth the: eighth-
ly he healeth the that be hurt: ninthly he fetcheth in the that stray, with
his shepherds hook: tenthly he bringeth the home wher he hath fed the.
All these benefites doth Christ performe spiritually to his Church.

First therefore Christ our shepherd gathereth his sheepe together.
But how? By the preaching of the Gospel. This began he to do by &
by a feet the sal of our first parents. For in spirit he was present with

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the Prophetes, and gathered many sheepe vnto him. Afterwarde he came himseife, to seeke the lost sheepe. And at this day he giueth preachers, to gather sheepe in his name.

Secondly, he goeth before his sheepe. How? In persecution and in glory. In persecution, when he suffered diuers miseries in this lyfe, which the saines also must needs taste of. And in glory, when by rising againe from death, he entred into the glory of heauen, whom in theye tyme all shall follow, as many as be his true sheepe.

Thyrdly, hee leadeth them forth too feede intoo most pleasane and fyne medowes, as Dauid sayth in the. 23. Psalm: Vee made mee sit downe in well growen pastures, to the waters of refreshment shall he leade mee.

Fourthly, when he hath ledde them intoo the medowes, he feedeth them with his woorde and with his spirit. With his spirit, when he comforteth them and strengtheneth them within: and with his worde, when hys Gospell is preached, whereby sayth is conceyued to beleue vpon the shepherd.

Fyftly, he watcheth them, and sitteth as it were in a watchetower too foresee that no body fall bypon hys sheepe vnbeuwares. And this doth he by his Angels, by the saythfull ministers of his worde, by the godly magistrate, and to be short, by good gouernours in families, common weales, and houtholdes.

Sixthly, hee ruleth them, namely wyth his spirit, hys woorde, and his discipline. Whereupon Dauid sayeth: The Lorde ruleth mee, and nothing shall bee wanting too mee. In a place of Pasture hath he settled mee.

Seuenthy, he defendeth them. Whereupon Paul sayth: If God be on our side, who can be agaynst vs? And Dauid: Although I walke in the valey of the shadow of death, I will not feare any harine, by cause thou art with me. Thy rod and thy staffe, they haue comforted me.

Eyghtly, he healeth them that be hurt: for as sheepe are oftentimes atteyned wyth thornes and venims, which are healed by the skilfull shepherd: so Christ our shepherd dooth cure and heale his sheepe that are hurt with the thornes of euil conditions, and the venim of poysoned doctrine. Whereupon the. 146. Psalm, saith: Which healeth the wounded in hart, & bindeth vp their sores: Ezech. 34. I wil feede my sheep, & I wil make the sit down: I will seeke that which was lost, & I wyll bring ageine that which was cast away: I will binde together that which

which was broken, and I will strengthen that which was weake.

Finally, he fetcheth in them that stray, with his sheephooke, while he lodeth them with the crosse, and as it were casteth a snaffle vpon their heads. If that good shepherd should not doo so, many sheepe would through the delights and prosperities of this world, be led a way from Christs flocke, & cast them selues into the mouthes of the wolues. Whereupon Dauid saith of himself: It is good for me a Lord that thou hast brought me low, that I might learne thy Justifications.

Lastly, when he hath fedde them, he leadeth them home. Christ gathereth, feedeth, defendeth, & cureth his sheepe in this world as in a wilderness of a forein realme. But at the last day he shall conuey his sheepe home, that is to say into their owne countrey, where the Godly shal enioy continuall peace and quietnesse with Christ.

I haue spoken of Christ the shepherd, of his towardnesse, cares & benefits towards his sheepe, that is to wit, all that beleue in him. Now will I adde somewhat concerning the shepherds that are ordeyned vnder him to haue the charge of the Lords flocke. And it were too bee wished that all had lyke Doctrine, conuersation, & regard toward their sheepe, as had that true shepherd. But bycause that is not so, there are foure differences & kinds of shepherds too bee noted.

One kind is of them, that teach wel, & liue wel, folowing the example of the cheefe shepherd. Such were Eloy, Ieremie, Ezechiel & the other Prophets. Such were Paule & Peter: Such at this day are al godly parish preefts & Bishops which shine before others in doctrine, conuersation, & profession. These are by Dauid & Daniell compared too starres shining in heauen, where they be lightened with the everlasting brightnes of Christ. These (as Paul saith) are worthy of double honor. They builde the Citie of God with both their hands.

The second sort is of them, that teach euill, & liue euill. These are the worst, for they pull downe the temple of God with both hands. Of which sorte Peter & Iude the Apostels haue tolde vs that there should bee many in these latter times.

The third kind is of them, that teach well, but liue euill. Looke what these men build in the Church with their right hand, they pul it downe againe with their left, & they are altogether like the shipwrightes that builded the Arke of Noe: for they preparing the Arke for others to saue the fro the floud, perished themselves in the midst of the waues:

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Such one was Judas in times past, and many such are found this daye. They say, Do as we teach, but folow not our works: Of these spake Christ, saying: When the Scribes and Pharisees sit in Moses Chaire, doo as they bidde, but not as they doo. The damnation of these men is iust. For they know & teach the things that are too bee done, and yet they doo them not them selues, whereas it is a shame for the teacher to be taken tardy with the fault that he rebuketh in others. Therfore saith Barnard wel: Shepherds must eat their sheepe with their owne examples, rather than with the exāples of other men.

The fourth kind is of them that teach euil, but liue well, so as they be not subiect to open crimes. These be hypocrites, & do most harime of al. For whereas men gaze at the outward apperance of conuersation, they are easily drawen to embrace their doctrine also. Like as many of you in the papacie haue sene Ponkes, that not only haue seemed holy to themselves, but also haue sold their good works vnto others: so lye they in wait both for the soules of men & for their goods. Thus I haue spoken concerning the foure kinds of shepherds or teachers in the church, of whom the first only is praise worthy, and buildeth Christs church to the soule helth of many, and that accordyng to the doctrine and commaundement of our chiefe shepherd Iesus Christ.

Of the second.

Now foloweth the second place concerning the wolfe and the hireling. Of which, the wolfe teareth and destroyeth Chrystes sheep, and the other leaueth the sheep in danger, and giueth them ouer into the wolues mouth. For thus saith the text. But the hireling and he that is not the shepherd, who is not owner of the sheepe, seeth the wolfe comming, and forsaketh the sheepe, and runneth his way, and the wolfe catcheth the sheepe, and scattereth them. Here it behoueth vs to knowe who is that Wolfe, of whome the Lorde speaketh, and after what manner he entereth vppon the sheepe, and when the hireling is to be thought to flee. Who is then this wolfe that the Lorde speaketh of here? It is the deuil. For as soon as man was created, he set vppon him by and by, assailed him, and threw him to the ground. So goeth he about hungry at this day, seeking whome he may deuour, neither wil he cease as long as this worlde standeth.

By what meanes (I pray you) setteth he vppon Christs sheep? He setteth not vpon them one way, but he hath foure waies to set vpon the.

For

For he is wont to rush in among Christes sheep, either by sophistrie, or tirannie, or wickednes, or hipocrisie.

He setteth bypon them with sophistrie, either when he disguiseth vices with the titles of vertues, or when in stead of Gods truth he foysteth in errors, to the intent he may destroye Christes seely sheepe. To call vpon Saincts, and to earne euermlasting life by our workes, are most greuous finnes: and yet he defendeth them as good deeds: and so of many other things.

He inuadeth Christes sheepe by tirannie, when he bringeth to passe that they be destitute of foode & other helps of this present life, or else when he assaulteth them with open warre, to the intent he may ether trouble the pureness of the Gospel, or else quite abolish it.

He inuadeth Christes flocke with wickednesse & stumblingblockes, when he draweth many vntoo naughtinesse, wherethrough the holy ghost is shaken of, and men againe brought in bondage vnto sathan. How many in these dayes are by this polycy overthrowen, their is no man that seeth not. In what village reignes not enuy, backbitings, bibbing, whozechunting, and such other horrible wickednesse? In as much as we se these things, we haue an assured pproofe that sathan inuadeth Christes sheepfold.

Also he inuadeth Christes sheepfold by hipocrisie, as often as hee couereth most heynous offences with his outward pretence of holynesse: like as was wont to be in old time among the Phoonkes, is yet still at this day among them that haue not yet layd away their Pharisaicall fashions.

We haue shewed already by what wayes the wolfe, (wich is the deuill) inuadeth christes sheepfold. Now wil we speake of the fleeing of the hireling. For the hireling is he that is no owner of the sheepe, & therefore hee runneth away when he seeth the wolfe make toward them.

But did not Christ now & then flee? Did he not commaund his disciples that whē they wer persecuted in one city, they should fle into another? Did not Paul him selfe flee, when he was let down from the wal in a basket? Now in as much as it is certayn that neyther Christ was a wolfe, nor the rest of the Apostles, it must nedes folow that this fleeing wherof the Lorde speaketh here, is not to be vnderstode of euery kind of fleeing. But it is to be known, that ther is a fleeing of the body & a fleeing of the minde. The fleeing of the body is sometimes lawfull, but the other is not. But what is the fleeing of the mind? He.

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is when one fleeth from dooing his duetie. And this sleepe is of foure sortes, accordyng too the Colues foure manners of inuadynge Christes shepfolde. For what minister of the woorde soeuer for any cause forbeareth too set himselfe against Sophistrie, tyrannie, wickednesse and hipocrisie: the same is a hireling, and not a true shepheard. For the good shepheard first setteth himself against Sophistrie, by defending the true doctrine, and by rebuking and confuting the false. But the hireling at this inuasion of the wolfe is afraid, and dares not defend the true doctrine, least he should lose some of his earthly commodities. Therefore either he winketh at the false doctrine, or at least while he reproveth it not as he ought to doo: and in so dooing he is said too flee, not in body but in mynde, because hee forfloweth his duetie. Secondly, the good shepheard will set himself against tyrannie. Howbeit, because there bee two kyndes of shepherdes, the one Ciuill, the other Ecclesiasticall, as the Ciuill shepheard must set himself against Tyrannie of wolues by the sword: so the Ecclesiasticall shepheard must set himselfe against it by prayer. He that dooth not this, is a hireling and not a shepheard.

Thirdly, the good shepheard shal set himselfe against wickednesse, by rebuking and excommunicating them that giue offence too the Church with their misbehauor: like as Iohn rebuked Herod, Christ the pharisees, and all the Prophets did set themselves against the vices of their times. The deuill hath egged a faithfull person to aduoutry, to incontinence, to couetousnesse, to vnlawfull luses, or to bibbing. In this case the good shepheard standes not in feare of men, but of God: & rebuketh mens vices according to his duetie. Contrariwise the hireling being carefull of his owne ease, dareth not open his mouth. If he rebuke, hee dooth it in generall termes, but he dareth not charge the offenders to their face, as did the Prophets and other true shepherdes. But some such hireling might object: behold I am here, I fled not. Augustine answereth him: Because thou hast hidde thy peace, thou hast fled: and thou hiddest thy peace because thou art afraid.

Fourthly, the good shepheard setteth himselfe against hipocrisie, when he plucketh off the visor of outward hypocrities, and bewrayeth howe foule the face of sinne is. But the hireling runneth awaye from this wolfe, and dareth not displease any man, least men should hate him.

Now remaineth a question to be discussed, whether bodily sleepe bee

bee lawfull at al times or no? Therunto I answer: Any shepherd that gaddeth from place to place, eyther to encrease his liuing, or for wretchednesse, or for the buriende dealing of men, is surely an hyeling and no shepherd. Notwithstanding, if tyrants persecute a man, or lay waite for his lyfe, it is lawfull for a godly shepherd to flee the handes of the Tyrant, that afterward (if it may bee) returning againe, he may doo more good by his life, than he could haue doone by his death. Now bee it in this case Godlynesse must be their rule.

Of the thirde.

The thirde place is of Christes sheepe, and of their marke, and that there is but one sheepfold and one shepherd. The sheepe of Christ are al they that heare Christ, and like sheepe doo follow him in true simplicitie, innocencie, meekenesse, and obedience. Neither are there any other markes to know Christes sheepe by, than deuotion toward God, charitie towards our neighbour, purenesse of conuersation, and a certaine holy carefulesse & forwardnesse in our vocatio. And wheras he sayth he hath other sheepe, that must be brought in to the same fold, he meaneth that there is one holy Catholike church of the Iewes and Gentiles together. And therewithall he expresth the manner howe the sheepe shall be brought together, when he sayth: And they shall heare my voyce. The preaching of the Gospell therefore, and the beleueing of the Gospell when it is preached, causeth vs to bee gathered into Christes sheepfold. They that vpon this place doo gather, that befoze Doomesday there shall be so great agreement in true Religion, that there shal be no heresies nor schismes: are farre wyde. For all the foresayings of the Prophetes teache the contrary. And Christ, when he sayde: Thinke yee that when the sonne of man cometh, hee shall fynde fayth vpon the earth: ment it shoulde come too passe through persecution, that the most part shoulde fall from the fayth. And the neerer that the daye of the Lorde appocheeth, so muche the fyrcer is the Deuill, too trouble the little flocke of Christ wyth his sophistrie, tyrannie, wickednesse, and hypocrisie. Wherefoze let vs pray to Christ the Shepherde of our soules, that he wyll defende vs in so great perils, too the glorie of his name. To whom wyth the Father and the holy Ghost, bee honour praise and glorie for euer. Amen.

R.iii.

The

The third Sunday after Easter.

The Gospell. *Iohn. xvi.*



Iesus sayde vnto his Disciples : After a while yee shall not see me, and agayne after a while, yee shall see mee, for I goe too the father. Then sayde some of his Disciples between themselves: what is this that he sayth vnto vs? After a while yee shall not see mee, and agayne after a while ye shall see me, and that I go to the father? They sayd therefore: what is this that he sayth: After

a while? wee cannot tell what he sayth. Iesus perceyued that they woulde aske him, and sayd vntoo them: yee enquire of this betweene your selues, bycause I sayd: After a while yee shall not see mee, and agayne, after a while yee shall see mee. Verely, verely, I say vntoo you, yee shall weepe and lament, but contrariwise, the world shall reioyce. Yee shall sorrowe, but your sorrow shall bee turned to ioye. A woman when shee trauaileth hath sorrow, bycause hir houre is co ne. But as soone as shee is deliuered of the child, shee remembreth no more the angui he, for ioy that a man is borne into the world. And yee now therfore haue sorrow: but I will see you ageyne, and your hartes shall reioyce, and your ioye shall no man take from you.

The exposition of the text.

This Gospell is part of that Sermon that Christ made too hys Disciples at his Supper, the day before he suffered, in which Sermon he taught them many things. For he made mention of his owne office, death, tormentes, resurrection, and glorification. Moreover, he reasoned concerning the Church, what it is, and what should be the state of it in this worlde, as that it shoulde haue aduersaries which shoulde assault it, and that it shoulde at length by fayth overcome all hir trouble: and vnto this part pertaineth also thys present Gospell. For he comforteth his Disciples, whom he perceyueth to be sadde for his foretelling them of his Crosse. He sheweth them before, that he woulde visite them ageine, as soone as he were risen from death. And he addeth a very godly similitude of a woman traueiling.

king of chylde, wyth whom the Church shall taste the like fortune. For lyke as the sorowfull great bellyed woman, taketh exceeding great comfort of the byrth of hir chylde: Euen so the Church hauing wrestled out of the myseries of this present lyfe, shall in the ende enioye full glozy with Christ, so shee continue stedfast in his sayth vnto the ende.

The places are thre.

- 1 Christes forwarnyng concernyng hys owne death and Resurrection.
- 2 The weaknesse of the Apostles: and so consequently of all mortall men.
- 3 The Crosse of the Church in this worlde, and the glorious and ioyfull deliuerance of the same.

Of the first.

Concerning the death and resurrection of Christ, I will speake somewhat breely, bycause we haue heard all thinges alate more plenteously. After a whyle yee shall not see mee, and ageyne, after a whyle yee shall see mee: for I go to the father: Here doth Christ somewhat darkely foreshew them his death and resurrection: But his meaning is this: After a whyle (sayth he) yee shall not see mee, that is to say, I shall lye dead a thre dayes in my graue, so that you shall not see mee. And againe, after a whyle yee shall see mee, that is to say, I shall bee raised agayne from death, and you shall see me fortye dayes before I ascend visibly into heauen, and be taken away out of your sight by a cloud. And this is it that he sayth, bycause I go to the Father, that is to say, after my death, I shall passe from persecution to the glorie of heauen. What: is he not present with his Church after his ascension? Yes, he is present accordyng too his promise, euen vnto the ende of the worlde. Howbeit, not after a bodyly manner, but after a diuine and spirituall manner. For Gods woorde and the holy Ghost are the glasse wherin Christ wyll be beholden: and this beholding is sufficient, wherewith wee must bee contented, buttill hee hymselfe come too iudgement: for afterward wee shall enioy the sight of him for euermore.

But why did he put his Disciples in mynde of his death and resurrection? Surely there be many causes, of which the chiefe is this, which he aliedgeth in these wordes: I haue tolde you of these things before hand, that when they be come to passe, you may beleue.

For

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For mens minds are greatly strengthened, when they see things fall out according to that which was told them before. Neither did any thing more rayse the Apostles, than that they sawe all things answerable to Chyristes foresayings: wherby they might both understand his Godhead, and thoroughly perceiue his office. Moreover the Lordes will was, by the often forewarnings too prouide for the infirmities of his Disciples. For this is the point of a saythfull matter, to haue a consideration of their capacite whome he takech vppon him to teache, and to remedie their rawnesse by often beating the selfe same things into their heads. Besides this also, he therfore foretold his death & resurrection, to the intent his disciples shoulde know that he knew before of his owne death & resurrection: & that he willingly obeyed the father, euen vnto death, to the intent he might deliuer vs from death. This sermon of Chyristes, is to be applied vnto vs also: for not much vnlke happeneth vnto vs. We seme to be a while from vs, when he leaueth vs comfortlesse wrestling vnder the crosse. And after ward againe hee is sene of vs, when he comforteth vs by the gospel, & manifesteth the presence of his spirit in our prayers.

Of the second.

The rawnes of Chyristes disciples in matters of saluation, is described in these words: What is it (say they) that he saith, After a while ye shal not see me, & agayne after a while ye shal see me, & that I go to the father, we know not what he speaketh. It is a greater wonder, that they being so often warned of the lords death & resurrection, not only by types, figures & riddels: but also by expresse words, could neuer the more vnderstand him. What is the cause hereof: Surely, there are two causes. One is, for that an opinion once conceiued in the mind, is not easily pulled out, specially if it haue taken depe rote: the Jewes, yea & the lords disciples themselves dreæd that chyristes gouernment should haue bin ciuil, so as Chyrist himselfe being made chiefe emperour, should subdue the whole world & reigne ouer it, & that his disciples should haue bin next about him: which thing the mother of Zebedies children declared sufficiently, when she made request that the one of hir sons might sit at Chyristes right hand, & the other at his left. An other cause, is the dimmes that is in all mankind, whereby it cometh to passe, that no man is able to perceiue the things that pertain to God, vnles he haue the holy Ghost to be his teacher. Hereby we may learne, first to bewaile this our blyndnesse: Secondly, to
heare

heare Gods word more often, whereby we may be deliuered from this
 dimnesse of ignorance : and thirdly, to craue of God, that he hymselfe
 wyll teach vs, according to that place of the .xxv. psalme : Leade me
 forth in thy truth, and teache me, bycause thou art the God of my sal-
 uation. Good and rightfull is the Lord, therefore shall he teache sin-
 ners in the way. But we must take heede that whē the Lord teacheth,
 we shut not the eares of our hart against his voyce, like as all they doo
 that heare gods word without fruit. As for those that so stop their eares
 against Gods voyce, they may at length deserue to bee left vp in their
 blindnesse and ignorance for euer. God preserue vs that wee incurre
 not this penaltie of vthankfulness, wherewith wee see many too bee
 horribly punished. For there are many to be found, that if a man aske
 them after the hearing of a Sermon what they haue brought away,
 haue not a word to answer. But if yee question with them of talke had
 at a feast, or in game, they can rehearse you euery thing, so as they wil
 not misse ye a word. What is the reason : In some folke, the cause of
 it is mans naturall dulnesse in matters of Saluation. In other some,
 the cause of it is the punishment of sinne also : that hearing, they heare
 not, and vnderstanding they vnderstand not. Wherefore right deere be-
 loued, let vs fall to amendment of lyfe, let vs call vpon God for helpe,
 and when we feele in our selues a weerinnesse of hearing and learning
 the woord of God, let vs by and by thinke that the diuel layeth a snare
 for vs, and let vs forthwith flee vnto Prayer, beseeching God that hee
 wil both teach vs, & also by his spirit make roome for his woord in vs.

Of the third.

Verely verely I say vnto you, that you shall mourne and weepe,
 but the world shall reioyce. And you shall be sadde, but your
 sadnesse shall be turned into ioy. He repeateth the same thing that
 hee had spoken a litle before, concerning his deathe, and Resurrec-
 tion. For by thre signes which were set forth, he gaue an inkling what
 should come after, although somewhat darkly. By the mourning of
 his Disciples, is signified the death and buriall of Christ. By the glad-
 nesse of the world, is signified the triumphe of the Tewes kylling
 Christ. For when they had put him to deatch, they thought themsel-
 ues and their common weale too hee out of all hazard,

And

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And when he addeth, Your sorrow shall be turned into ioye: Hee signifieth that he wyl rise agayne from death, whereby his Disciples shall conceiue ioy. This selfe same thing declareth he by the similitude of the woman trauailing with chylde, who as long as shee is in hir labour, feeleth greivous throwes: but as soone as shee seeth the chylde borne, shee taketh so great ioye, that shee utterly forgetteth the payne that shee felt a little before. After the same manner the disciples of the Lorde felt great sorowe of mynde, when the Lorde was dead and buried: but anon after, when the Lorde was rayled agayne from death, for ioye they forgate the sorowe past. And this is it that he sayth: And I will see you ageyne, and your hart shall reioyce, because you shall see mee rayled from death, and no man shall take your ioy from you: that is to say, I shal die no more, that yee should be cast into heauinesse for my death: but I shall lyue for ever, and so instruct you by my spirit concerning the knowledge of God, that you shall haue no more neede to aske mee any more questions. Thus haue wee playnly seene the meaning of the Text. And now we are all these things to bee applyed too the Church of all times, which in this world shal be vnder the Crosse, whyle the vngodly reioyce: Howbeit, at length when Christ appeareth, it shall obtaine full and perfect ioy, wherof shall bee none ende. For these thre dayes wherein our Lord suffered and rose againe, are an image of the Crosse of the Church, and of the ioye of the worlde, that is to say, of the vngodly, persecuting Christ, and killing him in his members: & of the glorious deliuerance of the church, which shall at that time bee full, when our Lorde shall come in the cloudes with glozie and great power, and shall take vp those that bee his into euerlasting ioy, and deliuer the vngodly to the Diuell, too bee tormented with eternall paines.

For as much then as this place admonisheth vs of the Crosse of the Church, and of the glorious deliuerance of the same, I will first shew what the Crosse is, and howe diuers: next, what are the causes of the Crosse: Then the difference betweene the Crosse of the godly, and the punishments of the vngodly: Also with what mynde the godly may beare the Crosse: and lastly, from whence comfort is to be sought vnder the Crosse.

What is the Crosse? It is any affliction whereunto the members of Christes Church are subiect in this world, whereof there seeme too be foure differences. For the Crosse of a godly person, is first eyther
a greefe

a greefe of minde and affliction of body, and that for sundry causes: as for the receiuinge of some losse, for the sorrowfull mischaunce of some friend, for thirst, nakednesse, imprisonment, or torture, as holy Iacob had exceedinge greefe of minde for the losse of his sonne Ioseph: Ioseph suffered affliction of body in the prison: Lazarus felte hunger and the paine of biles at the riche mans gate: and many are exercised at this day with sundry troubles and griefes both of minde and body.

2 D^r it is a most sharpe fight betwene the flesh and spirit, in the Godly. For the flesh lusteth alwayes against the spirit, and now & then getteth the vyper hand, seeming to giue the spirit an viter overthrow: as we see in Dauid, who beyng overcome with the concupiscences of the flesh, fel into the most heynous offences of murther and adoutrie, and had perished for euer, had he not been called backe to repentance, and the flesh subdued againe, vnder obedience of the spirit. Hereupon Paule cryeth out, who shall deliuer mee from the body of this death? The grace of God, through Iesus Christ.

3 D^r it is a hardnesse and distresse of vocation in houlholde state, ciuill state, or ecclesiasticall state, that is to say, of priuate, publike, & ecclesiasticall state. How greate a crosse euen the godly husbands & wiues feele, in brynging vp their chyldren, and in seeking needfull thinges wherby to liue, they knowe that haue had the triall of it. Such as beare office, as kinges, noble men, counsellors, and presidents, are not free from the crosse: at leastwise yf they bee godly. So also godly Bishops, parish Priestes, and the other ministers of the Churches, doo oftentimes feele a Crosse, by reason of the difficultie of their office.

4 D^r else the crosse is a punishment for some certaine fault: Lyke as there be many causes of the troubles of the Church, of which causes I will now intreate.

What then are the causes of the crosse of the Church? Certain causes of the crosse are within vs, and certaine without vs. Within vs are three causes of the crosse: wherof the first is sinne inhabiting in vs, that is to say, originall sinne. If this sinne were not bypdeled, it would bryng forth damnable frutes. The second is, Concupiscence shooting out of the same, as a flame out of fire: which flame vntill it were quenched with the water of the Crosse, would kindle the fire of hell. The thirde cause is, that there bee in vs dayly backslidings, which originall sinne procureth by his concupiscences. Seuen tymes in a daye
(sayth

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(saith Salomon) doth the righteous man fall, and riseth againe. These dayly fallings doth the crosse stay that is layd vpon vs by God, to the intent we should not be damned with the world in our sinnes.

Besides these, there are also causes of the crosse without vs, but of another nature. For God of his fatherly goodnesse visiteth vs wth his rod. For whomsoever he receiueth, him he chastiseth, with none other affection than the good father. Agayne the diuell lies in wait for the church, as we see in Job, but God appoynerth hym boundes, beyond which he is not able to raunge. Moreover the sinnes of the deuell, that is to say, tyrantes and euill men in this world, which trouble the Church in this life. Also there be other causes of the crosse, which I will let passe, and speake of the difference betweene the crosse of the godly, and the punishment of the vngodly.

What is the difference then betweene the Crosse of the godly, and the punishment of the vngodly, such wee see as well the godly as vngodly stricken with greivous myseries in this world: surely there bee many differences.

The first difference is taken of the efficient causes. For as the affliction of the godly proceedeth of the fatherly loue of the heauenly father towards his childe: so the punishments of the wicked proceede of the wrath and sore displeasure of the iust iudge God, who punisheth the wicked as his enemies and aduersaries.

The second difference is taken of the final causes, for the godly are exercised with the crosse to their good: but the vngodly are strikē with punishments to their vndoyng, vnlesse they amend.

The third difference is taken of the effects. For the godly doo blisse God, & cal vpon him in their crosse, as Job did. But the vngodly fret at God, & are angry with him. The godly are nurtured: the vngodly are confounded. The godly are tried: the vngodly are distressed. The godly vnder the crosse doo hope: the vngodly doo despaire.

The fourth difference is taken of the time. The godly are afflicted for a shorthe tyme, that afterwarde they maye bee glorified wth Christ theyr head: but the vngodly are wrapped in mischief for ever. Whose present affliction is as it were a handfull of theyr endlesse paines in hell.

The fifth difference is taken of the place. The godly are chastized in this world only: but the fire of the vngodly shall neuer be quenched. For here they are tormented wth an euill conscience, and in the world

world too come, they shall bee ouerwhelmed wth Gods euerslapp^g wthach, and suffer punishment that neuer shall haue ende. So haue we the differences of the Crosse of the godly, and the punishmentes of the vngodly. Nowe wyl I adde a fewe thinges concernyng the comforte wherewth the godly must rayse by themselves vnder the Crosse.

From whence then is comforte to be sought? First the godly that is pressed vnder the crosse, shall consider two thinges in his affliction: namely, iudgement, & mercy. Iudgement, that he is punished for hys sinnes. Therefore sayth Christ: Sinne not, least some worse thing happē vnto thee. And mercy, that he is punished to the intent he should turne & repēt, according to this text. I. COR. I I. Althē we are iudged of of the Lord, we are chastized, that we be not damned with this world. Therefore when the faithfull is exercised with the crosse, let him seeke comfort at the fatherly mercy of God.

Secondly, the godly in his crosse, shall take comfort by examples, wherof many are recited in the .xi. to the Hebrewes. And Paul doth oftentimes lay before vs the example of Christ, to which it behoueth vs to become conformable vnder the Crosse, that wee may bee glorified with hym in tyme too come. For the godly suffereth with Christ, as it were a member of his. For like as Christ suffered, first that he might obey the Father, and secondly, that he might vanquish and condemne our sinne; so must wee also obey GOD vnder the crosse, both to vanquish and too condemne our owne sinne: not by making satisfaction for it as hee dyd, but by mortifying it.

Thyrdly, the godly shall fetch comfort at the ends of the Crosse. For the godly is not chastized with the Crosse, too the end he should be perysh: but too the end he may be holden in, and as it were reyned with a certayne bydle from falling away from God.

Fourthly, the godly shal comfort himself with the presence of God, for thus sayth God: I am with thee in tribulation. For if God defended vs not wth his presence in our crosse, our hartes would utterly fayle, and wee should renounce our profession.

Fifthly the godly shall take comfort at the promyse of deliuerance, alluagement of paynes, and at Gods help. Our fathers cryed vnto thee (sayeth the psalme) and thou heardest them.

Sixthly, the godly shal seeke comfort by comparing the present affliction with the glory to come. The one lasteth but a moment, the other

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other is eternall. Let this suffice concerning the Crosse of the goble.
God graunt vs grace too glozifie him with true patience vnder the
crosse, through our Lord Iesus Christ, to whom be honour and glozie
world without ende. Amen.

The fourth sunday after Easter.

The Gospell. Iohn. xvi.



Iesus sayde vntoo his Disciples: Now I go my
way vntoo him that sent mee, and none of
you asketh mee whither I go. But bycause I
haue sayde such things vntoo you, your hartes
are full of sorrowe. Neuerthelesse I tell you
the truth, it is expedient for you that I goe a-
way: for if I goe not away, that comforter will
not come vntoo you. But if I depart, I wyll
send hym vntoo you. And when hee is come, hee wyll rebuke
the worlde of sinne, and of ryghteousnesse, and of iudgement.
Of synne, bycause they beleue not on mee. Of ryghteousnesse,
bycause I go too my Father, and yee shall see mee no more. Of
iudgement, bycause the Prince of this worlde is iudged alreadie,
I haue yet many things too say vntoo you, but yee cannot beare
them away nowe: howbeit, when he is come (which is the spirit
of truth) he will leade you intoo all truth. Hee shall not speake of
himselke, but what soeuer hee shall heare, that shall he speake: and
he wyll shewe you things too come. Hee shall glorifie mee, for
hee shall receiue of myne, and shall shewe vntoo you. All things
that the father hath, are myne: therefore sayd I vnto you, that he
shall take of mine, and shewe vnto you.

The exposition of the text.

This Gospell is a peece of that Sermon that Christ made after
Supper, the nyght before he suffered, wherein (as I tolde you
this day seuen nyght) he warned his Disciples aforehand of his
Passion, Death, and Resurreccion: and disputed of the perse-
cution and comfort of the Church, and the state of his kingdome, of
what

what sort it should be vnto the end of the world: & that to this end, that his Disciples should be confirmed in the faith, and not renounce their profession, for the crosse and stumbling blockes thereupon risen among many. This also was the cause of this Sermon that I haue rehearsed: the effect whereof is, that Christ promisseth to his Church an aduocate, teacher, and gouerner, the holy Ghost. Whereby is shewed the difference betwene the administration of the ciuill gouernemente, and the kingdome of Christ. For that hath neede of outward finewes, as lawes, decrees of magistrates, open punishments, &c. But this is gouerned by the word, by the spirit, by fatherly discipline, and by sacraments. The places are three.

- 1 The profite and needefulnesse of Christes departure to the Father, wherein the kingdome of Christ is described.
- 2 What the holy Ghost doth in the world.
- 3 Of the saying: I haue many things to say vnto you, but you are not able to heare them away at this time.

Of the firste.

I Go to him that sent me, and none of you asketh me, whyther goest thou? that is to saye: Now is my deathe at hande, and my victorie ouer deatch, which when I haue obteyned, I will ascende to my father. That the Lorde speaketh so darkely, he doeth it to this purpose, to stirre by his Disciples to make more diligent enquire of his death and resurrection. But they for al that, thought nothing lesse than that he whome they had acknowledged to be the Messias, should be deliuered to so repprochfull a death: so blinde is reason in matters pertaineing to God. It creepeth here vpon ground, it can not deeme a right of heauenly thinges, and of Christes kingdome.

Bicause (saith he) I haue tolde you these things, your hartes are filled with sorrowe, that is to say, bicaule ye haue heard me make mention of my death and crucifying, yee are stricken with sorow. For yee vnderstand not what good my death and resurrection shall bring you. But I tell you truth: it is expedient for you that I go, as if he had said: We shal not thinke of my death, as of the death of an other man: but know ye this, that my death, my resurrection, and my going to the father, shall bring singular profite vnto you. The profite in effect is this: Like as Christ was bozne, circumcised, offered in sacrifice, and a teacher vnto vs: so also was he put to death, & raised againe

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from

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from death for our saluation, conditionally, that we leane vpon him by stedfast faith. Whereupon is that saying the .x. to the Romanes. If thou beleene in thy harte that God hath raised vp Iesus Christ from death, thou shalt be safe. This profit of Christes going away, his Disciples vnderstood not: but onely dreamed of a worldly kingdom: wherein Christ as the highest Monarche should holde the soueraintie.

For if I go not away, that comforter shall not come vnto you, as if he had laide, I shall suffer for your sakes, I shall rise againe for your sakes, I shall go to the father for your sakes: that from thence I may send you a sanctifier, a comforter, & an aduocate. In these wordes he giueth vs too vnderstand two things: the one is, that the Church shall haue enemies in this worlde, and that it shall bee exercised wylth the crosse. The other is, that in the crosse and in persecution, it shall haue the holy Ghost a comforter and aduocate, whom he shall giue vnto it. For thus he sayth: And when I am gone, I will send him vnto you. All these things tend to this purpose, that when the Disciples should see Christ betrayed by Judas, caught to be punished, and condemned to most shamefull death, they should by some meanes take hart to the, vpon trust of these promises of Christ. From hence also let vs seeke comfort, as often as we be afflicted in the kingdome of the worlde, and let vs thinke vpon the difference betweene Christes kingdome and the kingdome of the worlde. In that is the holy Ghost an aduocate & comforter, whom the Father shall giue too them that aske: according too Christes promise: and he shall giue the holy Ghost too them that aske: but in this there is affliction and myserie.

Of the second.

In the second parte, the Text telleth what the holy Ghost shall doo in the worlde. When he commeth (sayth he) he shall reprove the worlde of sinne, of ryghteousnesse, and of iudgement. Of sinne, bycause they haue not beleued in mee: of ryghteousnes, bicause I goe to my Father, and now ye shall not see mee: and of iudgement, bycause the Prince of this world is iudged already. These wordes of Christ are to bee referred vnto two times, namely vnto that time that followed immediately after the Lordes Ascention, and too the rest of the whole tyme vnto the ende of the worlde. First therfore wyl I shewe howe these woordes are to bee vnderstoode in respect of the

the tyme that followed immediately after the Ascencion of the Lordes when the holy Ghost was gyuen visibly to the Apostles bypon Whitson Sunday. Ifirst he sayth: The holy Ghost shal reprove the world of sinne, that is to say, The holy Ghost shall manifestly conuince that to be sinne, which the world thinketh to be no sinne. For the world (that is to say, mine enemies of whom I am reiected, despised & nayled too the crosse) being conuicted by the manifest witnessse of the holy Ghost and their owne conscience, shall confesse it selfe to haue done amisse, & also to haue sinned very greuously in that it hath not beleued on mee, which thing heretofore it tooke to be no sinne at all. How true this is, they beare witnessse, whome Peter repproueth of murther in the second of the Actes. For they being conuicted of theyr sinne, saye: Men and brethren, what shall wee doo? Thus are these men compelled too confesse theyr murther: and to acknowledge themselves too haue sinned greuously, in killing him, on whome they ought rather to haue beleued.

Secondly, he shall reprove the worlde of righteousnesse, that is to saye, the holy Ghost shall clearly conuince, that that is ryghteousnesse, which the world thinketh to be no righteousnesse. For the holy Ghost shall proue openly before the worlde, that Christ was ryghteous in deede, whiche thing the proude Pharisees and the worlde thought not, but Christ confirmed his ryghteousnesse by his deede. That it is so, it appeareth by the reason added: For (sayth he) I go vntoo my Father, and you shall see mee no more: that is too saye, When the worlde shall see openly in the Church that I haue sheaded the holy Ghost into you, it shall be compelled to confesse that I was ryghteous in verie deede, and not an vngodly and blasphemous person, in that I laide, I was the sonne of God, for the holye Ghost shall beare witnessse of mine innocencie.

Furthermore, the holy Ghost shall reprove the worlde of iudgement, that is to say, the holy Ghost shall clearly conuince, that that iudgement is alreadye gyuen, whych the worlde thinketh not: for hee shall beare witnessse that the Prince of this worlde is iudged. What is that? The worlde whych calleth mee Christ in mockage, and byd byd mee come downe from the Crosse, shall bee conuincied by the holye Ghost (whome I shall poure out bypon you on Whitsonday) that it hath iudged amisse. For the holy ghost shal bring to passe, that they shall in verie deede vnderstand and knowe, how that

S.ii.

I hauing

The fourth Sunday after Easter.

I hauing vanquished the deuill by my resurrection, do beare the whole swaye in the worlde, when no man shall bee able too withstande you. This is the meaning of these wordes, if wee referre them vnto the working of the holy Ghost vpon Whitsun Sunday, which thing wee must needs do. And yet they belong not so precisely too that time, but that they both may and must also bee referred too the whole time following, euen vnto the end of the worlde, according as I will shew by and by.

First therefore, the holy Ghost shall repproue the worlde of sinne, that is to say, shall shewe it too be gilty of sinne. Of what sinne? For that (saith he) they beleued not in mee. And are there none other sinnes that the holy Ghost shal repproue than vnbeleefe, or not to beleue on Christ? Yes surely there are infinite and horrible sinnes against the firste and seconde table. Why then did he put this alone? By cause as long as this remayneth, the rest also are reteyned with it: and when this goeth away, the rest are released. Therfore like as all other sinnes are where vnbeleefe is: so where as is faith in Christ, all sinnes are forgiven. For euerlasting life is promised too him that beleueth, which should not be done vnlesse the sinnes were forgiven.

Heere then wee see how needefull a thing it is to beleue in Christ. But what is too beleue in Christ? It is to perswade a mannes selfe that Christ is the highe Priest and King, who by his death hath made satisfaction for sinne, and by his glorious resurrection hath broughte righteousnes, or that by his bloude, he who is bothe God & man, hath purchased a Church vnto him selfe. Actes. 20. This sayeth is not the worke of man, but of God: it springeth not of reason, but of Gods word. Whereouer the worde of God is of two sortes: Law, and Gospel. The law pulleth away trust in our selues, and the Gospel worketh trust in Christ. For the law setteth before vs the rightfull will of God: namely that we should keep the Law, or otherwise to be damned by the will of God. The gospel setteth before vs the gracious wil of God, which is, that God forgiving our sinnes, wil receiue vs into his fauour for Christes sake. Therfore like as by the law we come to the knowledge of our owne weaknes, & by this to the knowledge of Gods rightfull wil & indgment, & so consequently to despair: so by the vnderstanding of the Gospel, we come vnto the knowledge of Gods mercy for Christes sake, who was giuen to be made a sacrifice, that he might take away the sinnes of al that beleue in him.

By

By this knowledge, through the working of the holy Ghoste, is conceived faith, whereby all sinnes are abolished, & Christs righteousness offered unto vs, that wee be no more condemned as sinners, but appeare in Gods sight righteous & as his sonnes: to whome eternal life is promised for an inheritance, according too this Scripture, He that beleueth in the sonne hath euermlasting life: but he that beleueth not on the Sonne shall not see life, but the wrath of God abideth vpon him. Why so? By cause he abideth in his sinne, for the which he is bound unto euermlasting paine, according to that saying, He that beleueth not in the sonne, the wrath of God abideth vpon him. By the name of wrath is signified curse & paine, ioyned with damnation. Whereby it appeareth how needfull faith is, & what it bringeth to passe.

Then foloweth. And hee shall reprove the worlde of righteousness, by cause I goe too the Father, and you shall see me no more. That is, the holy Ghost shall reprove the world, for not following true righteousness, wherthrough we might stand before God. And this true righteousness is the righteousness of Christ, namely that he going to the father, is there an high Priest & intercessour for the beleuers: for Christs suffering and intercession to the father, is the righteousness of the beleuers. But by cause the faithlesse worlde beleueth not this, it is reprovved of the holy Ghoste. For he effectually convinceth, that righteousness cannot happen too men by any meanes else, than by the imputation of Christs righteousness, which falleth to their lot that beleue one hym. These are strange and wonderful things to them that vnderstand not the righteousness of Faith, but dreame themselves too bee righteous eyther for the outward obedience of the law, or for mennes traditions, as the Pharisees in olde tyme, and our Papists do in these dayes. These perceiue not that all the works of the worlde are farre more imperfect, than that they can ouercome the power of the Deuill and Death. But how is it proued that Christs obedience is our righteousness? It is proued by most grounded testimonies of the scripture. Paule Rom. 5. Like as by the disobedience of one man, (namely of Adam) many became sinners: So by the obedience of one, (namely of Christ) many shall be made righteous. Wee haue this righteousness of Christ imputed untoo vs, when wee beleue one hym, according to that text too the Romanes: With the hart wee beleue vnto righteousness. Also: Abraham beleued God, and it was imputed too him

S.iii.

for

The fourth Sunday after Easter.

for righteousnesse. Paule Rom. 3. Wee suppose that a man is made ryghteous by fapth, without the deedes of the lawe. The selfe same thing meane Chyist in this place, when he sayth: The holy Ghost shall reprove the worlde of righteousnesse, bycause I go to the father. That is, the holy Ghost shall not onely proue mee too haue been righteous, but also shall manifestly shewe that I am the righteousnes of them that beleue in mee.

It followeth further. And the holy Ghoste shall reprove the world of iudgement, bycause the prince of this world is iudged: That is, the holy Ghost shall (manger the worlde) proue me to be that seede that was promised to tread downe the Serpents head, that is to say, that shoulde iudge the Prince of this worlde, with whom also are all his members iudged and condemned. For if the head be condemned, what can the members doo: Wherefore let the Deuill rage against the godly as much as he listeth: yet is he able to doo nothing. He shal lye in wayre truely: but he shal not ouerthrowe vs, as long as wee keepe our fapth strong and stable. For thus saith Iohn: This is the victorie that ouercommeth the worlde, euen your fapth. By the worlde is ment Satan himselfe with al his band of tyrants, Sophisters, Hypocrites & mercuriungers. For Chyist by his spirit confoundeth the iudgement of Satan, who by his gard condemneth the Gospel. For he shall not stop the course of the Gospell, although he oftentimes attempt it with ryuers of bloud, from the beginning of the worlde vnto this day, and spectally after Chyistes resurrection.

Wee haue in what sort the holy Ghoste shall reprove the worlde. Now let vs shortly see what he dooth in the Church. If first he is present effectually in the word & the sacraments. For where soeuer the word of God is preached purely, and the sacramentes ministred according to Chyistes institution, there is he present, and wil worke effectually in the hearers of the woorde, and in the partakers of the Sacramentes. But as for them that either heare the worde slightly, or vse the Sacramentes without reuerence, they set themselves against the holy ghost, and despise the ministracion of the worde and Sacramentes, too theye dwne harme and damnation.

Agein (as this text teacheth) the holy ghost is present in the Church, as a comforter, aduocate, & reacter of the truth. For wee in the worlde are vexed with many inconueniences, against which we haue need of a comforter: least being discouraged with aduersities, we should renounce
our

our profession. Our aduersarie the diuel accuseth vs dayly, as he accused Job. Heer could we not stand without our aduocate, who warranteth vs that God is at one with vs, and wil not cast vs away for our finnes, so we fal to repentance. Besides this, we are infected with muche and deepe ignorance, so as we are not able to vnderstand gods matters. Therfore we haue neede of the holy ghost to teach vs, who wil leade vs intoo all truth, according to Christs promise. And when the spirite of truth shall come, he shall teach you all truth.

The holy ghost commeth after two sortes: visibly, and inuisibly. He came visibly, intoo the Apostels vpon Whitsunday, as wee shall heare when the time commeth. He commeth inuisibly intoo mens hearts, when the Gospell is preached, and he sealeth by the truth of the Gospell in the hearts of the hearers. Christ speaketh of both the commings of the holy ghost. For that which went before in the Apostels visibly, the same followeth inuisibly wheresoeuer the Gospell is taught purely. But to what end tendeth the doctrine of the holy Ghost? Hee shall not speake of himselfe, but whatsoeuer he heareth, that shall he speake. That is, the holy Ghost shall teach you the same doctrine that I haue taught you, and shall tell you whatsoeuer shal come to passe. That is, hee shall reueale vnto you what manner of kingdome my kingdome shall bee, both in this life and after the generall resurrection. And hee shall gloryfie mee, bycause hee shall take of myne, and shew vntoo you. That is, the holy Ghost shall by his recorde and effectuell working, stablish the glory which the Father hath giuen mee: so as the gates of Hell shall not be able too preuail a whitte agaynst my kingdome: for they can neuer darken my glory.

Of the thirde.

Now remaineth too speake of this saying: I haue yet many thinges too say vnto you, but you can not beare them away as now. This place doo the Papists abuse, as though the Apostles had not deliuered a ful doctrine to the Church. And this they vphold, to the end they may stablish their Passes, praying to Saints, Rosaries, Pardons, holy water, & other decelits of Antichrist. But Christ speaketh according to the capacite of his Disciples, & of the weaknes that was in them before his death, and of the gift that they should receiue after his resurrection, vpon Whitsunday.

S. iiii.

A

The fifth Sunday after Easter.

As if he had said, I woulde speake many thynges vntoo you concerning my kingdome and other misteries: but as yet yee are not fully & thoroughly taught by the holy Ghost, whom I will geue you in hys tyme, who shall leade you intoo all truth, that is to say, intoo full knowledge of my kingdome. This full truth did the Apostles obtayn vpon the very day of Pentecost or Whitsun Sunday, which afterwarde they did put in writing. Wee must seeke the same truth, and hold our selues contented therewith, if wee mynde to be the scholars of the holy Ghost, to whom with God the father and the euerlasting Sonne, be praise and glory, for euer and euer. Amen.

The fifth Sunday after Easter.

The Gospell. Iohn. xvi.

VErily, verily, I say vnto you: whatsoeuer ye aske the Father in my name, he wyll giue it you. Hytherto haue ye asked nothing in my name. Aske, and yee shal receyue, that your ioye may bee full. These things haue I spoken vntoo you by Prouerbes. The tyme wyll come, when I shall no more speake vntoo you by Prouerbes: but I shall shewe you plainly from my Father. At this day shall yee aske in my name: And I say not vntoo you that I wyll speake vntoo my Father for you: For the Father himselfe loueth you, bycause ye haue loued mee, and haue beleued that I came out from God. I went out from the Father, and came intoo the worlde. Agayne, I leaue the worlde, and goe vntoo the Father. Hys Disciples sayde vntoo hym: Loe, nowe thou talkest playnly, and speakest no Prouerbe. Nowe are wee sure that thou knowest all thinges, and needest not that any man shoulde aske thee anye question: Therefore beleue wee, that thou comest from God. Iesus answered them: Nowe yee doo beleue. Beholde the houre draweth nigh, and is alreadye come, that yee shall bee scattered euery man to his owne, and shal leaue mee alone. And yet am I not alone: for the Father is wyth mee. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the world shal yee haue tribulation: but bee of good cheere, I haue ouercome the world.

The

The exposition of the Text.

FOr a good consideration is this Gospell read in the Church as
 upon this day. For it conteyneth the chiefest woorkes of Christi-
 ans, and the woorkes that is peculiar to them. For onely Christen
 folkes can performe this service of Inuocation vnto God. For after
 that vpon last Sundaye was declared what is true Fayth, what is
 ryghteousnesse, what is iudgement, and (too bee bryefe) what is the
 kingdome of Christ, and in whome it consisteth: In very good time &
 order is mention made this day, of the cheefe service that the Citizens
 of Christes kingdome can performe, which is the true calling vpon
 god. And because no exercise of the godly is more needfull than pray-
 er, and that no woorkes is more hard than to pray aright: I will in
 this sermō entreat of prayer only. And to the intent we may the easlier
 vnderstand this doctrine, I will say two thinges concerninge prayer,
 which are these:

1. What Christian prayer is, and how many sortes there be
 of it.

2. What are the conditions that must goe with every prayer.

For when I haue discuffed these two places, I hope there shall be
 no man (so he yeeld hym selfe easie to be taught) which shall not cleve-
 ly and plainly vnderstand, what thing Christian prayer is, and how
 needefully the service of prayer is required at our handes.

Of the first.

What thing is Christian prayer? It is a lowly lyfting vp of the
 mynde vnto God, in desiring ought at Gods hand, or yeelding
 thanks for benefices receyued. Nowe that there be two sortes of lif-
 ting vp the mynde vnto God, first it is confirmed by the record of Da-
 uid, who goyng about to pray, sayth in the 25. Psalm: Vnto thee O
 Lorde haue I lyft vp my soule: and secondly by the forme of praying
 appoynted to vs by the Lord: Our father which art in heauen. More-
 ouer by the gesture of them that praye, who as they are praying, are
 wont to lift vp their eyes vnto heauen. This therefore it behooueth vs
 to know, that prayer is not a prattling of the speache onely: but that it
 is an humble lyfting vp of the hart vnto God, with which humble lif-
 ting vp of the hart, wordes also procede out of the mouth.

But of how many sortes is Christian prayer? It is of foure sortes,
 Deprecation, Adoration, Intercession, and thankes giuing. These

S. b.

foure

The fifth Sunday after Easter.

four kindes of prayer wil I declare brieely.

Deprecation is an humble lifting vp of a mans mynde vnto God, wherby is desire of deliuerance from such things as trouble and bere him. As when we desire to be deliuered from tyrannie, violence, diseases, famine, and other things that seeme sharpe vnto vs.

Adoration is a lowly lifting vp of mans soule vnto God, wherby we desire some benefite at his hand: as when we desire encreasements of fayth, loue, patience, chastitie: & when wee craue those things that we haue neede of toward the maintenance of this life.

Intercession is an humble liftinge vp of a mans minde vnto God, wherby one maketh sute for an other: as when wee pray for suche as are extremly sicke, or for others that haue neede of our prayers.

Thankes giuing is an humble lifting vp a mans mind vnto God, wherby we yeeld thankes vnto God, either for benefites bestowed vpon our selues or others, or for ridding our selues or others from some inconueniences. Now we perceiue what Christian prayer is, & howe many kindes there be of it. Hereafter remaineth that we speake of the continually circumstances of godly prayer.

Of the second.

In every godly prayer, there must needes be alwayes these. v. properties and circumstances. First, the earnestnesse of hart in hym that prayeth: secondly, consideration of the causes that moue vs too pray: thirdly, who it is that we call vpon: fourthly, by whom wee are heard: and fifthly, what we ought to aske of God. For these thinges shal make vs a difference betweene the vaine babling of the heathen, and the effectuell prayer of the godly. Wherefore I beseeche you deere bretheren, that you will diligently learne, and thorowly weygh these continuall circumstances of prayer.

The first circumstance of a godly prayer, is the affection of the hart, that the hart be well bent and settled in praying. For if honestie require that our body be wel ordered when we haue comunicatiō with mē of more honor then our selues: it is much more meet that our mind be very well disposed, when wee shal speake before god in the sight of his Angels. What manner of affection then ought his to be, that wyll call vpon God with fruite: First of al, let him put off all imagination of his owne glory, worthines, & desert. Next, let him thinke vpon his owne needinesse, and perswade himselfe that he is bitterly destitute of al
ayde

ayde, unlesse the Lord reach him out his helping hand. Then let hym cast downe himself by true repentance. And lastly, let him be kindled to prayer by confidence of gods promises. For whosoever sweileth eyther with opinion of his owne vertue, or feeleth not his owne needynesse, or casteth not himselfe downe before God through true repentance, or wanteth faith: he prayeth with the Pharisee and not with the Publicane, that is to wit, he prayeth not aright and effectually.

The second circumstance, is of the causes whereby wee must be moued to pray. And there be many causes, wherof I wil rehearse some, to the intent that greater desire of praying may be stirred vp in vs.

The first cause is Gods commaundement, wherunto it becommeth all creatures to be obedient. Call vpon mee (sayth he) in the day of thy trouble. And Christes Apostles doo oftentimes prouoke vs too pray, by the commaundement of God. We must diligently mauld vpon this cause, which may stirre vp in vs a desire to pray.

The second cause is the promise. For God hath promised that he wil heare our prayers, according as it is sayd in this Gospel: Whatsoeuer ye shall aske the father in my name, he shal giue it you. Also in the Psalmes: Cal vpon mee in the day of thy trouble, and I wyll heare thee. To heare, is nothing else but to graunt our requests.

The third cause is, the crosse pressing vs, that is to saye, the feeling both of our owne and other mens needines. Here we must looke about vs, what pincheth vs at home, & what abroad: we must thorowly wey the publike & priuate harmes: we must thinke vpon the distresse of the church, encountering in this world ageinst the deuil and his members: and to be short, wee must thinke vpon all the necessities that nip vs in this life: whereby we may be stirred vp to call vpon God.

The fourthe cause is victorie in temptations. Whereuppon in the epistle of Saint James, wee are commaunded too praye, as often as wee are troubled wpyth temptations. And Christ sayth: Pray, that pee enter not into temptation. For he that prayeth earnestly and continually, shall not easly be overcome, eyther by the fligtees of the Deuill, or the wickednesse of the worlde, or the prouocation of his sinfull flethe.

Heruppon Salomon sayth: The name of the Lorde is a most strong t. wyre, that is to saye, The calling vpon God, is a most assured defence against all euils.

The

The fifth Sunday after Easter.

The fifth cause is, the sundry subtleties of Satan, who layeth snares for vs in our doctrine and conuersation.

Paule Ephe. 6. byddeth vs take that sworde of the spirite (which is the woorde of God) against Satan, by all manner of inreatance and prayer.

The sixth cause is, the most plentifull fruite of often prayer. For the custome of praying keepeth vs in the feare of God, and in godlynesse. For that man is not easie too take a fall, who fencing himselfe wyth continuall prayers, dooth earnestly set his mynde vpon godlynesse. Contrariwise, they that neglect the exercise of prayer, are subiect too diuers casualties. Many that are led to execucion, know not so much as the forme of prayer prescribed by Christ: and though some knowe it, if a man aske the question, they confesse, they prayed little or neuer.

The seuenth cause is, the examples of holy men, whose chiefe care in this lyfe, was to call vpon God earnestly. The Jewes prayed thise a day, in the morning, at noone, and at nyght. So also did Daniel, and many other whose godlynesse is commended. But among many pee shall finde some, that in steade of prayer, doo not onely in the morning, at noone, and at nyght, but also whole nightes and whole dayes together, giue themselves to wickednesse, too make a soft pillowe for the Deuill, that he may rest the more quietly in their hartes. These most weightie causes it behoueth vs to thinke vpon earnestly, too the intent wee may driue away our drouzinesse, and be stirred vp too call vpon God in good earnest.

But some passing ouer these most weightie causes, say: God knoweth whereof wee haue neede, and hee beareth vs good will. For he is our Father, therefore wee neede not wearie our selues with praying. I answer: True it is that God knoweth what things wee haue neede of, and he is our father in deede, conditionally that wee be his sonnes by fayth. Neyther doo wee therefore aske of God, bycause we woulde teache him that which he knoweth not. But it is to be knowne that he wyll not haue the order broken which he hath appoynted. For as he hath ordeyned that he wyll haue vs fed with meate and drinke: which thing he could notwithstanding doo without these meanes: so his will is, that wee should obteyne the good things that pertaine as wel to our saluation, as too the sustentation of this lyfe, by prayer, which proceedeth of fayth. We receyue not (sayth S. James. 4.) bycause ye aske amisse,

amisse. And Christ saith: The Lord shal giue the holy Ghost to them that aske, but he sayth not, to loyterers or them that liue carelesse. We must therfore aske, if we set by our own welfare. We must acknowledge both, as well the goodnesse of God who is ready to forgive to those that aske, as the needinesse of our selues, who should not be able so much as to draw our breath, vntlesse he susteineth vs.

The thirde circumstance is, who he is that is to be called vpon. It were no neede to speak of this circumstance, if there were not some to be founde still, that call vpon I can not tell what Saints. Therefore I wil speake breuely of this circumstance, which is so exceeding necessary. And I say with good aduise and not at aduenture, that God onely is to be called vpon. And the same alone is God the Father, the Sonne and the holy Ghost. The sonne is to be called vpon as one selfsame God with the Father and the holy Ghost. Again, he is too he called vpon as a mediator betwene vs and God. That God alone is to be called vpon, it is confirmed by foure reasons, wherof the first is commaundement. For we haue commaundement to call vpon God only. Now wheras nothing pleaseth God without faith: and faith can not be without the word: it followeth that none is to be called vpon, but he concerning whom we haue commaunded.

The second is promise. No Inuocation hath promise, but that which is made vnto God: therfore we do amisse to call vpon any other than God.

The third is example. We haue no example of holy men that called vpon Saintes. Therefore let vs treade in their steps, and let vs yeeld this diuine seruice, vnto none but to whome it is due, that is, alonely vnto God.

The fourth is a manifest forbidding. Thou shalt worshippe the Lord thy God, and him only shalt thou serue. Therefore it is to be hilde for a most certeintie, that the Deuill brought in the calling vpon creatures, that is to say, vpon Saintes; for thre intents. First that he might spoyle Christ of his honor. Next, that he might worke reproche to the Saintes departed. And again, that the Idolaters that call vpon Saintes, might perishe. I warne you therfore that are still in your error, to amende betimes, least ye fall into the hands of the liuing God when you looke least for it. Neither bootes it them that some say, they do it of a good intent. For all intent of man in matters of saluation is euill, vntlesse it be guided by Gods word and the holpe Ghost.

The fift Sunday after Easter.

Ghoſt. For thus ſayeth God hymſelfe: The thoughtes of men are wicked from the beginning. And Paule ſayth: The fleſhly man, (that is, hee that hath not the ſpirite of God) perceyueth not the thyngs that are of God.

The fourth circunſtance is: by whom wee ought too call vppon God. For it is wrytten that God heareth not ſinners. Therefore there is giuen vnto vs a mediatur Jeſus Chriſt, in whoſe name we ſhal call vppon God, according as Chriſt teacheth vs in the Goſpel of this day, ſaying: Whatſoever yee ſhall aſke the father in my name, hee ſhall gyue it you. Vppon truſt of hym therefore (and not vpon confidence of our owne woorthineſſe, ſhall wee make our prayer, being ſure that God wyll heare vs by hym. Howbeit, for as muche as thys ſentence of Chriſtes is notable, and full of comfort, I will expounde it more diſtinctly, for it containeth many profitable admoniſhmentes. This ſaying in my name, (that is, for my ſake, & in acknowledging and confidence of me,) comprehendeth many things. For it teacheth, warneth, and comforteth.

I pray you what teacheth it? Firſt that our owne woorthineſſe is to bee excluded. For wee may not call vppon God in confidence of our owne woorthineſſe, but in truſt of Chriſtes defence. Secondly, that hy-pocriſie is to bee ſeparated from true prayer. The Pharifee in hys prayer, boaſteth much of his own holines. I am not (ſaith he) as other men: I offer the tenth of al that I poſſeſſe: I faſt twiſe a weeke. This man prayed not in Chriſtes name: but vppon truſt of his owne holines, he rather poured out waſt wordes than prayed. Thirdly, that heatheniſh bragging is to be laid away. For the heathen thought they were heard, whē they had firſt deſerued it at gods hand: Like as Agamemnon thought he ſhould be heard for his ſacrificing of an hundred beaſts at once. Fourthly, it teacheth the difference betweene the prayer of Chriſten folke, and the prayer of al other men. For only ſayth makeith the difference betweene the prayers of Chriſtians and of others. The Turkes, Jewes, Paynims and ſuch lyke thinke they call vppon God, but in deede they doo not: bycauſe they are voyde of truſt in the mediator, and acknowledge not him too bee God, who is the father, the ſonne, and the holy gholt.

Of what thing dooth thys ſaying in my name, warne vs? It warneth vs of our blindnes. For whē Chriſt biddeth vs aſke in his name, no doubt but they be great things which we oughte to aſke. Being war-

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ned therefore by this saying, let vs open our eyes & looke about vs, what common & what priuate: what inward & what outward: what ghostly & what bodily things we ought to demaund: & on the contrary part, what evils we ought to pray to be rid off.

How doth this saying in my name, comfort vs? It comforteth vs against two very great impedimentes of prayer, which are, unworthynesse and distrust. For when he saith, Aske in my name, he will haue vs set his worthynesse against our unworthynesse, and his promise against our distrust. But many receiue not that which they aske, because they aske amisse, neglecting theire faith in Christ, and rather beating the aire with vain babling, than percing the heauen with ardent affection of faith. These cannot iustly complaine that they pray often and obtaine nothing. Therefore that wee be not foiled in the number of them, let vs pray with faith.

The fifth circumstance is of the things that we ought to demaund or to desire deliuerance from. Things to bee requested are of three sorts. For either they concerne gods glory, or our owne saluation, or else the good things that pertain to the commoditie of this life.

Before all things we must pray for the aduancement of Gods glory, according to this, Halowed bee thy name. Notwithstanding wee must not in this behalfe appoint God a meane: for he knoweth best by what meane his glory may be aduanced. But we must thorough assured confidence aske and persuaue our selues that hee will heare vs.

Also wee aske our saluation, but without all condition, because wee haue an vniuersall promise of saluation. For euery one that calleth vpon the name of the Lorde shall be saued.

As for the good things that make to the sustentance of this life, we must aske them vpon two conditions: namely so as the obtaining of the thing that we demaund, do neither hinder Gods glory, nor hinder our owne saluation.

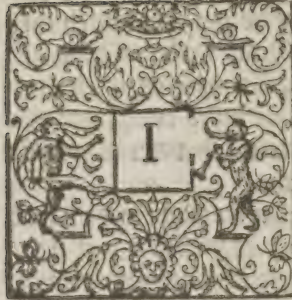
After the same manner must we pray for the deliuerance from those evils that fight against their kinds of good things. The evils of the first & second sorte, are to be wished away without condition. But those evils that are troublesome too vs in this life, are to be wished away vpon condition, that it be no hinderance to gods glory & our owne saluation. If by Gods glory is to be preferred before al things. And this much concerning prayer. God graunt vs grace that these wordes may

Ascension day.

may take roote in our hartes, through Iesus Christ, to whom bee honour and glory for ever and ever. Amen.

Upon the day of our Lordes Ascension.

The Gospell. Marke. xvi.



Iesus appeared vntoo the eleuen as they sat at meate: and cast in their teeth their vnbeleefe and hardnesse of harte, because they beleued not them which had seene that he was rysen agayne frō the deade: and he sayd vnto them: Go yee intoo all the world, and preache the Gospell to all creatures: hee that beleeueth and is Baptised, shall bee saued, But he that beleueth not, shal be damned:

And these tokens shall followe them that beleue: In my name they shall caste out Deuils, they shall speake with newe tongues, they shall driue away Serpentes. And if they drinke any deadly thing it shall not hurt them. They shall laye their handes on the sicke, and they shall recouer. So then when the Lorde had spoken vntoo them, he was receyued intoo Heauen, and is on the ryght hand of God. And they went foorth, and preached euery where: the Lorde working with them, and confirming the woorde. wyth the myracles following.

The exposition of the text.

This feast is ordeyned in the Churche, for that Article of our Creede, wherein wee professe our selues too beleue in Iesus Christ ascending into Heauen, when hee had been conuersant with his Disciples fortie dayes after his glorious Resurrection. In this feast, as in others, there be thre things too be weyghed. First, the storie with the circumstances thereof. Then the benefite that is bestowed vpon vs: And lastly, the right vse and mynding of the storie. These thre things offer themselves in the exposition of this Gospell.

Gospell. The summe wherof is, that the Lorde (the fortieth daye after his resurrection) appeared to his disciples, whom he vpbayded with their vnbeliefe and hardnes of hart, and commaunded them to preache the Gospell throughout all the worlde, shewing what fruite shall redound of the preaching of it too the hearers, so they receyue the Gospell by fapth. Howeouer too the intent their preaching may bee credited, hee promysed too confirme their doctrine wyth myracles. When hee had giuen this charge, hee ascended visibly intoo heauen, and sittech at the right hand of his father. And his disciples obeying his commaundement, went abrode too preache the Gospell, the which our Lorde confirmed with signes ensuing. And this is the effect of the Gospell. The places are thre.

- 1 The rebuking of the Apostles.
- 2 The institution of the ministerie of the word.
- 3 Christes Ascension into heauen.

Of the first.

THE fortieth day after his resurrection, he appeared to his disciples and vpbayded them with their vnbeliefe and hardnesse of hart, bycause they had not beleued those that tolde them they had seen him risen againe from death. He findeth fault wyth two things in his disciples: hardnesse of hart, and vnbeleefe, that is to say, the roote and his fruite. The roote is hardnesse of hart, which taketh increasement and strength, partly of it owne original beginning, and partly of it owne corruption. For a man that is not inspired with the holy Ghost, cannot vnderstand any of those things that are of the Spirit of God. Of this most naughtie roote there are very many and euil frutes. The first is, that which is rebuked here, namely vnbeliefe. Out of thys afterwarde, bud most naughtie bzaunches, as disobedience towarde God, and whatsoeuer leudnes and wickednes is in this life. By which the power of the roote vnslupressed, is percelued, and also seen how great increasement vnbeliefe hath taken. For this is a most assured token, that wheresoeuer sinne reigneth, there vnbeleefe as an Emprisse possesseth the hart of man.

Furthermore, we may learne hereby, first (after the example of the weake Apostles) not to dispaire of our selues beyng weake, although wee can not by and by comprehend the heauenly mysteries. For the Church hath euermore hir certayne woundes for our Lorde too

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Ascension day.

pour his wine and Dyle into. Neither is it reason for any man too hope that he may put off al weaknes, as long as he carrieth this mortal body about him. But like as in olde time the people of God beeing brought into the promised land, had their neighbors the Philistines enymies unto them, against whom they kept continuall warre: So wee being brought into Christes Church, haue both inward and outward enymies, against whom wee must make warre, least we waxe sluggishe through idlenesse. The other thing that we haue to learne here, is that we should consider by the deede of Christe, not casting of his raw and weake disciples, how gentle a high priest we haue, who casteth vs not off for our weaknesse, so there be any sparke of faith in vs. And consequently by his example also we may learne, to deale gently and fauorably with the weaker sort.

Of the second.

When Christe being ready to ascend into Heauen, giueth commission to his Disciples, saying: Goe yee into the whole worlde, and preach the Gospell to all creatures. He that beleueth and is baptized shall bee saued, and he that beleueth not is condemned already, he beginneth the manner of setting vp his kingdome, and sheweth the fruit of the same kingdome.

By two meanes is the kingdome of Christe set vpp: by word and by the Sacrament: the fruite whereof is saluation of the people. Contrarywise, they that be not Citizens in this kingdome, are subiect to the sentence of damnation.

Here we see there is great difference between the administration of a kingdome of the worlde, and Christs kingdome: and no maruell at all: For the kingdome of the worlde is fleshly, but the kingdome of Christe is spirituall. That is set vp and mainteined by the lawes of men: but this is set vp and mainteined by the word of God.

Howbeieit forasmuch as the woord of God containeth singular doctrines, I will expound them somewhat more largely and distinctly, to the intent we may the better vnderstand Christes mynd towards vs, and the benefits of the Gospel.

For hee saythe: Goe into the whole world. We see the commission. For he sendeth his disciples not to any one nation, but to all men dwelling abroade through the whole worlde. Whereby we may consi-

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ver the riches of Gods mercy, & the preciousnes of Chyistes sacrifice. It is Gods mercy that all that were damned through sinne, should heare the voice of the Sonne of G D D, concerning saluation too bee obtained through Chyiste. For it is not too be thought, that God would haue the voice of the sonne of man sound vnto the world, that the greatest part should be destitute of the frute therof, but rather that by hearing they should liue, and be saued through Chyist, so that they receiued the preaching of the Apostles by saythe.

This is more plainly declared by this saying: Preach ye, or proclaime yee. To whome? To all creatures, that is to say, too all men, without any exceptions of persons, nations, or kindes. For God is a louer of men, and willethe the saluation of all men, according to this saying, His wil is, that all men should be saued, and come too the knowledg of his truty: But what must the Apostles proclaime? The gospel, that is to wit: glad tidings of the ouercomming of the enymies of mankind, which are sinne, death, the deuill, and hell: of peace made betwixt God and men: and of euerlasting saluation, which they that beleue in Chyist shall obtaine by inheritance. This is the summe of the Gospel. Howbeit to the intent this summe may bee the better vnderstood, I will giue a more plentifull definition, the which I will also brievely declare by testimonies of the scripture.

The Gospell is a doctrine reueled from heauen, wherein is shewed deliuerance from sinne, curse, and Gods wrath: and wherein is proclaymed forgienesse of sinnes, saluation, and euerlasting life too eue that beleue on the sonne of God for the sacrifice of the same sonne of God, that the goodnesse and mercy of God may be published, and that they which are deliuered by the sonne, may by faith in the same sonne bring forth frutes worthy the Gospell. This definition containeth many things, which we will reherse and confirme in order.

First I saide, that the Gospell is a doctrine reueled from heauen, which thing is confirmed by that which is written in the .xvi. to the Romaines, where Paule calleth the Gospell a mysterpe hidden from the beginning. By which woordes he signifieth most manifestly, that the Gospell dependeth not vpon mans reason. For if reason could by any meanes through it own sharpnesse, haue perceiued this doctrine, it might in no wise haue bin called a mysterpe hidden from before all woordes.

C. ii.

Againe

Ascension day.

Againe, it is said in the definition, that in the Gospell is shewed deliuerance from sinne, from the curse of the lawe, and from Gods wrath. For the prophet Daniell saith: that Christ shall take away sinne. And Paul saith, that the curse of the Lawe is abolished by the coming of Christ. Also the heauenly father telleth vs from heauen, that he is pacified for his sonnes sake. And this thing to be most true, all the goodly doo feeble: hauing witnesse of the holy Ghoste, by whom they crie, Abba, father. Which thing undoubtedly they shoulde not do, vnlesse they perswaded themselves for a certieintie, that sinne is taken away, the curse of the law abolished, & Gods wrath pacified.

In the third place is added, that in the Gospell is proclaymed forgiveness of sinnes, saluation, and euerlasting life. For thus sayth the Lord himselte in the. xxiiii. of Luke. So is it written, and so is behoued Christ to suffer, and repentance and forgiveness of sinnes to be preached to all nations in his name. And in this dayes Gospell hee sayth: Hee that beleueth, shall be saued. And the Lord himselte sayth: He that beleueth on the Sonne, shall haue life euerlasting. What needs many words: All the whole scripture promisseth forgiveness of sinnes, saluation, and euerlasting life too all that embrace the Gospell.

But forbycause these benefites befall not to al men (for Cain, Judas, Saule, and many others perished, and at this day alas, the most part of the world runneth into destruction) therfore is added in the fourth place of the definition, that these benefites happen to the beleuers. For the Lorde saith plainly: he that beleueth in me shall not perish, but shall haue life euerlasting. And least any man should thinke that this dependeth vpon the state of works, Paule writeth, that a man is iustified without works: and the same Paule pronounceth, that euerlasting life is the gift of God through Iesus Christ: that is, that it befallerh to them that belene in Christ, not for their owne desert, but by the benefit of Christ.

In the fifth place is added, for the sacrifice of the Sonne of God. For thus saith Paul, through the redemption that is in Christ Iesu. For the the Greeke word Apolytrofis, which Paule useth, signifieth such a raunsome as is made by payment of a fyne for the pardon of a mans life.

Such

Such a fyne payd Christ for vs when he was made sinne for vs, that wee might bee made the righteousnes of God in him. 2. Cor. 5.

Sixthly is added: that the goodnesse and mercy of God might bee published. Which thing is confirmed by the example of the troope of Angels singing this Hymne at our Lordes birth: Glory vnto God on high, and on earth peace, and vnto men good will. Wee must thinke that this was doon to this end, that all that acknowledge this Christe, may (by the example of the most pure Angels) learn to set out the goodnesse and mercy of God, specially seeing that nature calleth vpon vs to render thanks to such as haue deserued well.

Last of all in the definition of the Gospell is added: That those which are deliuered by the Gospell, should bring forth fruits worthy the Gospell. For Paule in the 2. Ephe. sayth: Wee are created in Iesu Christ vnto good workes, in which we must walke. And the same Paule sayth, that wee oughte to walke in the light, bycause we are the Children of lyght. For how I pray you stande this with reason, that wee should be exempted out of the bondage of sinne, and yet serue sinne and be oppressed with the yoke therof? The grace of God (sayth Paule) appeared to the welfare of all men, to the intent that renouncing all vngodlynesse and fleshly desires, we might liue soberly, godly, and righteously in this world.

Forasmuche then as wee haue by strong reasons shewed, that sinne, curse, and Gods wrath are taken away by the Gospell: and that in their roome do succede ryghteousnesse, saluation, and euertlasting life, for Christes sake, as long as we beleue in him: and that for this benefite God will haue vs set forth his goodnesse, and shew thankfulness in all our whole life: It foloweth that the Gospell (as I sayd) is a doctrine reuealed from heauen, wherein is preached deliuerance from sinne, from curse of the law, and from Gods wrath, and wherein is proclaymed righteousnesse, saluation, and euertlasting life to all that beleue in Christ, for the sacrifice of hym, that the goodnesse and mercy of God may be set forth, and that those which are deliuered by the Gospell, may bring forth fruits worthy the Gospell.

Thus much concerning the Gospell. And as for that which is added concerning Baptism whereby the benefite is applied to the Gospell, and sealed by, it is spoken already in the first Sunday in Lent, and often elsewhere.

Ciii.

Of

Ascension day.

Of the thirde.

NOwe followeth the place which is peculiar to this feast. For the Euangelist declareth that our Lorde ascended into heauen: Wherefore I will saye a little (and that as playnly as I can) concerning Chyistes ascention into heauen, which is an Article of our Creede.

In this Article of our Lordes ascention, there bee three things to be specially considered of vs. First, his comming downe, for before he went vp, he came downe. Secondly, his ascention. And thirdly, the fruite of Chyistes ascention.

In the comming downe of Chyist from heauen into the earth, there are two things too bee considered: the gyfte, and the example. The gyfte, for that Chyist ascended from Heauen and tooke mannes nature vpon him, that by offering him selfe in sacrifice, he myght rydde vs of our synnes. For by the sacrifice of Chyist, the father is pacified, and for Chyist our mediators sake so abased, all beleeuers are receyued, and are the children and heires of God. For therefore dyd the Lorde come downe from heauen, therefore dyd he humble and abase himselfe, that wee myght ascend from the earth to heauen, and that wee myght bee exalted too euerlasting lyfe and glory. And the example: That wee also shoulde come downe and bee humbled. 1. Peter. 2. Chyist suffered for vs leauing vs an example, that wee shoulde followe his steppes.

Of what manner Chyistes ascention into heauen was, the Scripture sheweth. He ascended visibly with a bodily and naturall mouing, and a cloud tooke him vp into heauen. Whereupon is sayde, he ascended aboue all heauens, Ephe. 4. Neuerthelesse, hee did not by ascending, chaunge his humane nature into his godhead, or so shed it out that it shoulde be euerywhere with his godhead, although the union of them be inseparable.

The fruite of Chyistes ascention is manifolde, according as it is easy to gather by diuers places of scripture.

The first fruite therefore is, that Chyist is a triumpher ouer his enemies, which are sinne, death, the Deuill, and hell. For these enemies hath he vanquished, and triumphed ouer them by his glorious ascention. Wee wypped our sinne when hee was made a sacrifice for sinne.

sinne. As soone as sinne was wyped away, death was disarmed : for sinne is the sting of death.

Then death was once destroyed, the deuill lost his force and weapons. Lastly, for as much as hell deuoureth onely them that are vnder sinne, death, and the deuill : it followeth that Christ being the conqueror of sinne, death, and the deuill, did also overcome hell.

Secondly, hee ascended, too bee our heade, which ascended into Heauen by it, that hee mape shewe the way vnto vs : whereupon. Iohn. 14. I goe my way too prepare you a place, and I wyll take you by vnto mee.

Thirdly, he ascended, that he myght from heauen spread the beames of his power ouer all the worlde. Ephe. 4. He ascended aboue all the Heauens, that he myght fill all things. Then is he not ascended to be utterly awaye from vs : but that wyth his present power hee may rule Heauen and earth, and bee present with his Church vnto the ende of the worlde.

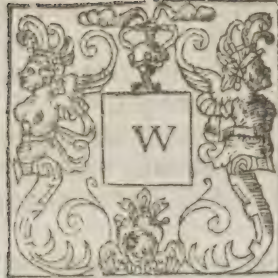
Fourthly, he ascended, that he myght gyue giftes too men. Ephe. 4. And he hath giuen, some Apostles, some Prophetes, some Euangelistes, and some teachers. That is to say, he ascended, that he myght be effectuell in the ministerie, confirming it by wonderfull myracles, and sealing it in the hartes of men.

Fifthly, hee ascended, that wee myght haue an aduocate in heauen. 1. Iohn. 1. If any man sinne, wee haue an aduocate with God the Father, Iesus Christ the ryghteous, and hee is the propitiation for our sinnes.

Sixthly, he ascended, that he myght drawe our hartes vnto himselfe. Math. 6. Where as is thy treasure, there is also thy harte. Collos. 3. If ye bee rylen againe with Christ, seeke the things that are aboue, where Christ sitteth at the right hand of the father. Our conuersation then must be in heauen, where our Sauour sitteth in glorie, too whom with the Father and the holy Ghost, be honour, praise, and glory worlde without end. Amen.

The sixth Sunday after Easter.

The Gospell. Iohn. xv.



Hen the Comforter is come, whome I wyll sende vntoo you from the father (euen the spirit of truth whyche proceedeth from the Father) hee shall testifie of mee. And yee are witnesses also, bycause yee haue been with mee from the begynning. These things haue I sayde vntoo you, bycause yee should not bee offended. They shall excommunicate you, yea the tyme shall come, that whosoever kylleth you, shall thinke he dooth God hygh seruice. And suche things wyll they doo vntoo you, bycause they haue not knowne the Farher, neyther yet mee. But these thynges haue I tolde you, that when that houre is come, yee myght remember then, that I tolde you. These thynges sayde I not vntoo you at the begynning, bycause I was with you.

The exposition of the Text.

This Gospell also is a part of that Sermon that Christ made too his Disciples the nyght before he suffred, the summe whereof wee haue heard a whyle ago. This text conteyneth the promise of the Aduocate the holy Ghost, who shal be present in the Church when it suffereth persecution by the wicked worlde. For Christ telleth vs, it wyll come to passe, that the wicked men, and specially the Iewes, shall bee carped with so great woodnesse agaynst the Church, that vnder the pretence of Religion, they shall runne wyth might and mayne vpon the godly, yea and perswade the worlde, that it is a certaine seruice of God to kill the godly: and to cast them out of their congregations. And he sayeth, that the cause of this outrage, is ignorance and blyndnesse: that is to wit, that they neither acknowledge the wyath of God agaynst sinne, nor vnderstand the benefites of Christ. The places are thre.

1 The office of the holy Ghost, and the ministers of the woord in the Church.

2 3

2. A warning leasse the godly being offended at the stumbling blockes, should renounce that profession and faith.
3. Of the Crosse of the godly, and of their glorious deliuerance.

Of the first.

ANd when the comforter shall be come, whom I will sende you from my Father, hee shall beare witnesse of mee: yea and you also shall beare witnesse. These wordes containe the first doctrine of this Gospell, namely that the holy Ghost and Apostles, and their successors must beare witnesse of Christ.

Concerning the holy Ghost, these thinges are gathered out of the Text. First, that he is one God with the father and the sonne. Secondly, that he is a distinct person from the father and the sonne. Thirdly, that he proceedeth from the father and the sonne. And fourthly, that he is giuen to the Church by Christ.

And why he is giuen to the Churche, it is here declared, namely, that he may bee a comforter: that he maye bee a teacher of the truth: and that he may beare witnesse of Christ. Of which offices, I wyl therefore speake the more brievely, by cause the same thinges are too bee repeated vpon Whitsun Sunday.

Why is he called a comforter or Aduocate? Like as by this terming of hym, is giuen an inkling of the persecution and accusing or condemning of the Churche by the heathenish worlde: so is it also expressely ment thereby, that it shall not bee forsaken of Christ in the time of persecution, but that Christ sendeth it an aduocate, namely the holy Ghost.

The properties of this Aduocate are foure: First, that hee bee at hand to his Client, that is, to him that suffereth violence or wrong, or is accused by the wicked worlde. Secondly, that he take vpon him the case of eche man, yea and of the whole Churche, as his owne case. Thirdly, that he teache and admonithe hym that erreth, and instructe hym that he bee not ouerthrowne in his case. Fourthly, that he comforte hym in hys trouble. Therefore when the holy Ghost is called an aduocate, it is ment thereby, that he is the defender of the Churche, that he taketh the case thereof vpon himselfe: and that he teacheth and comforteth the Church.

Againe, the Text sayth, that the holy Ghost shall bee the teacher of truth. By which name is shewed, first that men can not obteyne
healthfull

The sixth Sunday after Easter.

beathfull truth, of their owne disposition and nature. Secondly, that the doctrine of truth is not of the lawe, but of the Gospell. For reason of his owne inclination dooth (after a sorte) understande the doctrine of the law. And thirdly that the holy Ghost woorketh mightily both in the teachers & in the learners. For he maketh the teachers to understand the truth, and the learners to receive it. And therefore we are admonished too call upon the teacher of truth, that he may give us the key of knowledge: and to beware that we dyne not away from us that same most pure spirit, through our uncleannesse. For in as much as he is holy, that is, cleane, chaste, and a maker of others holy, he dwelleth not in an unpure hart: that is to wit, in suche a hart as tumblyeth it selfe in his owne filchines, and defileth it selfe as a swine by wallowing in the mire.

Besides this, he saith: the holy Ghoste shall beare witnesse of me. Of whiche office the ministers of Gods worde also shall bee partakers.

But what doth the holy Ghoste witnesse of Christe? and what shall the ministers of the word witnesse of hym? First the holy Ghost and the ministers of Gods worde beare witnesse of Christ, that he is very God according too the Scripture, one in Godhead with the father and the holy Ghoste as we professe in our Creede. Secondly the holy Ghost witnesse, that Christ is very man according to oure Creede: who was conceived by the holpe Ghoste, and borne of the virgin Mary. Thirdly the holy Ghost witnesse, that Christ though he be both God and man: yet is but one Lord, one Christ, one person, according as our Creede beareth record, and Christe also of himselfe, when hee saith: No man goeth by into heauen, but he that came downe from heauen, the sonne of man that is in heauen. Fourthly the holy Ghost beareth witnesse of Christes office, that hee is a Bishop and a king. A Bishop verelye, which with his owne sacrifice pacifieth the wrath of the father, and by his intercession bringeth us unto God. And a King, in that he hath banquished our enymies, death, sinne, the Deuil and hell, and shall come to iudge the quicke and the dead. These foure things doth the spirit witnesse of Christ. These foure things are deliuered us concerning Christ in our Creede, these foure things shall all godly ministers of Gods word witnesse of Christ, till he come to iudgement.

Of

THese things haue I spoken to you, that ye should not be offended. Christ doth them to understand, to what ende he spake so much of the Church, of the holy ghost, and of his death and resurrection: that is to wit, that being confirmed by these things, they should not be offended with the rest of the world. This admonishment is necessarie at all times: for the world is full of stumbling blockes. Woe (sayth Christ) bee vnto the world for offence: meaning, that they are like too buy it deere, that fall from the Gospel by cause of offences. Now to the intent euery one of vs may iudge aright concerning an offence, I will set forth a full doctrine concerning offences.

An offence in general, is whatsoever keepeth a man back from the right course of the Gospel, that is to saye, either worde, deede, or outward appearance (if I may so terme it) which is to any man a cause or occasion of stumbling, or of being offended, so as either he be hindered, or else step aside from the right course of saluation.

Of this stumbling blocke there are moe kindes than one. For there is one offence or stumbling blocke which is called gluen: and another that is called, taken. Which what manner of ones they be, I will declare by definitions and examples.

An offence giuen, is that which ysleth eyther of some worde or deede that is euill in it selfe, or else of some worde or deede, that is indifferent, that is to wit, neyther good nor euill, but cast forth out of season. Both of these is strephtly forbydden by Gods worde; and Christ hymselfe auoucheth it to be better for a man to be drowned in the myddes of the Sea, than too giue occasion of offence to any bodye. The examples are these: Arrius denyed Christ too bee G D D, whereby hee caused manye too stumble, and was a cause of endeleffe damnation, both too himselfe, and too manye others. Dauid by hys aduourie was a stumbling blocke too all the inhabitants of his Realme, and had perished for euer, if hee had not repented. Against this stumbling blocke prayeth Salomon, when hee sayeth: Keepe mee from the snare that they haue layde for mee, and from the stumbling blocke of them that wooke wickednesse. The most parte of the world stumbling at this blocke, sicke in damnation, and dooly manye fall headlong into destruction, by dashing againste this stumbling blocke, both priuately and publikly.

priuately

The sixth Sunday after Easter.

Privately are offended children, seruantes, and maried couples. Children see their parentes absteine from Gods seruice, and they absteine lykewise. They heare their parentes sweare, and they sweare as well as they. They heare them talke of ribaudry, and by and by they folowe their example. For wicked thinges sticke fastest in mynde. They see them bibbing, deceyuing, and dealing vniustly wyth theyr neyghbours, and they lyke good scholers learne the same trades. But woe be to them to whom such stumbling blockes are made. For they with the whirlewinde and tempest of their stumbling blockes, doo throwe downe and beate out the crop of Christes Church.

This household stumbling block is the seede of all euils in the worlde. For such thinges as children learne of their fathers and mothers, they keepe still when they be old, and also teache the same to their children. Wherefore the parentes that feare God, must take exceeding great heede, that they bee not stumbling blockes too their owne children. Therefore let them talke godlyly, let them doo all thinges rightly. Let them serue God, and stirre by theyr children too doo the lyke, and let them byng them by in correccion and nurture of the Lorde, according as Paule admonisheth: and let them alwayes beare in mynd this saying of Christ, whych is written in the nyth of Marke: Whosoever offendeth one of these lyttle ones that beleueth in mee, it were better for him that he had a millstone hanged about hys necke, and were cast into the sea.

Moreouer, this offence is committed also as well by the Magistrate, as by the subiectes. As when Ieroboam set by a calfe in Samaria to be worshipped, and when the same man playing the tyrant dyd persecute the holy Prophetes of God. But this offence is most greuous in ministers of churches, when they either by leude doctrine or corrupt lyfe, giue occasion to many to speake euill of the Gospell, and minister speciall occasion of falling to them that be weake, as are couetous persons, whooremongers, drunkardes, murderers, and such others as offende the Church with their behauiour: Which sort the zealous Bishops ought to dispose, least they by their falling, shoulde drawe many more with them to decay. Neither are subiectes too bee excused in this behalfe: for wee see what the worlde is: all are corrupt. Who offendeth not in drunkennes? who giueth not occasion of stumbling by accustoming himself rashly to swearing? where is there one among a number, that layeth not some snare or ocher to stumble at?

Polm

Howbeit, because offences given, are not all of one sorte, (for some are given by a word or deepe that is euil in it selfe, and other some are given by a woord or deepe not euill of it selfe, but doone or spoken out of season :) It is too bee knowen, that the first kinde without exception is to bee shunned of all men that haue regarde of euerlasting saluation. But as for that offence that is giuen by a thing indifferent, is not alwayes to be eschued, but we must deale according to this difference of men. Some men are stronge, as they that already know the Christian libertie. Some are weake and haue the beginning of Religion, but are not sufficiently settled in the Christe libertie. Other some are obstinate, vnabie too bee taught and wilfull. The first sorte is not offended at the vse of thinges indifferent, but rather reioyce in the Christian libertie. The thirde sorte are offended, but thou shalt not care for them, for they are the enemies of Christe. Neither shalt thou absteyne from the vse of thinges indifferent, for their sakes: and muche lesse shalt thou abstayne from true vertues: as are the true wooshipping of God, true inuocation, and true confession of the sonne of God. Neither shalt thou absteyne from true doctrine, but after the example of Christ, teach thou and professe thou the true Gospel, euery in sight of hell gates. For so did Christ: so did the prophets: so did the apostles, yea and all the godly of all ages. It is woont to be commonly sayd, that he that iudgeth aright, teacheth aright, & doth aright, ought not for any offence, to forbear any thing that is aright. This surely is most true, and is confirmed by the examples of Christ & his apostles. But as concerning the middle sorte of men (that is to wit, the weake) the rule of Paule is to be noted: Rather than I will offend my weak brother, I will eate no fleshe while I liue. After the same rule it is to be deemed of other thinges indifferent. For in all our doings there is a consideration to be had of mutuall charitie and edifyinge.

Nevertheless this offence giuen, wherof we haue already spoken, hath yet another difference, taken of the difference of the persons. For some persons are sett in some roome of auctoritie: & other some are inferiours, leading a priuate lyfe. The offence that is giuen by a person set in auctoritie, is muche more greuous than that whiche is giuen by a priuate person that is placed in no office, & therefore it deserueth greater punishment, both in respecte of the person hymselfe, who defileth the place to whiche he is promoted by God, and also for other mens sakes, to whome he by his leude example hath giuen a more

forrible

The sixth Sunday after Easter.

forrible cause of falling. For euen as the greater a stone is that falleth from a hygh rocke, the moe peeces it maketh in the fall: Euen so the greater state that a person is of, and the hygher that he is placed in degree of dignitie, so many the moe draweth he down with him when he falleth. Likewise also a minister of Gods word, sinning in drunkenness, whooredome, manslaughter, or any other crime: is a greater stumbling blocke, than a souldiour, a courtier, a mariner, or a ploughman, and therefore is to bee restrained and punished with greater punishment: For he draweth moe with hym vnto decay. After the same manner is to be deemed of others, Dauid in the Realme of Jewry was not an aduouterer and a murderer alone: yet notwithstanding, his sinne (by reason of the offence that grewe thereof) was moze horrible than the faultes of other men in Gods sight: wherefore it was punished also with greuouser punishments, specially of the bodye. Much moze greuously sinneth a drunken mayster of a house, than a seruant. For he is an example vnto his whole household: but this other (as a despised person) is not taken for any example, except it bee of as leude as hymself. And thus farre as touching an offence giuen.

An offence taken, is that which any man taketh to himself at other mens well doings, or otherwise: and it is of two sortes. Humane, and deuillish. Humaine, is partly of vngodly folke, partly of godly folke. Of vngodly folke, when the vngodly are offended, either at the doyngs of the godly, or at the free vslage of things indifferent, or else at the outward countenance of the Church. For when the vngodly see the godly distressed vnder the crosse, and to be (as it were) outcasts in the world, the vngodly take thereby an occasion of a sozer fall. As the Jewes, which were offended at the lowlinesse of Christ and the misery of his Church: after which sort many at this day also are offended at the woundes of the Church. Contrariwise, the godly take offence, when they see the wicked flourish: when the Church is oppressed by tyrantes: when many gildesle persons are punished: and when they see the Church turmoiled with heresies. But they overcome this stumbling block again, partly by the strengthening of the holy ghost, partly by the examples of Christs church, & partly by earnest prayer: neither is there any better remedy against the stumbling blockes of this kind, than to see against them the continuall custome of God, who suffereth his Church to bee overwhelmed with sundry miseries in this world, to the intent it may in time to come be glorified with his beloved sonne our Lord Iesus Christ.

The

The Deuillish offence taken, is when men preposterously catch occasions, which they stretch too a further libertie of sinning. Doubtlesse the cause why Cham scoffed so malapertly at his father, was that hee might purchase to himselfe libertie to sinne without controulement. Wee see very many such now a dayes, whiche euer narrowly picke out the faultes of the holy fathers (as the incest of Loth, the drunkennesse of Noe, the concubineship of Abraham, the aduourtie and murther of Dauid, the periurie of Peter, the hard poke that Ioseph layde vpon the Egyptians, and the greedy gathering of Zachary:) too the intent they may sell themselues too all naughtinesse. Yea rather they seeke by meanes vices, howe they may harden themselues too the contempt of God. Therefore not without cause, this kinde of sinning is called deuillish, as the which is shoyed by with slanders too the contempt of God.

Of the third.

The thirde place is of the persecution or Crosse of the Church: for which place looke before in the third Sunday after Easter.

Upon the feast of Pentecost, which

we call Whitsunday.

The Gospell. Iohn. xiii.



I fe loue mee, keepe my commaundementes, and I will pray the father, and hee shall giue you another comforter, that he may abide with you for euer: euen the spirit of truth, who the world cannot receiue, because the world seeth him not, neyther knoweth him. But yee knowe him: for he dwelleth with you, and shall bee in you. I will not leaue you comfortlesse, but will come too you. Yet a little while and the world seeth me no more: but yee see mee. For I lyue, and yee shall lyue. That daye shall yee knowe that I am in my father, and you in mee, and I in you. Hee that hath my commaundements and keepeth them, the same is he that loueth me. And he that loueth me, shall bee loued of my father, and I will loue him, and will shew my owne selfe vnto him,

Judas

Whitsunday.

Judas sayth vntoo him (not Judas Iscariot:) Lord, what is done that thou wilt shewe thy selfe vntoo vs, and not vntoo the world? Iesus answered, and sayd vntoo them: If a man loue mee, hee wyll keepe my sayings, and my Father wil loue hym: and we wil come vntoo him, and dwell with him. Hee that loueth mee not, keepeth not my sayings. And the woorde which yee heare, is not myne, but the Fathers which sent mee. These things haue I spoken vntoo you, beyng yet present with you. But the comforter whych is the holy Ghost, whom my Father wil send in my name, he shal teache you all things, and bring all things to your remembrance whatsoeuer I haue sayd vntoo you. Peace I leaue with you: my peace I gyue vntoo you. Not as the world gyueth, gyue I vntoo you. Let not your hartes bee greeued, neyther feare. Yee haue heard how I sayd vnto you: I goe, and come agayne vntoo you. If ye loued me, ye would verely reioyce, bycause I sayd, I go vnto the Father. For the Father is greater than I. And now haue I shewed before it come, that when it is come too passe, yee myght beleue. Hereafter will I not talke many woordes vnto you. For the Prince of this world commeth, and hath naught in mee. But that the world may know that I loue the Father. And as the Father gaue mee commaundement, euen so doo I.

The exposition of the text.

This feast which wee call Pentecost, that is the fiftieth day, was ordeyned in remembrance of the confirmation of the Gospell, the fiftieth day after Christes resurrection. For that daye, our Lorde sent the holy Ghost from heauen, who sat vpon the Apostles visibly in likenesse of flames of fire, and he (according to Christes promise) not onely leadeth the Apostles into all truth, but also certifieth the whole world, that Iesus Christ is in heauen, who from thence confirmeth his doctrine by this wonderfull deede. For like as the fiftieth day after the Jewish Pasche which they ate first in Egypt, the lawe was gyuen, and the doctrine thereof confirmed with great myracles, according as it is written, Exod. 19. Euen so after the true Pascheouer, (that is to wit, after the killing of the Lambe of God which is Christ) Gods wyll was too confirme the Gospell of his Sonne, with this wonderfull deede, that is, by the visibly gyuing of the holye Ghoste,

Ghost, accordyng as wee shall heare more largely in the lesson at Euen song.

Nowe let vs enter vpon the most sweete Gospell, wher also is a peece of that long sermon that the Lord made to his Disciples the day before he suffered. The summe of the text that you haue heard, is, that Christ giueth a true marke of fayth and loue of God, and of the fruite of the same fayth and loue, namely, that the Disciples shoulde haue quiet consciences through the holy Ghost, whome he promyseth that the father shall sende in hys name. Also Christ giueth them too vnderstande of his victorie against Satan, that euen by this victorie the worlde maye knowe, howe well the Father loueth it. And all these things tende too the strengthnyng of hys Disciples, least through offence of the Crosse, they myght goe backe from their profession. The places are foure.

- 1 The true marke of fayth and of the loue of God.
- 2 The fruite and vse of keeping of the worde of God.
- 3 Christes promysing the holy ghost the comforter.
- 4 Of the peace that Christ promyseth to those that be his.

Of the first.

IF a man loue me, hee wyl keepe my sayings. Let vs marke these wordes aduisedly. For they shew a true mark of fayth & of the loue of God. He that loueth Christ, heareth him willingly, he willingly keepeth that which he heareth: And he willingly dooth that which he keepeth. For these thyngs are by nature ioyned together. Wee see it is a custome among men, that they doo not wpyhout wearinesse heare those persons towardes whome they are not very well mynded. And that contrariwysely they couet nothyng more, than wpyth all attentiuynesse of mynde, too heare those whome they loue entirely: specially when they knowe they speake many things sagely and wisely to their welfare and profite.

But what is the saying of Christ? First to repent. For so did hys messenger John Baptist, and hee himselte also begin his preaching. Hereby is vttered his affection towardes vs: For wpythout repentance it is vnpossible to be saued. Whereupon he saith, Except yee repent, ye shall all perishe.

Secondly, to beleue the Gospell, that is, to beleue assuredly that Christ is such a one towardes him, as he is declared to vs in the gospell

¶ i.

to

Whitunday.

to bee, that is to wit, a Saviour, a Justifier and a Redemer. The end of his faith is the health of our soules. 1. Peter. 1. and in John: He that beleueth in the sonne, hath euermlasting life. Thirdly, to bring forth fruite by this faith: first deuotion to godward, or seruice of god.

Secondly, innocencie of life, and keeping holy both of minde and body: Thirdly, loue of our neighbour flowing out of a true faith a pure hart and a good conscience: and fourthly to do the worke of our vocation in feare, to the glory of God and profite of our neighbour: All these vertues are beautified with true patience, which is a certaine obedience towards God vnder the crosse. He that will be my Disciple (saith the Lord) let him take vp his crosse and folow me.

What? Wherefore requirest thou so many things? Are wee not iustified and saued by faith alone? Yes, it is true: But there is a difference to bee put betwixt the causes of saluation, and the obedience that God requireth of those that be his. Wee are iustified by faith only: but when we are iustified, we are made new men, that is to wit, the sonnes of God, and hence forth we must (after the example of our father) lead a newe and blessed life.

But here is to be considered also, that as there is a double marke of the children of God: so there is a double marke of the children of Sathan. The marke of the children of God is one while inward, and an other while outward. The inward is repentance, faith, godlynes, and good conscience. The outward is hearing of Gods word, and honest conuersation among men. For as Christ sheweth heere that the loue of his word, and the hearing of it, is a mark of his Disciples: so Peter requireth honest conuersation among men, whereby God may bee glorified, and his Church edified. But the inward marke of Sathans Children is, too bee without faith, without godlynesse, too haue an euil conscience, and euil affections to haue the maisterie. The outward marke is outward contempt of the word, and a leude life. Marke well these marks, and let euery man examine himselfe, whether he be to bee accounted among the children of God; or among the children of the Deuill. If he perceiue him selfe too bee among the children of Sathan, let him pull back his foot out of hand, least he be throwne headlong into damnation sooner than he looketh for. If he perceiue him selfe to be among the children of God, let him giue God thanks, and desire encrease of faith, loue, and other vertues: let him desire to be strengthened by the holy Ghost, least hee bee withdrawen from

from his godly and holy race by the sleights of Sathan.

Of the second.

AND my father will loue him, and wee will come vnto him, and dwell with him. Here are rehearsed the most sweete fruits of keeping the worde of God.

The first fruite is, that the father loueth such as keepe Christes worde. For he holdeth them right deere in his beloued. Ephe. i. How great a good thing this is, it may be understood hereby, that those which beleue not in Christ, abide vnder Gods wrath, according to this saying: He that beleueth not in the sonne, the wrath of God abideth vpon him. Where as the wrath of God is, there is sinne, death, damnation, hell, the tyrannye of the Deuill, and (too shorthe) all mischiefe. Contrarywise where as is the loue of God, there are the enymies overcome, there is saluation, there is ioy, there is life euerlasting. Therefore let vs thinke vpon this first fruite of keeping Gods word, that by thinking thereon, we may be kindled the more to loue the word.

The second fruite is, and wee (sayth he) will come vnto him. Than the which comming there can bee no greater honoz. If God the father, the sonne, and the holy Ghost come to him that kepeth Christes words, vndoubtedly it foloweth, that they came not to him before: But that he was in the diuels power, and in the kingdome of darknesse, where death and damnation reigne. It is a great friendship if a King come to his subiect, it is a great honoz to bee visited of a mans better: but vnto this honoz none other is comparable, that God the father, God the sonne, and God the holy Ghost come vnto a man that loueth Christ, and kepeth his sayings.

The third fruite is, that the Trinitie not only commeth to a man that kepeth Christes sayings, but also maketh his dwelling with him, and abideth in him. Christ meaneth by this most sweete promise, that those which heare Christes word and keepe it, are the temples of the Trinitie, in whome dwelleth the father, the sonne, and the holy ghost. And although that all the whole church is called one Church of God: yet is euery seuerall Christian a seuerall temple of the holy Ghost. Behold how princely a promise this is. If any body should promise a miserable mā, a great treasure of gold, he should haue good

A. ii.

cause

Whitsunday.

cause to be mery and reioyce, that of a poore and wretched creature, he should become a riche and happie man. But heere is promised a moſte incomparable treaſure, namely the dwelling of the Trinitie in vs, which farre ſurmounteth all the treaſures of the world.

But what dooth the Father when hee dwelleth in a man? what dooth the ſonne? what dooth the holy ghoſte? The father with his might ſheeldeth and defendeth the men in whome he dwelleth, againſt the rage of ſathan: where as ſathan executeth full power vpon all beleeuers. The ſonne which is wiſdom and light, teacheth and lighteneth them againſt all miſtes of all manner of darknes. The holy ghoſt with his holynesse, ſanctifieth, conſecraterh, and anointeth them to be the Prophets, Kings, Prieſts, and ſaincts of the Lord. To be Prophets, bycauſe we ſee thoſe things with the eyes of our faith, which no bodily eare is able to conceiue. Of this Propheſicall office ſpeaketh Joel, according as Luke alſo maketh mention. Act. 2. To be Kings, partly bycauſe we are made the children of God by victory of Chriſt: and alſo bycauſe that by the power of Chriſt, wee reigne ouer death and heſl. Lu. 2. 2. I appoynt vnto you a kingdome, like as my father hath appoynted vnto me. To be Prieſtes, bycauſe when wee beleue in Chriſt, we haue anthorptie to offer vnto GOD the ſacrifice of praife: we haue libertie to call vpon God through Ieſus Chriſt our only mediator and high prieſt: we haue anthorptie to teach Gods word. Howbeit, euery man according to the manner of his calling. And to be ſaincts, bycauſe that through faith in Chriſt, we are accounted as pure as if we had fulfilled the lawe to the bettermoſt. Behold what a number of fruits the keeping and louing of Chriſts words bringeth with it. There can be no greater dignitie, there can be no greater glory, there can be no honoz or worſhip more excellent. But what ſhall we learne by it: To liue worthy ſo great honoz, that wee by our owne vncleanneſſe dye not God out of our hartes: but rather that we exalt him with continual prayſes, in true godlyneſſe and ſanctification. That ſo great worſhip ought too put vs in mynde hereof Peter teacheth. 1. Pet. 2. where he ſayth thus: You are a choſen generation, a kingly prieſthood, a holy nation, a people whom God claymeth proper to himſelfe, that ye ſhould ſet forth his workes, who hath called you out of darknes into his wonderfull light. You that in times paſt were no people, are now the people of God, you which in times paſt obtained no mercy, haue now obteyned mercy.

Heere

Hereupon the Apostle inferreth: Abstaine therefore from fleshly lusts which fight against the soule, and make your conuersation honest among the Heathen. As many benefites of God then as we heare of towards vs, so many spurs shall there bee to picke vs forward too godly and holy life. Wherefore sith Christe heere promiseth so great thinges, and sith that the heauenly Trinitie dwelleth in them that beleeue: Let vs endeavour to be cleane and pure, as it becommeth Gods temples to be. Let vs be spirituall things, that we may reigne ouer sinne, and not serue it any more in the lustes thereof. Let vs bee priests that may offer quicke sacrifices vnto God, and call vpon him by faith in Christ. Let vs be Saints and segregated from the heathenish routes of the world, that wee fall not into our former filthynesse againe.

Of the third,

AND the comforter, the holy Ghoste whome the father shall send in my name, he shall teache you all thinges. This is Christes promise, whereby he promiseth his Disciples the holy ghost. Wee haue heard before what is the worthynesse of the Christians: Now let vs heare what is toynd with this worthynesse. And by cause I am not able to vter these thinges according to their worthynesse, I will (after the manner of babes) prattle of each thing that is spoken in this royal promise. These few words therefore do containe seuen points concernig the holy ghost, the which I will rehearse briefly, and apply them too our vse. For these poyntes containe the causes why the holy ghost is sent and giuen.

First he is called an Aduocate. Althoughe I haue spoken somewhat an eigh dayes hence concerning this name: yet peraduenture it shall not be amisse to repeat it againe to day.

Therefore he is called an Aduocate, (that is to say a spokesman) by cause he is at handie to the afflicted, and dothe teach them, comfort the, and take their case vpon him as his own: and in conclusion compelleth vs too crie out, and to say with al our hart: Abba father, haue mercy vpon vs for thy sonnes sake, whom thou hast giuen to be our Saviour. And this is the first cause why the holy Ghost is giuen.

The second is, that he may quicken vs, and thereupon he is called a spirit. Now there is a double life: The one naturall, wherethrough

A. iii.

all

Whitson Sunday.

all liuing creatures liue : and this endureth for a shoyt time, for it is swallowed by death : and the oether life is of G D D, from which Paul sayth, that all those are estraungers which haue not knowne Christ. The authoꝝ of this life is that spirit of Christ, which he promised to his disciples. This is not of shoyt continuance : but euerslasting, as which is proper to the euerslasting God. And this life liue all they that beleue in the sonne of God, Gala. 2.

The thirde cause of sending and giuing the holy ghost, is that he may make vs holy, of which operation he is called holy : and he maketh vs holy, at what time he worketh faith in vs, when he regenerateth vs, when he refoꝛmeth our vnderstanding, affections, and will: and to be bꝛiefe, when he bringeth to passe that wee become newe creatures, and liue according to the will of God.

The fourth cause of sending and giuing the holy ghost vnto vs, is that he may stablish a certaine louingnesse among vs: and therefore he is said to be sent from the father too his children. For as the father embraceth his children with an inward kindnesse and loue : so he desireth nothing more, than that the children folowing the nature of their father, should mainteine brotherly loue among them selues. Thus to doo it becommeth them that acknowledge God to bee their common father. As for those that refuse to doo so, eyther they neuer were his children, or else they are shamesfully growne out of kind from the nature of their father.

The fifth cause of sending the holy ghost is, that we may learne of him, in what sort our heavenly father is minded towards vs. Therefore the Lord saith : And he shall teach you all things. What : Shall he teach any other thing than that which the Prophets and Apostles haue taught : Or any other thing than is deliuered vs in the scripture : No forsooth. For he shall teach the selfe same things. Doth not the scripture suffice : Yes, it sufficeth as in respect of doctrine, but not as in respect of our capacitie. For although we heare the word a thousand times: yet is it vneffectuall, vntill he teach within. For anoynting (as saith the Apostle) teacheth all things.

The sixth cause of sending and giuing the holy ghost, is shewed in this saying, in my name. By which saying is signified the uttermost end or the small cause why the holy ghost is giuen: which is, that they which beleue in Christ may be saued. For in as much as Christ is our saluation, and that the holy Ghost is sent in his name : there is

no

no doubt, but he is sent for our saluation sake.

The seventh cause is, that he may confirme Christes word in vs. He (saith Christe) shall teach you all things: he shall put you in mynde of all things that I haue spoken vntoo you. These things are signified breefly concerning the holy ghost, in our Gospell that is read this day, in our Church: moe things are noted yet moze breefly in our Creede, which are, that the holy ghost is very God, that he is the third person in Trinitie, that he quickneth and sanctifieth, and that we must leane vnto him by liuely faiche as vntoo the father and the sonne. But as concerning these things we shall heare moze another tyme, and haue heard moze awhile agoe.

Of the fourth.

MY peace I leaue vntoo you, my peace I gyue vntoo you, not as the worlde gyueth doo I gyue you. This promise of Christ is ryght great also, and much greater than the worlde vnderstandeth. Dooth not Christ saye (as wee haue heard of late) In the worlde pee shall haue trouble, and they shall cast you out of their synagogues: It is so. Therefore Christ maketh a difference betweene the two sortes of peace: betweene the peace of the worlde, and hys peace. What manner of peace the peace of the worlde is, there is no man but hee vnderstandeth. But what manner of peace Christes peace is, onely the chyldren of God vnderstande. For it is that peace whereof the Gospell speaketh, and of which I haue entreated abundantly the first Sunday after Easter.

Neuerthelesse too the intent I maye breefly repeate the same things: The peace of Christ is our reconcilment vntoo God, the remission of our sinnes, the gyuing of the holy Ghost, and euerlasting lyfe, accordyng too this prayer of the Churche: O God which by the lyghenynge of the holy Ghost hast taught the hartes of the faythful, gyue vntoo vs that peace which the worlde cannot gyue, and that our hartes may bee quiet. This peace the sonne of God graunt vntoo vs, too whome with the Father and the holy Ghost, be honour and glorye for euer moze. Amen.

A.iii.

P.iii.

Vpon Whitson Munday.

The Gospell. *Iohn. iiii.*



O God loued the worlde, that he gaue
hys onely begotten Sonne, that who-
euer beleeueth in him, shoulde not pe-
rish, but haue euerlasting lyfe. For God
sent not his sonne intoo the worlde to
condemne the worlde, but that the
worlde through him myght bee saued.
But hee that beleeueth on him, is not
condemned. But he that beleeueth not,
is condemned already, bicause he hath
not beleued in the name of the onely begotten sonne of God.
And this is the condemnation: that lyght is comie intoo the world,
and men loued darknesse more than lyght, bycause their deedes
were euill. For euery one that euill dooth, hateth the lyght, ney-
ther commeth too the lyght, least his deedes should be reprobued.
But he that doth the truth commeth to the light that his deedes
may be knowen, how that they are wrought in God.

The exposition of the text.

WE heard yester day how the Gospell of Iesus Christ was confir-
med by a wonderfull myracle, namely that Christ sent the holpe
Ghost from heauen in a visibie shape, whome not onely the Apostles
felt, but also all that were that day at Hierusalem sawe: according as
Luke declareth. Actes. 2. This day the Church setteth forth a Gos-
pell, wherein Christ comprehendeth a summe of that doctrine, for the
confirmation wherof, the holy Ghost was giuen vpon Whitsunday.
Christ talketh with Nicodemus, who was one of the Pharisees and
a Prince of the Jewes, as wee shall heare more at large vpon Trini-
tie Sunday. Untoo him teacheth Christ (in the Text which I recyted
euen now) declare the causes of saluation and damnation, and sheweth
from whence cometh the original both of saluation, and also of dam-
nation. He sayth that Christ was giuen, to the intent that they which
beleue in him, should bee saued. The rest he witnesseth to sticke styll
in their damnation, as wee shall clearely see in the exposition of the
text. The places.

I The

- 1 The commendation of Gods louingnesse and mercy towarde men.
- 2 The instrument whereby Chriftes benefites are applyed to men, is sealed.
- 3 A comforte for the godly against the temptation of sinne and iudgement.
- 4 The difference betwixt the beleeuers and the unbeleuers.

Of the firste.

SO God loued the worlde, that hee gaue hys onely begotten Sonne. In these fewe wordes is commended vnto vs the louingnesse and mercy of God: and that not by naked wordes, but by a deede most excellent of all others. For it is not a true loue, which eyther lyeth hid in the hart onely, or sitteth in the tongue: but which proceeding from the innermoze affection of the harte, bitereth it selfe by woord and deede. How then doth God loue here? Hee loueth in such wise, that he gaue euen his owne sonne to be the pryce of the raunsome for the redemption of the worlde, that he might by his death redeeme them that were adiudged to death and damnation. Of this loue of God speaketh Paule, Rom. 5. God condemneth his loue towarde vs, in that when we were yet sinners, Chrift dyed for vs. And Rom. 8. If God be on our side, who can be against vs? Who spared not euen hys owne sonne, but gaue him for vs all. Wee dayly behold great tokens of Gods loue towarde men, in al our whole life, and in the gouernment of things. Notwithstanding, that loue which so shineth forth in the matters of this lyfe, is scanty a slender shadow of that most excellent loue wherewith he embraceth vs in his sonne, whom he hath giuen to most bytter death for vs. This loue of God hath exceeding mercy going wyth it, of which Moyses, the Prophetes, and the psalmes doo preache in many places: out of whom I will take a fewe testimonies, to confirme our beleefe concerning Gods good will towarde vs. Moyses Exod. 34 sayeth thus: O Lorde God of power, mercifull, and gentle, and of much compassion, and true, which extendest mercy vnto thousandes, which takest awaye iniquitie, wickednesse and sinne, Deu. 5. I am the Lorde thy God that sheweth mercy vnto many thousandes that loue mee and keepe my commaundementes. Esai. 16. And his thzone shal be prepared in mercy. Ionas. 4. For I knowe that thou

A. b.

art.



Whitson Munday.

art a gentle and mercifull God, patient and of much compassion, and a forgiuer of mens wickednesse. Dauid, Psal. 2. The earth is full of the Lordes mercy. And the. 102. Psal. As farre as the heauen is from the earth, so hath he strengthened his mercy vppon them that feare him. Also Psal. 103. The mercy of the Lord is from generation to generation vpon them that feare him, and his righteoulnesse vpon their children. Also in the same Psalm: The Lord is mercifull and gentle, slow to anger, and great in mercy, he dealeth not wth vs according to our iniquities, neither rewardeh he vs according too our misdeedes: but as high as the heauen is aboue the earth, so much hath his mercy surmounted towardes them that feare him. As the father pitieth his children, so doth the Lord pitie them that feare him. There bee many such testimonies of scripture, which set out vntoo vs the vnspeakable loue and mercy of God, and shew the largenesse of the same loue & mercy, and the effect and applying therof. For the largenesse of Gods mercie is seene in these poyntes, that it extendeth it selfe vntoo thousandes, that it fylleth the earth, and that God pitieth as the father pitieth his owne children. The effect or fruite of it is seene in this, that it taketh away sinne, that it iustifieth sinners, that it acquieth of the due penaltie. This mercy is grounded in his sonne, because he by offering himselfe in sacrifice, hath satisfied gods iustice, & by his obedience towardes the lawe of God, hath purchased righteoulnesse vnto vs. This mercy is applyed to them that loue God, & feare him, and keepe his commaundementes: that is, too them that beleue in Christ, which through faith perfoyme new obedience. But as touching this matter, moze is to be spoken in the second place. Let vs here consider moze deeply the wordes of the Text. God so loued the world (saith he.) Who loueth? God. Whom loueth he? The world. Here say thy selfe, and thinke vpon this word: He loueth this world: Ergo, his healthfull louingnesse pertaineth not too the Jewes onely, for they are but a peece of the world. He loueth the world, Ergo, he loueth not only a certaine few of the worlde, as the holy and vertuous that are in the world: but rather Christ came into the world of purpose to saue the sinners. What meaneth he then by the world? Al men that are in the world. Behold the Lambe of God (saith Iohn) which taketh away the sinnes of the worlde. And agerne, Gods will is that all men shoulde bee saued. As often therefore as wee heare that God loueth the worlde, let vs thinke our selues to be a parcell of that worlde which

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he loueth. How falles it out then that hee loueth vs, considering that wee are sinners? God fyndeth two things in vs. One which he himselfe hath made, and another which commeth of our selues. That wee are men consisting of soule and body, it proceedeth of him: This hys creature God loueth. But that wee are sinners, we haue it not of him, but it proceedeth of our selues. This dooth God hate, and for the cleansing hereof hath he giuen his sonne: and willeth that those which wyl be partakers of his mercy, should mortifie it in themselves by continual repentance. But how dooth God loue the worlde? So as he hath giuen his sonne for it: that is to wit, that he should take vpon him the sinne of the worlde, and die for it vpon the crosse. Surely it is a great loue, than which there can be none greater. But reason is here offended, which vnderstandeth not Gods purpose, & objecteth in this wyle: Is not God almyghtie? Yes surely. Can he not doo what he lysteth? Yes vndoubtedly can he. Had it not been better then if he had shewed his loue towardes men by some other meane? Austin answereth: If he had doone otherwise, neither would that haue liked thee. It pleased him (sayth Paul) to saue the beleeuers by the foolish preaching of the Gospel. Wherefore setting aside the iudgement of reason, let vs saye with Dauid: Thy woorde is a lanterne to my feete. Also this is too bee knowne, that God is not onely almyghtie, but also most iust, most mercifull, and most wise. Mankinde was falne into sinne. What dyd Justice require in this case? Surely that mankinde shoulde bee punished according too the greatnesse of his sinne. Nowe as his sinne was infinite (for the infinite goodnesse was defaced thereby:) so Gods iustice required that eyther mankynde shoulde suffer endlesse punishment, or else that ryghtfull amendes shoulde bee made in steade of the punishment. This amendes coulde none make but God. But forasmuch as God Dought not too bee punished: the sonne of God tooke mannes nature vppon him, and in it made satisfaction for the sinnes of the worlde. And so God D shewed himselfe not onely almyghtie, but also most iust, most mercifull, and most wise. For he alone found out the waye which reason coulde not fynde. He gaue his sonne, who by his heauenly power ouercame sinne, death, the Deuill and Hell: who of hys mercy hath receyued vs: who with his ryghteousnes hath satisfed the iustice of God: who through his wisdom hath founde out the way of saluation.

Of

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Of the second.

THat all that beleue in him should not perishe, but haue euerlasting lyfe. Heere is the instrument set forth wherby the benefites of our Mediatour Christ are applyed vnto vs. How bee it for asmuch as these are the wordes of the sonne of God, and the cheefe floure or pith of the whole scripture: I will list them one by one, and shew what doctrine is to bee gathered of every word.

First he sayth: All: This word all, remedyeth two most greuous temptations: whereof the one is particularitie, and the other of unwoorthinesse for the multitude of finnes. There are diuers that confesse God to be mercifull to many for Christes sake: but they doubt whether so greate a good turne pertaine to them selues or no. This is a soze temptation, the which the sonne of God remedyeth with this one worde all. For if Christes benefite extended not it selfe to all, he would in no wise haue said all, but many or some. Let vs then gyue the praise of truch vnto Christe, & let every man thoroughly perswade him selfe, that Christes benefites belong too him also. Againe another temptation riseth of the thinking vppon the greatnesse of finnes, which temptation the mysteries of this present lyfe encrease. This doth Christ remedie also by this word all. For he sayth not every iust man, or that committeth the lesser finnes: but all: that is to wit, every one that is founde within this wyde world. This also confirmeth the price of our redemption. The blood of Christ (sayth Iohn) clenseth vs from all iniquitie: that is to say, from all that which wee doo amisse contrarye too the lawe of God. Therefore let no man despaire by reason of the greatnesse of this disease. Our Iohisition Christ is wyse, and hath an effectuall remedie against all diseases, namely hys owne death and obedience.

Then followeth the second word: that beleueth: by which word mankinde is disseuered into two sortes of men: of whome, the one beleue, and the other beleue not. They beleue, which perswade them selues that Christ is fauourable too them, according to his promise: and they beleue not, which despise the Gospell, and will not credite Christ: and these perishe through their owne default. Merely the benefite extendeth it selfe to all men, and is offered too all according too Christes commaundement: but it is receyued of the beleeuers onely, according to Christes commaundement and promise. Go yee intoo
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the whole world, and preache the Gospell too all creatures. He that beleueth shall be saued. Beholde, the benefite is offered vnto all: but onely the beleeuers take holde of it: the rest perishe through their owne faulte. For although that God of his mercy is willing too haue all men saued: yet wyll hee of his iust iudgement, that the vbeleuvers perishe, whom he would haue saued, if they had not refused too embrace their saluation by faith.

The third word is, on him: For he is saued that beleueth on him, that is, on the sonne of God, very man, the sauour of the worlde Iesus Christ. What is it to beleue on him? It is too despaire of thy selfe, and to hope for all good at his hand.

The fourth word is, should not perishe. In this saying are shewed two things: first, that all which beleue not on Christ, are subiect too the sentence of damnation. And secondly, that men bee acquit from this sentence of damnation, by the merites of onely Christ through faith onely. This therefore is the greatest benefite of the Gospell, too be set free from deserued destruction and endlesse damnation.

The fifth saying is: but haue lyfe euerlasting. This is the chiefeest benefite of the Gospel. Endlesse death is due to vs by our owne desert: eternall life is due too vs by the desert of Christ, so that we leane vnto him by stedfast faith vnto the ende. By these things now is to be gathered a firme difference betwixt the lawe and the Gospell, and betwene woorkes and faith: The lawe promisseth eternall life: but it is to them that doo the lawe. But by cause no man is able too fulfill the lawe, it followeth that no man can attaine life by the lawe. The Gospell promisseth eternall lyfe freely to all that beleue in Christ, because Christ hath for all such satisfied the righteousnesse of the lawe. If any therefore receiueth that benefite freely which the lawe offereth without condition of fulfilling the lawe. Notwithstanding, when we haue obtained this benefite by faith, we must doo woorkes, not too the intent too deserue Heauen and euerlasting life by them, but as Gods children too performe true obedience too our Father, and to shewe our faith by our frutes, in all godlinesse and honestie.

Of the thirde.

FOR God hath not sent his sonne into the world to condemne the world, but that the worlde myght be saued by him. Hee that beleueth in him, is not condemned: but he that beleueth

not,

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not, is iudged already, bycause he beleueth not on the name of the onely begotten sonne of GOD. These woordes conteine a thirde place, that is to wit, comforte and terrour. For it both comforteth the godly acknowledging their sinnes: and putteth the stubborne in feare, that will not beleue in Christ. Now for as much as GOD easily sawe what the weakenesse of men was (and chiefly of those that earnestly thinke bypon the sentence of the lawe) and sawe the wilfulness of no small number: he applyed his woorde vnto them both. For the first sort, when they heare how all that yeelde not full obedience to the lawe, are subiect to the sentence of death, cannot but bee dismayed at the threatinings of the lawe.

Those therefore dooth Christ comfort, and sayeth: GOD hath not sent his Sonne too condemne the world, but that the worlde myght be saued by him. He speaketh of his first comming into the world, which was to saue sinners that fall to amendment. For he bled this sweete allurements: Come vnto mee all yee that labour and are laden, and I will refrefhe you. Also, I came not to call the ryghteous, but the sinners to repentance. As many then as obey Christes voyce and repent, are free from the iudgement of damnation. For thus saith the truth: He that beleueth in hym, is not iudged. That is too say, with the iudgement of damnation. This promise will comfort vs against the sentence of the lawe, and of our owne conscience. For hee that shal be iudge of the quicke and the dead, sayth openly: He that beleueth in him, is not iudged. The trust vnto this promise shal be needfull for vs in the houre of death, against the threatinings of the law, the dreadfulness of death, the flames of hel, and the tyrannie of the deuill. For it cannot come to passe, that the euerlasting truth shoulde lie. Whereto concerning the comfort of them that beleue. Concerning the terror of them that wil not beleue the Gospell, it followeth: But hee that beleueth not, is iudged already, bycause he beleueth not in the name of the onely begotten sonne of God. What? Shal there then bee none other iudgement? Yes: the sonne of man shal come to iudgement in his time, according as he hath promysed.

What meaneth hee then by saying: Hee is already iudged, that is too saye, condemned. By this saying, he sheweth what manner of ones all the chyldren of Adam bee wythout fayth, that is, wythout Christ our Mediatour: namely, that they bee iudged (that is to say, condemned) that is to wit, as in respect of the cause, and the matter.

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For the cause and matter of their damnation is in themselves, which is the transgression of Gods law, and wilfully rebelling against God. Besydes this, the sentence of the lawe spoken long agoe when he had first created man, and afterwarde repented in mount Sinai, is that all they are cursed that obey not GOD accordyng to his commaundement. Untoo this curse are all they tyed that beleue not in the Sonne of God, who alone hath taken hypon hym the curse of them that beleue in hym. That this is so, wee are doone too vnderstande by the thinges that followe: And this is the iudgement, that light is come intoo the worlde, and men haue loued darkenesse more than lyght. That is too saye, therefore shall men bee damned, because they haue not receyued the lyght of the sonne of God by fayth: but rather woulde abyde still in their owne ignorance, and that by reason their workes were euill.

Of the fourth,

FOR every one that dooth euil, hateth the lyght, and will not come too the lyghte, least his workes should bee reprov'd. When theeues will steale, they loue the darke: so men that are not yet bozne agayne by fayth in Christ to doo well, are carped wyth myght and mayne vntoo naughtinesse, and therefore doo hate the lyght of the Gospell: where contrariwys hee that dealeth vprightly wyth a good conscience, commeth too the lyght, that is too say, dooth his workes openly, and is not afrayde that men shoulde see them. That is too wit, hee that commeth too the lyght of Christ, and hath learned of his spirit too doo well, hee abyde no longer in the darkenesse of ignorance, but endeuoureth too walke lyke the chyld of Lyght. Whereby then wee maye learne, first the difference betweene them that beleeue, and them that beleue not. For the difference is too bee founde out by their woorkes, as the Lorde sayth in an other place: A good tree byyngeth forth good fruite: and an euyl tree byyngeth forth euyl fruite. Agayne wee maye learne, that the lyght of the Gospell can not abyde that wee shoulde be wrapped in our olde darkenesse. To this purpose make so many exhortations of Christ and his Apostles. In Mathewe the Lorde sayth: Let your lyght so shine before men, that they may glorifie your heauenly father. And Paul sayth: We are the children of lyght, walke as in the lyght.

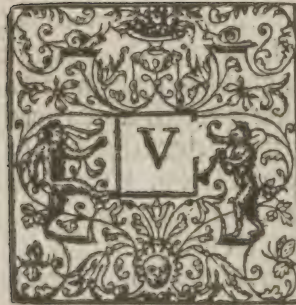
After

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After the same manner also speaketh Peter : Unto which lively stone reiected of men, but chosen and honoured of God, come you, and as lively stones bee builded vpon it a spirituall house, and a holy Priest-hood, too offer spirituall sacrifices, acceptable too God through Iesus Christ. Let no man thinke therefore, that the Gospell gyueth libertie to sinne. The Gospell deliuereth from sinne : Wherefore it will not that we should any more peeke our selues vnder the yoke of sinne, when wee are once rid of it. It sayth our Sauour, the sonne hath set you free, yee shall bee free in deede. He that committeth sinne, is the slaue of sinne. Then sith wee are set free by Iesus Christ, let vs vse our freedom in such wise, as wee maye bee the seruantes, not of sinne, but of God, through Iesus Christ our Lorde. To whome bee honour for euer. So be it.

The third holyday in Whitson weeke.

The Gospell. John. x.



Erily, verily, I say vnto you : he that entreth not in by the dore into the sheep-folde, but clymeth vp some other way, the same is a theefe and a murtherer. But he that entreth in by the doore, is the shepeheard of the Sheepe : To hym the Porter openeth, & the sheepe heare his voyce, and he calleth his own sheepe by name, and leadeth them out. And when he hath sent forth his own sheep, hee goeth before them, and the sheepe followe hym : for they knowe his voyce. A straunger wyll they not followe, but wil flee from hym : for they knowe not the voyce of straungers. Thys Prouerbe spake Iesus vntoo them, but they vnderstood not what thinges they were which he spake vntoo them. Then saide Iesus vntoo them agayne : Verely, verely, I saye vntoo you : I am the doore of the sheepe. All (euen as many as came before mee) are theeues and murtherers, but the sheepe did not heare them. I am the doore, by mee if any enter in, he shall be safe, and shall goe

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in and out, and finde pasture. A theefe commeth not but for too steale, kyll, and destroy. I am come that they myght haue lyfe, & that they myght haue it more abundantly.

The exposition of the text.

WE heard yester day of the euerlasting lyfe which wee attayne by fayth in Christ: and this day is shewed vnto vs the true doore, and the true doore keeper, least any man myght stray from the ryght gate of eternall life, and seeke an other way or doore, by which he cannot come to eternall life. Now to the intent we may the better vnderstand the text of this Gospell, we must marke the occasion and purpose or drift thereof, whereby the effect of the meaning may be gathered. The occasion was this: Christe healed a blind man, that had bin blind from his birth: by which dede he shewed his Godheade, and that he was the Melsias, which had bin promysed long agoe. But the Pharisees and Scribes (who at that time were counted the shepheardes of Gods people) were offended, as they that enuied Christ, the honoz of the Melsias, and true shephearde that was promised. Against the vngodlynesse of whome, Christ mainteined and byholdeh himselfe too bee the true shepheard. His drift therefore is, to shew the true shepefolde, that is, to define the true Churche, wherof hee alone is the true shepherd. Thus haue we the occasion and drift of this sermon. And the summe of it is, that he both confuteth the Scribes (whiche vaunted them selues too be the true shepherds) and auoucheth himselfe to be the true shepherd, in whose shepefolde he as many as heare his voice and folow him, and depart from strangers: that is to say, from false shepherds. The places are two.

1 Of false shepheardes.

2 Of the true shepheard and shepefolde.

Of the first.

Verily, verily, I say vnto you, hee that entreth not intoo the shepefolde at the doore, but climbeth in another way, he is a theefe and a murtherer. This is the description of a false Prophet. And by setting forth the example of one, he signifieth al false prophets. Hee is a false Prophet that entreth not in at the doore. What is it, not

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to enter in at the doze: It is too appoynt another way too saluation than Chyiste onely. Then who soeuer strapeth from Chyiste, strapeth from the doze, and is a false shepherde. *Arrius* denyed Chyistes Godhead: therefore did he stray from the doze, for Chyist is very God. *Phortinus* denyed Chyistes manhood: therefore he straped from the doze, for Chyiste is very manne. *Sabellius* made two persons in Chyiste: therefore straped he from the doze, for Iesus is both God and man, one Lorde, and one Chyist. The Papistes say, we are not saued by the only merite of Chyist: therefore they stray from the doze, for Chyiste alone is the Sauoure of the worlde. The Pharises and Papists churist vpon vs mens traditions in the steede of the Gospel: wherfore they stray from the doze, and enter into the sheepfold (that is, into the Church) by another doctrine, than the doctrine of *Moses*, the Prophetes, the Psalmes, and the Apostles: for this is to climbe in another way. Wee maye therefore note hereby, the true marke of false Prophets, which is too climbe into the sheepfold some other way than by the very gospel of Chyist, or than by Chyist himselfe, and to take vpon them the office of teaching. These false teachers are theues and murtherers. They are murtherers after a double manner. First in that they thought their owne doctrine too bee sufficient to saluation, and the only doctrine that fed, when neuertheless there is no vnderstanding of the worde, but if Chyist open, and as it were vnbolt the doze. Secondly, for that they deuised also new traditions of their owne brayne, which they thought to bee attainable to saluation: accordyng as wee manifestly see it to haue ben customably done by the papists, which haue taught, that this worke, this Masse, this Rosarie, this praying vnto Sainctes, and this order, deserued saluation. They are theues mozeouer, first because by their craftynesse, they take away the true doctrine. 2. Cor. 11. Like as the Serpent deceiued Eue by his wylpynesse. Secondly, for that when they haue stolne away the true doctrine, they foist in a wicked doctrine, wherethoughe they strengthen the hands of the vngodly, and discourage the hart of the righteous. Ezech. 13.

But what meaneth it that it foloweth in the text: As many as came before mee, are theues and murtherers? Came not *Moses*, *Elias*, *Elay*, *Heliseus*, *Jeremie*, *Daniell*, and many others before Chyiste? If they came before him, they were theues and robbers, accordyng as the Lorde in this place aouchech openly. They are sayd

sayd to come before Christ, that come without Christe, that come without his doctrine and spirit. But the holy Prophets of God came with Christ's spirit and doctrine: therefore they came not before Christ, neyther were they theur and murtherers, but true shepherdes of Christes sheepfolde. Hereupon Austine sayth wel: They come with him, that come with Gods worde. I (sayth he) am the way, the truth, and the life. If he be the truth, they come with him that be true. As many then as come without him, are theeuers and murtherers, that is to say, they come of their owne heads, to the intent to steale and kill. They are theeuers, bycause they say that that is theirs which is an other mans: and they are murtherers, bycause they also kill that which they haue stolne. See then how great daunger there is in false teachers. They claime Christes flocke too themselves like theeuers: and they kill them like murtherers. Upon good cause therefore doth Christ in the Gospel warne all men too beware of false prophets, that is, of false teachers, that bring not with them Gods truth.

Of the second.

BUt hee that entreth at the doore, is the Shepherde of the sheepe. Heere he entreteeth of the good shepherd, and defineth him to be the good shepherd, that entreth in at the doore. There are foure sortes of Good shepherds. For first God himselfe is called the shepherde of his sheepe, according to that which is written, Hierem. 22. Behold, I will gather the remnant of my flocke out of all lands, into which I had cast them out, and will bring them againe into their owne groundes, and they shall encrease and bee multiplied. Also Psaline. 23. The Lorde is my shepherde, I shall want nothing: he shall put me in a place of pasture. Secondly, Christ, God and man, is also a true shepherd, as he himselfe witnesseth in this gospel, and as we haue heard euen now. I am the good shepherd: which thing he proued by that that he redeemed his sheepe with his owne life. The thirde kynde of shepherdes are the godly teachers, of whom the Lorde speaketh in Hieremy: I will rayle by shepherdes among them, and they shall feede. And Christe maketh Peter a shepherd, when he sayth: Feede my sheepe. The fourth kinde of shepherds is the ciuill magistrate. Whereupon king Dauid is called the shepherd of the people: and in old time Kings were called shepherds of people.

K.ii.

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Howbeit, the Lorde in this Gospell speaketh not of the first and last kinds of shepherds, but only of the middle sorts of shepherds: that is, of himselfe and other godly teachers of the Church: of whome I will speake somewhat, howbeit briesly, by way of this matter a while agoe. A good shepheard therefore in generall is, first, he that entrecth in at the doze, that is, which commeth with Christ and bringeth the true Gospell, as the prophets and Apostles did in olde time, and as all doe at this day, as many as teach the Gospell purely. Secondly; he that feedeth the sheepe, not with rotten but with wholesome fodder, namely with the lively word of God. Thirdly, this dozekeeper or porter openeth: that is to say, Christ maketh the word effectually and anaylable to the saluation of the sheepe. For vntlesse Christ open, in vaine is the labour taken, and the sheepe are not fed to any purpose. Fourthly, he calleth his owne sheepe by theyr names: that is to say, he knoweth his sheepe, he loueth them, and embraceth them with a singular care. Fifthly, he goeth before them. Now: In doctrine, life, and crosse. For a good shepheard must be a patterne to his flocke, in doctrine, life, and crosse. Sixthly, his sheepe follow him, that is to wit, in purenesse of doctrine, in holynesse of life, and in patience vnder the crosse. But why do his sheepe follow him? First by cause they know his voyce: Secondly by cause they flee from a stranger, for they know not his voyce. We haue here a description, not only of a true shepheard, but also of the true sheepe, which are in one sheepfold of the chiefe shepheard God. What is the sheepfold? It is the catholike Church. Who be the sheepe? All that heare the voyce of the shepheard, following him and fleeing from strange shepherds, who in deede are no shepherds, but theeuers and murderers. Heere are the differences to be hidde betwixt the true Church, and the false Church. The proper markes of the true Church, are these: which who so hath not, let hym know that he is none of Christs sheepfold.

Which are these markes of the true Church, or of Christs true sheepfold? The first is the vncorrupted voyce of the heauenly doctrine, according to this saying: By sheepe heere my voyce. The second is the right vse of Baptism. The thirde is, the vse of the Lords supper according to Christs institution. The fourth is the vse of the keys, according too Christs Commandement. The fifth is the Crosse. The sixth is mutual loue among Christs sheepe. The seventh is mutuall prayer one for another.

And

And the eight is the maintenance of the ministerie of Gods word. These are the true marks of Christs church, the which a man may comprehend in few words. As we may say, that the first marke of Christs sheepe, is the vncorrupt voice or preaching of the Gospel: the second, the lawfull vse of the Sacraments: and the third, obedience towards the ministerie of the word. For in these three are contained the other eight that I set.

Wee haue in generall who is a good shepherd, and who be the true sheepe. Now let vs apply them to examples. First, vnto Christ the chiefe shepherd, and vnto his sheepe. And afterward to other ministers of the word, who vnder Christe are also called shepherds.

Christ prometh himselfe too be a good shepherd, by that he giueth his life for his sheepe. For he came downe from heauen too seke that was lost, too heale that was diseased, and too close by the wounds which the wolues had giuen his sheepe. This shepherd went before his sheepe in purenesse of doctrine, innocencie of life, and crosse. He feedeth his shepe with the helthful fodder of God, that is, with the word of the gospell. He gathereth together his stray sheepe. He keepeth away the wolues with his shepehook. And to be brieefe, hee setteth by nothing so much as by the welfare of his sheepe. His sheepe are Abel, Abraham, Isaac, Iacob, David, Ioseph, Anna, Mary, Simeon, and many others, which leauing their errour, gaue eare to Christs voyce, folowing him in doctrine, life, and crosse: whom they shall follow in glory also in their time. For if we suffer with him, we shall bee glorified with him. His sheepe at this day, are as many as beleue the gospell, and serue Christ in true profession and godlynesse.

Now what reward Christs sheepe shall loke for at their shepherds hand, who is both the dore and the dorekeeper, Christ himselfe sheweth, when he saith: If any man enter by me, he shall bee saued, and he shall goe in and out, and shall finde feeding. That is to say, if any man leaue the darknesse, and folow me that am the light, he shall go in, namely by faith: and he shall go out by profession, godlynesse, & charitie: & he shall finde feeding, that is to wit, by the word of life in this world, & by euerlasting blessednes in the life to come.

Besides this, good shepherds are all Godly minysters of the word which folow Christs example in feeding of their sheepe. Such a one was Helias, such a one was Hieremie, such a one was Elay,

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such were the Apostles, and such now a dayes are all they that preach Christ sincerely, and goe before their sheepe in doctrine, life, & crosse, which flee not the Molues, but keepe them from Chyistes sheepsolde with the swoorde of the spirite and earnest prayers. These also haue sheepe of their owne, those that heare their voyce, and followe them in doctrine, godlinesse, and pacience. What? doo not their sheepe belong vnto Christ onely? Yes, that doo they. Howe then sayth he that they belong too the shepheardes that feed them? They are their shepheardes in respect of charge: but they are onely Chyistes in respect of possession and ownership: for he hath purchased the sheepe vntoo hym selfe with hys owne pprecious bloud. But in as muche as wee haue lately heard the Sermon concernyng the shepheard and his sheepe, I wyl say no moze of them here, but wyl betake you all too our chiefe shepheard Iesus Christ, to whom with the father and the holy Ghost, be honour and glory for euer. Amen.

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The Gospell. Iohn. iij.



Here was a man of the Pharisies named Nicodemus, a ruler of the Iewes. The same came vnto Iesus by night, & said vnto him: Rabbi, wee know that thou art a teacher come from GOD: for no man coulde doo such myracles as thou doost, excepte God were with him. Iesus answered & saide vnto him: verily, verily, I say vntoo thee: except a man be borne from aboue, he cannot see the kingdome of God. Nicodemus sayd vnto him: how can a man be borne when he is olde? Can he enter againe into his mothers wombe and be borne againe? Iesus answered: verily, verily, I say vnto thee, except a man be borne of water, and of the spirit, he cannot enter into the kingdome of God. That which is borne of the fleshe, is fleshe: and that which is borne of the spirit, it spirit. Maruell not thou that I sayd vnto thee, ye must be borne from aboue: The wind bloweth where it listeth, & thou hearest the sound thereof,

thereof, but thou canst not tell whence it cometh, nor whither it goeth: So is every one that is borne of the spirit. Nicodemus answered, and said vnto him: How can these things be? Iesus answered and said vnto him: Art thou a maister in Israel, and knowest not these things? Verily, verily, I say vnto thee: Wee speake that we knowe, and testifie that wee haue seen, and ye receiue not our witnesse. If I haue tolde you earthly things, and yee beleue not: how shall yee beleue if I tell you of heauenly things? And no man ascendeth vp into Heauen, but he that came downe from Heaue, euen the Sonne of mā, which is in heauen. And as Moyses lyft vp the Serpent in the wilderness, euen so must the Sonne of man be lyft vp: that whosoever beleueth in him, perishe not, but haue euerlasting lyfe.

The exposition of the text.

This feast may worthily be called the feast of our Creede, or of our fapth. For it is ordeyned to the intent folke shoulde in the Churche bee taught concernyng God, who is one and true in substance, and thre in persons: and of benefites towardes the Churche. For after that Christ and his benefites, the louingnesse of the father in sending his sonne into the world, and the sending of the holpe Ghost too comforte the Apostles, had been intreated of the former Sundayes: the Churche thought it conuenient too knit all these things together, and too teache them as this dape, too the intent the things that were declared at large, myght brievely bee brought to remembrance agayne. And the Churche setteth forth this text of the Gospell which you haue heard, for a verpe good purpose. For in it are set forth Gods benefites towardes his Churche. For as the Father sent the Sonne, that hee myght become a sacrifice for sinne: so is the holy Ghost gyuen too beget the beleuers agayne, vntoo euerlasting lyfe. The summe of this present Gospell therefore is, that those which are begotten agayne in the fapth of Christ, are heyres of eternall lyfe, by the benefite and merite of Christ, whome the father hath sent. Nowe to the intent wee maye keepe a certayne order, I will in this Sermon entreate,

1. Of the knowledge of God.

2. Of the spirituall regeneration or new birth.

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3 Of that most comfortable saying of Christ, As Moyses lyfted vp the serpent in the wyldernesle: so must the Sonne of man also bee lyfted vp. &c.

Of the firste.

FOR as much as to knowe God, is lyfe everlasting: it standeth men in hand to looke for the true knowledge of God. The knowledge of God is of two sortes. The one is heathenish, naturall, and philosophicall: and this is vnperfect: For the wise men of the worlde, which were not instructed by Gods woord, erred in foure poyntes. First in the substance of the Godhead. Secondly in the persons. Thirdly in his prouidence. And fourthly in his will. The Epicures are hissed out of all men, who denyed that there is any God at all. The wise men, which confessed that there was but one GOD, misdeemed of hys substance. For they thought not him to bee God, who is the Father, the Sonne, and the holy Ghost. Neyther deemed they aright concerning the persons. As for Gods prouidence, some of them tooke it quite away. Other some denyed it to be vniuersall. For they were of opinion, that God cared for the greatest things, but not for these earthly things. As for Gods wyll concerning free mercy, they were utterly ignorant of it: but that he will one day punishe the stubborne, they were warned by the recorde of their owne conscience. But from whence had the heathen this slender knowledge, such as it is? Dauid and Paule witnesseth, that they had this knowledge of God by his creatures. For Paule in the first to the Romanes sayth: That which is to be knowne concerning God, was manifest vnto them. For God dyd shewe it vnto them: So that his inuisible things, that is to saye, his eternall power and Godhead are understood and seene, by the woorkes from the creation of the worlde, to this intent, that they myght bee without excuse. Dauid also sayth: The heauens declare the glorie of God, and the firmament sheweth his handie woorkes. That is to saye, the heauen that we see, sheweth God the workemaister therof. The effect of al philosophicall knowledge concerning God, cometh to this poynt: If first man by beholding the thinges that are created, is brought too this poynt, that he confesseth there is some body by whom all these things were made: and by whose power all things are gouerned: and hereby he must of necessitie be drawne to this eternall power and Godhead: for it must needes be, that he that made all things, must be of auncien-

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ter continuance than all the things that are made, and so consequently without beginning. And it followeth of necessitie, that this incomparable power which suffizeth to rule so huge a woork, must needs bee more excellent than any other power, be it neuer so exceeding. Now this is the selfe same thing that wee call God: who againe, velle hee be onely one, surely is not he that made all thinges, nor that ruleth all thinges, and therefore neyther euerastring, nor almyghtie, no nor God. This is the summe of that which the wyse men of the world doo know concerning G D D. Of which knowledge the vse is of three sortes. The first is, that men maye acknowledge G D D by hys creatures: secondly, that when they know hym, they shoulde worship him: and thirdly, that when they knowe G D D, and worship hym not, they shoulde bee inexcusable. The first and seconde are the proper ende of knowing G D D. The thirde, is accessarye through mannes owne faulte. Another knowing of God commeth of the Scripture, or of Gods woorde, which knowledge is bziesly conteyned in the Apostles Creede: which is, that wee beleue there is but one God: that wee beleue there is three persons in one Godhead: that wee should know Gods wyll, and his benefices towarde his Churche: and that wee shoulde knowe the meane, by whom wee may bee made partakers of the benefices of the holy trinitie.

Howbeit to the intent we may haue the fuller perceiuerace of this knowing of God, I will set and expounde foure popntes concerning this healthfull knowledge of God, whereof the first shall bee a confirmation that there is but one God. The second, a declaration that there bee three persons in that one Godhead. The thirde, what is to be considered in euery of the persons seuerally: and the fourth, what is the healthfull vse of knowing God.

First, the confirmation is to bee fetched out of recordes. And as for recordes that confirme the vnicite of God, I will take them out of Moyles, the Prophets, the Psalmes, & the writings of the Apostles. Moyles, Exod. 20, Deu. 5. I am the Lord thy God that brought thee out of the land of Egypt, thou shalt haue none other Gods before mee. Deu. 6. Herke O Israel, the Lord our God is one God. Esay. 43. Before mee there is no God made, neither shall there be any after mee. I am, I am God, and there is no Sauour besides me. 44. I am the first and the last, & besides me, there is no God. Psal. 18. Who is God but the Lord of hostes, & who is strong, but our God? Paul. 1. Cor. 8. We

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knowe that there is none other **G D** but one. **1. Tim. 2.** There is one God. These records and many other do evidently conuince, that there is but one God: which thing the Catholicke Church also confelleth, when it sayth: I beleue in one God.

The second, of the persons. That there bee three persons in one godly nature not multiplied but abiding one in number, reason is not able to conceiue. Wherefore this is a mysterie rather too be reuerenced, than to be serched. Hereupon saith Bernard: To serch this, is a poynt of rashnes: But to know it, is eternall life. And Salomon: He that is a sercher of his maiestie, shalbe ouerwhelmed of his glozy. Wherefore let vs in this behalfe, keepe our reason prisoner vnder Gods ward, and let vs beleue the testimonies of the scriptures concerning so great a mysterie. The reason why the Church beleueth that there be three persons in one nature of Godhead, is this: There is but one God, which thing is already proued by many testimonies. The father is God, the sonne is God, the holy Ghoste is God. Ergo, the Father, the Sonne, and the holy Ghoste is one God. That the Father is God and likewise the Sonne, & the holy Ghost, it is to bee proued foure waies. First by the cleere words of the Scripture. Secondly by their workes. Thirdly, by the worship which is due to the Father, the Sonne, and the holy Ghost. And fourthly by the continual consent of the Church.

The wordes of the Scripture are clere. Math. 3. The Father speaketh from heauen: the Sonne standeth in the riuer, the holy Ghost commeth downe in likenesse of a Dove vpon Christ. 1. Iohn 5. There are three that beare witness in Heauen: the Father, the worde, and the holy Ghost, and these three are one.

Againe, their workes shewe the same thing. The father, createth, the sonne createth, the holy Ghoste createth. The Father iustifieth, the Sonne iustifieth, and the holy Ghost iustifieth. The Father gouerneth all things, the Sonne gouerneth all things, and the holy Ghost gouerneth all things. These workes of creating, iustifying, and gouerning, are proper vnto God. Wherefore in as muche as they are attributed to the Father, the Sonne and the holy Ghost alike, we must of necessitie confesse the Godhead of them.

The same thing is also confirmed by the worship of them. The Father is prayed vnto, the Sonne is prayed vnto, the holy Ghost is prayed vnto. But none is to be prayed vnto saue only God, neyther is any

any to be beleetued on, sauing God onely: Wherefore the father, the sonne, and the holy Ghost are one God.

Hereunto also pertaineth the consent of the Church. This is the catholike faith, that we worship one God in Trinitie, and the Trinitie in vnicie, neither confounding the persons, nor deuiding the substance. For the person of the Father is one, the person of the sonne is another, and the person of the holy Ghost is another.

The thyrde is, of those thinges that are too bee considered in the persons. In the persons there bee fyue thinges too bee considered. 1. The substance. 2. the person, 3. the distinction of the persons, 4. the worke, and 5. the wil.

The substance or nature of the father, the sonne, and the holy ghost, is al one. For the father is not one thing, the sonne another thing, and the holy ghost a third thing: for the substance of the Godhead is one, & the nature simple. And therfore the father is said to be in the sonne and the holy Ghost: the sonne in the father and the holy Ghost: and the holy ghost in the father and the sonne.

The seconde thing that is too bee considered in the Trinitie, is the person: that is to wit, that there is one person of the father, another of the sonne, and another of the holy Ghost. In this Trinitie of persons nothing is before or after ocher, nothing greater or lesser than ocher: neyther in time, bicause all the persons are coeternall: nor in nature, bicause al are of one self same substance: nor in dignitie, bicause they are coequall: nor in vnderstanding, bicause they are comprehended in vnderstanding all togither.

The thirde thing that is to be considered in the Trinitie of the persons, is personall distinction. And here is first too bee marked, howe God is discerned from creatures. And nexte howe the persons of the Godhead are discerned one from an other. The distinctions by which God is discerned from creatures, are these: First, that in one vnderstanded nature not multiplied, there be three persons. Secondly, that God is an euertlasting mind. Thirdly, that God is the creatour. Fourthly, that God is in the world and aboue the world. And fifthly, that God is in all places, and yet containede within no place. These fyue properties are incident to God onely, and to no creature.

The persons are distinguished one from another, by double properties, inward and outward. The inward, are to beget, to be borne, and to proceede. The father alone begetteth the sonne: the sonne onely

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is borne of the father: the holy Ghost onely proceedeth from them both. The outward properties are, to send, and to be sent: Onely the father sendeth: the sonne and the holy Ghost are sent, but after a diuers manner. The sonne being sent, tooke vpon hym mans nature, wherein he was made a sacrifice. The holy Ghost is sent into mens hartes to kindle a new light in their mindes.

The fourth thinge that is to be considered in the persons, is the woorkes of the Trinitie. Herein is the rule of Austin to be obserued. The woorkes of the Trinitie (as in outward betw) are vnderdiuided: howbeit sauing the proprietie of eche person. The father createth, the sonne createth, and the holy Ghost createth. The father regenerateth, the sonne regenerateth, and the holy Ghost regenerateth. But the Father createth by the sonne, and the holy Ghost preserveth the thinges created. The Father regenerateth in the Sonne, by the holpe Ghost.

The fift thing which I sayd was to be considered in the persons, is the wyll: which what one it is, these things following doo declare. First their woorkes passe and present. 2. The commaundementes. 3. The threatnings and promises of the lawe. 4. The promises of the Gospell. 5. Examples: and, 6. his vnpartialitie, and that he is no acceptor of persons. All these things together, teache, that God is angry with sinners, and will punish them, and that he wyll forgive the sinne of all those that flee to the Mediator, and giue them euerlastyng life, without hauing respect of any nation or people.

Now remaineth the vse, which is manifolde. First therefore these things will frame our iudgement aright concerning God. For wee must acknowledge God to be such a one, as he hath shewed himselfe to be by his woord and record, according to the verse: *Beleeue thou God that thing to bee, which he hath shewed he is to thee.* Secondly, these thinges teache vs too haue a right opinion concerning the creation, which is the woork of the whole Trinitie. Thirdly, too haue a ryght opinion concerning the reparation of mankinde, which is also the woork of the whole Trinitie, as is sayde afore. Fiftly, these things instruct vs how to call vppon God aright. For inuocation is too bee directed too this God alone, which is the father, the sonne, and the holy Ghost. Sixtly, these thinges admonishe vs too liue warly and holply, as in the sight of God. And thus muche concerning God and the Trinitie, all which thinges are brievely set forth in our Creede.

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Of the second.

VNlesse a man bee borne agayne of water and the holy Ghost, hee can not enter intoo the kingdome of God: This is the seconde doctrine that I purposed vpon: For the better vnderstanding whereof, two things are to be marked. The first is, with whom Christ talketh: the other, what was the occasion of this saying. What manner a one he was with whom Christ talked, the text sheweth. He was an honourable and a noble man: he was a prince of the Jewes: hee was a Pharisee, such a one as lived blamelesse according too the lawe of Moyses. And the occasion was this: Nicodemus came too Christ by night, and lyke a ryght Pharisee, thought himself righteous by the deedes of the lawe, by sacrifices, and by keeping of the Sabbathes. Wherefore he wondred that John set out a newe doctrine concerning ryghteousnesse and Baptism, which he himselfe being a doctor of the lawe, was ignorant of. Christ therefore pzeuenteth his iudgement with this saying: Unless a man be borne agayne, he cannot enter intoo the kingdome of God. At these woordes Nicodemus is astounded, and sayth: How can a man when he is olde bee borne agayne? Too whom Christ answereth: Verily I say vntoo thee, except a man bee borne agayne of water and the spirite, he can not enter intoo the kingdome of God. Here Christ sheweth that he ment not of the fleshy byrthe (according as Nicodemus vnderstood hym:) but of the spirituall birth, which he pzooueth too bee needefull by thys, that our former byrth is vncleane. That (sayth hee) which is borne of the fleshe, is fleshe. That is to say, whatsoeuer is borne in this corruption of nature, is vncleane and gilty, and therefore not meete to receiue the kingdome of God. Hereunto he addeth the manner of regeneration. The wynde bloweth where it listeth, and thou hearest the noyse of it, but thou knowest not from whence it commeth; nor whyther it goeth. So is euery one that is borne of the spirit. That is to say: Like as the wynde is then first felt when it bloweth, albeit that no man knowe from whence it commeth, or whither it goeth: so this spirituall regeneration is made after a certaine secret manner by the power of the holy Ghost, which when it is doone, is perceyued by the newe motions of the new man.

Howbeit, to the intent we may vnderstande these things, wee must marke the conueyances and instruments of this spirituall byrth. First

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the seede of this birth is the worde of the Gospell, which is preached by the voyce of the ministers. Secondly the holy Ghost: who in the preaching of the Gospell is effectuell, and woorketh sayth, by which we both giue credite to the word of God, and also perswade our selues that God is at one with vs for his sonnes sake, and therewithall altereth our nature to a new obedience. Thirdly, when these benefites are receiued by sayth, as it were into the soyle of the hart, then man being bozne a newe, feeleth by and by within himselte the motions of the holy Ghost: and water is applyed outwardly as a seale of the inward regeneration, and a testimoniall of the grace of Christ bestowed vpon him. The effectes of this newe byrth are seen in the mynd, in the affections, in the wil, and in the outward workes. For the mynd is lightened with the brightnesse of God: the affections are purged: the will is made forward: and a new obedience of all the powers is begun. Briefly, he that beleeueth, is bozne anew.

Of the third.

AS Moyse lyfted vp the Serpent in the Desarte, so must the Sonne of man bee exalted, too the intent that all that beleue in him, should not perish, but haue life euerlasting. The Storie of the setting vp of the Serpent in the wilbernesse, is in the fourth booke of Moyse and the. xii. Chapter. Which figure Christ in this place applyeth to his owne person, saying: Like as Moyse lyfted vp the serpent in the Wildernesse. This saying of Christ conteineth many things. For first it openly witnesseth, that the lawe taketh not away sinne. For if the lawe could take away sinne, then Christ had not needed to haue been sacrificed to purge sinne. Againe, it sheweth why Christ was giuen to be the Melsias, and why the sonne of God tooke mans nature vpon him. For he was giuen to bee lyfted vp vpon the Crosse, and that saluation might by that meanes happen to the whole worlde. Besides that, this saying sheweth that Christs kingdome is spirituall and euerlasting. Moreover it teacheth what maner of righteousness it is, whereby we stande before God, or how wee bee made partakers of Christs benefites, that is too wit, when wee beleue on Christ that was lyfted vp, that is to say, that dyed vpon the alter of the Crosse. Last of all here is set forth a most sweete comfote, that this grace whereby wee haue entrance into heauen, is offered vnto all men:

men: which thing the woorde of vniuersalitie, al that beleene, dooth shewe. Let vs therefore conceiue good hope of saluation, which is offered to all men by Iesus Christ, to whom with the father and the holy ghost, be honour for euer and euer. Amen.

¶ Upon the first Sunday after
Trinitie.

The Gospell. Iohn. x.



Here was a certayne riche man, which was clothed in purple and fyne white, and fared deliciously euerye daye: And there was a certayne begger, named Lazarus, which laye at hys gate full of sores, desyryng too bee refreshed with the crummes whych fell from the rych mans boorde, and no man gaue vntoo hym. The Dogges came also and lyc- ked his sores. And it fortuneth that the begger dyed, and was caryed by the Angelles into Abrahams bosome. The riche man also dyed, and was buryed: And beyng in Hell in tormentes, heelyfted vp hys eyes, and sawe Abraham a farre off, and Lazarus in hys bosome, and hee cryed and sayde: Father Abraham haue mercie on mee, and sende Lazarus, that hee maye dyp the typpe of hys fynger in water and coole my tongue, for I am tormented in this flambe. But Abraham sayde: Sonne, remember that thou in thy lyfe tyme receyuedst thy pleasure, and contrariwyse Lazarus receyued payne: But now hee is comforted, and thou arte punished. Beyond all thys, betweene vs and you, there is a great space set, so that they whych woulde goe from hence too you, can not: neither may come from thence too vs. Then hee sayde: I pray thee therefore Father, sende him too my Fathers house (for I haue fyue brethren) for too warne them, least they come also intoo this place of torment. Abraham sayde vnto him: They haue Moyse and the Prophetes, let them heare them. And he sayde: Nay

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Nay Father Abraham, but if one come vntoo them from the dead, they will repent. He sayde vntoo him: If they heare not Moyses and the Prophetes, neyther will they belceue, though one rose from death againe.

The exposition of the text.

FROM the first Sunday in Aduent hitherto, hath been set forth the doctrine concerning euery seuerall article of our Faith. Now in the Sundayes following vnto the first Sunday in Aduent againe, is intreated of Christes myracles, and of the nature and true frutes of fayth: and that to this intent, that the truth of the Gospell myght bee confirmed by the doctrine of myracles, and that the doctrine of fayth, and the frutes of the same, might stirre vs vp to good woorkes. Christ teacheth of good woorkes, siue wayes. For sometime he is contented with the doctrine alone, as when he sayth: Be yee mercifull, fall to repentance, bying forth frutes woorthy repentance. And sometime he be alledgeth himselfe for an example for his too followe, as when hee sayth: Learne of me, bycause I am meeke and lowely of harte. One whyle he propoundeth parables: as of the good steward, of the tenne Virgins, of the seede cast into the ground, and such others, wherof there is store in the stories of the Gospell. And another whyle he vseth threatnings, as when he sayeth: Except your righteounesse exceede the righteounesse of the Scribes and Pharisees, yee shall not enter into the kingdome of heauen. Also we be to you Scribes, Pharisees, Hypocrites, &c. And now and then he setteth forth the rewardes and penalties, with notable examples, like as he doth in this Gospell. To be short, the Lorde leaueth nothing vnattempted, wherby he may make his disciples bent to liue honestly.

Now let vs come to this dayes Gospell: the summe whereof is, that Christ our Lorde, by putting forth two examples, discourageth vs from vnnmercifullnesse and crueltie towardes the poore, and encourageth vs to pitie, and to constantnesse in suffering the miseries of this lyfe. For as by the example of the riche glutton, he teacheth what punishment remaineth for the vnnmercifull: So by the example of poore Lazarus, he exhorteeth to pitie and honest life in the feare of God. The vse hereof therefore shall bee, that the riche men which are mercilesse towardes their neighbours, may beholde as it were in a table, what punishment

punishment they shal one day abide, if they amend not betimes. And againe, that the poore being godly and afflicted in this life, may (by the example of this poore man Lazarus) raise vp themselves, and patiently carry for their deliuerance and blisfed rest, if they continue in saythe vnto their death. The places be thzee.

- 1 The description of this Glutton, with the lessons thereof.
- 2 The description of Lazarus, with the comforts thereof.
- 3 The Lordes saying: They haue Moyles and the Prophets.

Of the first.

THere was a certayne rich man, which was clothed in Purple and fine white. In this first place are foure things too be marked, which are. 1. A generall rebuke of them that are cruell to the poore. 2. The cause of this rich mans damnation. The right vse of riches. 4. The state of the wicked mens soules after this life.

First therefore when this Glutton is damned, in generall are all they repproued that are hard to the poore, and which flowing in riches themselves, are touched with no care of the poore: of which sort there be many in the world. This rebuke perteyneth too thole also, that neyther with their counsell nor with their substance doo help the minsterie of the word, or the needy members of the Church. Therefore let euery man aduise himselfe wel, and take warning by the damnation of this Glutton, that he may learne to be wise.

The cause of this Gluttons damnation are not his riches, & the finenesse of his apparell, and his deintie fare, so they had been mesurably vled, as it appeareth by the Gospell it selfe. For poore Lazarus was taken vp into the riche Abrahams bosome. For if riches had bin the efficient cause of damnation, Abraham also had bin damned: David had bin damned: and so had many other kings and rich men bin damned. But riches, and honor and such other things may be an occasion of damnation, namely when men abuse them to dishonor of God, and the contempt of their neyghbor, to the maintenance of pride and superfluitie. But what were the causes why this Glutton was damned? Thzee horrible fautes, which are noted expressely in the text. Of which the first was fleshy carelesnes, which had with it these euils: that he repented not: that he had no feeling of Gods iudgment and wrath: that he was touched with no care or regard of his duetie. For fleshy carelesnes hath these things continually going

V. i.

with

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with it. An other fault for which this Glutton was damned, was
 ryot and surfetting, by which both mennes bodies and myndes are
 ouercharged, that they can not thinke a whit of the matters of their
 saluation. The third fault for which the Glutton was damned, was
 the disbeluyng of Lazarus, which thing sufficiently bewapecth that
 he had no faith. For where as is true faith, there can be no crueltie
 towards the poore and needy. For these thre causes was the Glut-
 ton damned. After whose example, many runne dayly to assured dam-
 nation, which with their riches do maintaine carelesnesse, surfetting
 and disdaine of Christs members. Wherefore if wee loke to be saued,
 let vs amend betimes, and let vs take heede that we abuse not Gods
 giftes to our owne destruction.

In the third place it is to be gathered by this example, on the con-
 trary part, what is the true vse of riches, which true vse consisteth in
 these foure poynts.

The first is, that we imploy part of our substance too the mainte-
 nance of the ministerie, and this vse is confirmed first by the end of
 man. For man was made too the end he should acknowledge and
 prayse God. Wherefore the goods that he hath, ought to bee imploy-
 ed to this end. Secondly this vse is confirmed by the commaunde-
 ment of God oftentimes repeted. For God Commaundeth vs to help
 the Church with our abilities. Moreouer this vse is stablished by the
 examples of godly kings and other holy men, who wished nothing
 so much, as with their riches to beautifie and maintaine the ministe-
 rie of the word. Against this first and godly vse of riches do many of-
 fend: among whom be: Firste such as conuert their riches to the o-
 uerchaw of the ministerie, like as many Tyrants haue done in times
 past, and do at this day. Secondly such as plucke away the Church
 goods, and keepe them to themselves. Thirdly also such as bestowe
 no parte of their owne goodes too the maintenance of the ministerie
 of the word. And moreouer, suche as by lute or other sleights get in-
 to their hands the Church goods vnder an honest ruse: as though they
 were ministers of the Church, where as they bee no better than
 dumbe dogges, which neither haue done seruice to the Church or com-
 mon weale, nor euer can do seruice, but are stouthfull bellies and dul
 beaks: who neuerthelesse will be saluted by the names of Prelats,
 Chanons, Vicars, Abbots, &c.

The

The second and true lawfull vse of riches is, that we imploy part of them to the maintenance and garnishing of the common weale wherein we live: For common weales are the sogeornyng places of the Church: and therefore wee owe thankfulness vnto them, although we should receiue none other commoditie by them. Against this vse many offend: as for example, those that pay not the rightfull Tributes, those that rayse vnrighthull Tributes: those that imploy not the Tributes to the maintenance of the common weales: But too ryas and surfeiting, and oftentimes too making wrongfull warres.

The third right and lawfull vse of riches is, that enery man should mainteine his owne estate honestly without nigardship. Against which vse offend, first they that walt away their goods in drynking, feasting, and apparell to sumptuous for their degree, as many doo. And secondly also conetous men, which delight in their own filthines, and maintaine not their estate honestly as becommeth them, but are basely appareled & feede grossely, when in the meane while their money lyeth rusting and rotting in their cofers.

The fourth true and lawfull vse of riches is, that wee bestowe some part of it vpon the poore, and specially vpon such as in their pouertie are also godly. For this is the chiefe cause why God sendeth poore folkes among vs, that he may make a prooffe, whither we will followe his mercye according to Chrystes commaundement: Be mercifull as your heauenly father is mercifull. Agaynst this vse do many also offend with this rich glutton, whose fellows they shall bee one day in punishment, for that they haue in this world folowed him as their maister in cruelnes towards the needie.

Now foloweth the fourth thing which I sayd was too be considered in the example of the rich glutton: Namely, what is the state of their soules that depart out of this life without faith. For where as Christ saith, that the rich glutton lising vp his eyes in hel, saw Abrahā a far of, and desired that Lazarus might dip the top of his finger in water to coole his tongue: he peinteth out a table, which representeth the state of wicked mens soules after their death: wherein these things are noted: First the exceeding great torment, & the continuall woyme of the conscience. 2. The remembrance of this crueltie which he had executed vpon those that were in miserie. 3. Their desire to be releued by the help of those to whom they had bin vnnmercifull in this life.

V. ii.

4. That

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4. That there shall be no end of their torments; and that it is in vain for them to sue for any easment of their paines. For loke what our Lord for our capacities sake peincth out by way of communication betwene the glutton and Lazarus: that did the glutton feele in his owne conscience, which the Lord (who knoweth all things) could not be ignorant of. Let this punishment of ungodlines therfore allure vs to earnest repentance, that wee be not put to torments whither we will or no.

Of the second.

And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to bee satisfied of the crummes that fel from the riche mans table, and no man gaue vnto him. In this examples of Lazarus are many things to be obserued, whereby we may receiue both instruction and comfort.

First here is confirmed the Sermon of Peter, who saith, that iudgement beginneth at the house of the Lord. For God punisheth his owne in this life, that they may as it were with a bydle be kepte within the boundes of their dutie. For if all things should happen too them as they would wish, they would be made drunken with the prosperous successe of things, and fall from godlynesse to ungodlynesse. Whereupon Boyles speaking of the Jewes, sayd: The people sat downe too eate and drinke, and rose againe too play: that is too say, they fell to Idolatrie, and other heynous offences. Wherefore let vs beare in minde the saying of Paule 1. Cor. 11. When wee are iudged, (that is to say afflicted,) wee are chastised of the Lord, that we should not bee damned with this worlde. Therefore let vs haue an eye to to Gods fatherly mynd as often as we be hardly dealt with: all in this life, and taking warning by our crosse, let vs feare God, leading a godly and blamelesse life.

Againe, by this example of Lazarus wee are taught, that they are not all wretched before God, which are cast vnder foote in this worlde, nor on the other side, all in Gods fauour, that seeme happye and blisfed in this life. Lazarus was miserable in this life, but he was in fauour with God. The Glutton was happye in this worlde: but he was in Gods displeasure. What was the cause? Lazarus feared God through a liuely fayth; but the Glutton feared not God, but was boyde of fayth.

Thirdly,

Thirde we see in Lazarus an example of Gods prouidence. He lyeth despised and disdayned. But when he lay without all comfort, the dogges came and licked his sores. Wherby is signified, that God suffereth not the godly too he to ouerpressed with miseries, but that he intermedleth comforte with their sorowes. For there is no doubt but it came too passe by Gods prouidence, that the dogges came and licked the sores of Lazarus, to the greater damnation of the Glutton and his houlhold. For the meinie followed the wickednesse of theyr master: for the text saith, And no man gaue vnto him.

Fourthly let vs marke heere the common lot of the godly and vngodly. The Glutton dyeth, and Lazarus dyeth. Deatch is common to them both, but not the falling out of their deatch. For the Glutton by deatch passed to miserie: but Lazarus attained to felicitie.

Fifthly heere is to be marked in Lazarus, the ministerie of the Angels. The Glutton despised Lazarus while he was alieue: but the Angels caried by his soule when he was dead. He that was despised in his lyfe, was regarded and honored of Gods Angels in his deatch. Neither happeneth this in Lazarus alone: but that which we reade of him, is common to all the godly. For as the soules of the godly are regarded of God: so are they caried by the Angels into the haue of saluation and blissfulnesse.

Sixthly, in the example of Lazarus, we se what is the state of the godly mennes soules after this life. Lazarus is caried into Abrahams bosome. What is Abrahams bosome? Like as Abraham was therefore called the father of the faithfull, bycause that with him was layd vp the conenant of eternall life, the which he keeping in faithfull custodie, deliuered (as it were from hand to hand) first vnto his owne childezen, and afterward too all nations: and that they are called his childezen as many as are heires of the same promise: So after deatch they are sayd to be gathered into his bosome, bycause they receiue the fruite of the same sayth with him. For lyke as a mans sonnes when they come home together at night fro their dayly labor, are cherished as it were in their fathers bosome: So the godly (after their travels taken in this life) are after deatch gathered together into blissfull rest, where they are well at ease and in happy case, vntill the rising again of the dead. This bosome of Abraham is called also Paradise, as in that saying of Christ too the theefe: This day shalt thou bee with mee in Paradise: where (according too the Psalmes) is abund-

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dunce

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dance of ioye by beholding of God and euerlasting pleasures in his right hand. To bee bryefe: Blissed are they that dye in in the Lorde, bycause they shall be euermore with God, & shall enioy endlesse ioy.

And as concerning the communication of Abraham and the Glutton, it is to be knowen that these things happened spiritually. For so thought the Glutton with himselfe in his tormentes, and such answer receiued he in his owne conscience.

Seuenchly, beholde in Lazarus, the image of the Church in this lyfe. For it is afflicted, and it is despised of the myghtie and riche men of this worlde.

Of the thirde.

They haue Moyses and the Prophetes, let them heare them. This is a very weightie admonishment and exceeding behoofefull: for by this saying many are damned.

First, euerye one is damned that receyueth not Moyses and the Prophetes. For these are giuen of God, to leade vnto God and to shew the way of saluation. He therefore that receyueth them not, abydeeth in his damnation.

Secondly, they are damned that receyue them, but yet set more by mennes traditions, and rather frame theyr lyfe after mennes commaundementes than after Gods commaundementes, notwithstanding Gods charge giuen openly to the contrary. For thus sayth he in Ieremie. Cap. 20. Make ye in my statutes, and not in the commaundementes of your fathers.

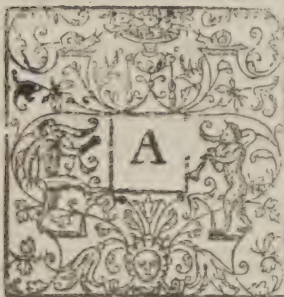
Thirde, are damned here Pope Gregorie, the Anabaptistes, and other Eucharists, which looke for newe Reuelations from heauen, and giue more credite too the fumes of a frantike and melancholicke brayne, than to the heavenly voyce, or rather forsake and utterly cast away the word of God.

Fourthly, we learne hereby to make much of the doctrine of Moyses, the Prophetes, and Apostles, which will bee a lanterne for vs too eternall saluation, so wee followe the lyght thereof. For the worlde hath not a more precious treasure than Gods woorde. Dauid dyd make more account of this, than of the fynest Golde. Through this, Lazarus (who was poore in the worlde,) was riche before God. By this dyd Job raise vp himselfe in the mydd of his myseries. Wherefore right deere brethren, let vs also loue Gods woorde. Let vs assure
our

our selues that that is the instrument whereby is offered vnto vs the
precious it of all treasures Iesus Christ, and by him euerlasting lyfe,
which our heavenly father graunt vnto vs by the same Iesus Christ,
to whom be honour and glory for euer and euer. Amen.

Vpon the.ii.sunday after Trinitie.

The Gospell. Luke.xiiij.



Certayne man ordeyned a great Sup-
per, & bade many, and sent his seruant
at Supper tyme, too say too them that
were bydden: come, for all things are
nowe readie. And they all at once be-
gan to make excuse. The first sayde vn-
too him: I haue bought a Farme, and
I must needes goe and see it, I pray thee
haue mee excused. And another sayd: I
haue bought fyue yoke of Oxen, & I go

to prone them, I pray thee haue mee excused: And another sayd:
I haue maryed a wyfe, and therefore I can not come. And the ser-
uant returned and brought his maister woorde agayne thereof.
Then was the good man of the house displeased, and sayd to hys
seruant: goe out quickly into the streetes and quarters of the Ci-
tie, and bring in hither the poore & feeble, and the halt, & blind.
And the seruant sayd: Lord it is doone as thou hast commaun-
ded, and yet there is roome. And the Lord sayd vnto the seruant,
Go out into the hie wayes and hedges, & compel them to come
in, that my house may bee filled. For I say vnto you, that none of
these men which were bidden shall taste of my supper.

The exposition of the text.

LIke as the laste Sunday it was shewed in the Glutton, that the
contempt of a mans neyghbour is hinderance too saluation: so in
this Gospell wee are taught another let which is too bee shunned,
that is to wit, that wee let not more by our owne possessions, affaires,
and by the care of worldly matters, than by the Gospell of Christ, or
that wee suffer not our selues too bee letted and busied with the com-

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modities

The.ij.Sunday after Trinitie.

mobittes and pleasures of this world, that we come not to this supper, vnto which we are bydden by the preaching of the Gospell. Now the occasion of this Parable, was a certaine Pharisees talke at a feast to which Christ was bydden. For when Christ had declared, that such as are liberall too the poore, shall be rewarded in the Resurrection of the righteous, the Pharisee intending too sooth Christ in his wordes, saide: Blessed is he that eateth breade in the kingdome of God. Notwithstanding for as much as Christ sawe the ouertwarte conditions and forward inclination of this Pharisee, and of the rest of this Jewish nation: he put forth this Parable, wherein he peinteth out both the iust reiecting of the Jewes, and the free receiuing of the Gentiles. The drift and ende of which Parable is, that wee should not suffer the transitorie things of this lyfe, to be a hinderance vnto vs for comming too the heavenly Supper, whereuntoo wee are bydden by the Gospell. The places are foure.

- 1 The greatnesse of Gods mercy is poynted out in thys Supper.
- 2 The vnthankfulnesse of the world is noted in those that refuse to come when they are called.
- 3 Of his compulsion, how he compelleth, and by whom.
- 4 A threatning of punishment to them that receiue not the Gospell.

Of the firste.

Howe great Gods mercy is towardes mankind, it is euident by many prooues. For not onely Gods woorde, but also Gods exceeding great benefices towardes the whole world (and specially towardes Christes Church) beare witnesse of Gods inspeakable mercie. The earth (sayeth Dauid) is full of the Lordes mercy. The greatest prooue of this mercy is the giuing of his Sonne, too redeeme the world drowned in bitter myserie, and that by his death and passion, too the intent that men being deliuered from this miserie, should bee rewarded with euertlasting lyfe, which is called here the great Supper, and in Mathewe the mariage of the King, vnto which great Supper men are called of Gods meere mercie, to the intent they may be filled at it with spirituell dainties euertlastingly.

Howbeit, to the intent the delicates of this Supper may bee the pleasantest.

pleasanter vnto vs: I will set out seuerally one by one, the circumstances that are noted in the text, and shew what instruction and admonishment is to be learned by eche of them.

The first circumstance thereof to be considered in this Supper, is concerning him that byddeth vs vnto it. For thereupon hangeth the estimation of it. Who is it then that preparerth this Supper? Is it some worldly King? No. Yet were that King worthy too bee muche made of for his liberalitie, and to be praised for his mercy, that would prepare a princely feast royally furnished, for miserable & poore soules. Who is it then? It is God our heavenly Father, the Lord of Lordes, and King of Kings, who onely is rich, and wel stored with delicacies. This circumstance is a most euident testimonie of Gods goodnesse and mercy.

The seconde circumstance is, that God here the mayster of the house, byddeth guestes to Supper. And what is ment by the name of Supper? The very Gospell and all those things that are ioyned with the Gospell: as is saluation and eternall lyfe. See how great mercy shineth forth heere. What is the reason of the terming of it so? Why are these so great good things called a supper? Surely it is not done without great causes, of which number there be thre chiefe. The first is, because the Gospell promisetht euerlasting ioy and endlesse good things. For as the Supper is set before men in the latter ende of the day: so the good things which the Gospell offereth, shall (of the meere mercy of God) be giuen in reward to the beleeuers after that they in distresse haue outwoyne the manyfolde labours of this lyfe. The second cause is, for that like as the euening (which is the time that men are wont to prepare for Supper) is the end of the day: so the age in which all men by the ministerie of preaching, are bydden too repaste of the heavenly Supper, is of the last age. The thirde cause is, for that the Gospell is the laste voyce of God in the worlde, after which there is none other too bee looked for: in lyke wyse as the Supper is the laste meate that is set before men in the day. For there shal neuer sound any other voyce of God from Heauen, but this selfe same voyce of the Gospell, shal sound vnto the last day of iudgement.

The thirde circumstance is in this woorde Great, by which is commended vnto vs the richnesse of Gods mercy. For God byddeth not a King or two, or a wise man or two vnto this Supper: but he byddeth the whole worlde. He ouerskipperth not the poore, he neglecterth not the

R. b.

rich

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rich mē, he shutteth not out the gentle mē, he keepeth not the countreie
folke nor the countreie from hys feall: he holdeth no scoime of the little
ones: disdaineth not the greete ones: all men without exception that
are disperfed throughe the whole worlde, biddeth he to that greete sup-
per. For the text witnesseth, both that it is a great Supper, and that
many are bydden.

The fourth circumstance: unce is the manner of hys bydding. The
manner is exprest in these wordes: And he sent his seruant at
the houre of Supper, too saye too them that were bydden. Here
by the name of seruant, is ment the Prophets, Apostles, and all godly
teachers, whome God hath sent from the beginning of the worlde to
bid guesstes to the Supper. To this supper bid God himselte byd the
Patriarke Noe. He being bydden, had the rest of the worlde in Gods
need. Afterward when the worlde throughe it owne vnhankfulnes was
perished in the floud: Abraham was by Gods owne mouth bydden to
this supper. After whych tyme, when the malice of the worlde was
encreased vpon the earth: God chose one peculiar people, among who
he often tymes rayled by Prophets, that had guesstes to thys Supper.
And the mayster of the houle continued in so dooing, vntill hee sent
hys owne Sonne our Lorde Iesus Christ, whom those that were byd-
den hanged vpon the Crosse. And he being raised againe from death,
sent out his Apostles into the whole worlde, to byd all nations too this
most delicate supper.

The fifth circumstance is of the houre of the Supper. What is
this houre? It is the time of grace, and the time of glory. The time of
grace, is the time wherein is preached vntoo men the liberalitie and
mercifulnesse of the maister of the houle: which time is deuided intoo
three partes: Into promise, performance, and the tyme that hath fol-
lowed the performance. The time of promise was from Adam vnto
the byrth of Christ, almost foure thousand peere. Then was the tyme
of performance, during all the while that Christ was conuerfant heere
vpon earth in the flesh, and preached, and offered himselte the price of
redemption, for them that were bydden to this supper. The time that
followed the performance, is thenceforth from the sending of the Apo-
stles intoo the whole worlde, vntill the daye of iudgement: in whych
tyme we also bee, and are bydden too this Supper by the voyce of
the Ministers of Gods woorde. The tyme of glorie in eternitie.
When wee shall sit downe in the heauenly glory, not onely with Abra-
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ham and Isaac, but also with God the father, God the Sonne, and God the holy Ghost: and shall enjoy euertlasting mirth and gladnesse in Christ Iesu our Lorde.

The first circumstance is, the manner of the bidding: Come (saith he) for all things are ready. That is to saye (as wee see in the bidding of Iohn Baptist and Christ) Repent, and beleeue the Gospell, for the kingdome of heauen is at hand. This bidding requireth repentance, that is to wit, an alteration of the former life, that we should depart from euill and do good: and it requireth sayth, that is too wit, that we should beleeue that it is Supper is set one the Table for vs: not in respect of our deseruing, but of mere mercy, for the sonnes sake, whome God hath giuen vnto vs, too bee our wisdom, righteousness, sanctification, and redemption. For with these gifts (and as it were garments of the Sonne of God) muste we enter into the Supper of euertlasting lyfe. For Christe by his wisdom reformeth our mindes: with his righteousness he decketh vs when wee beleeue on him: with his sanctification or halowing, he clenseth vs: and at length he receiuethe vs into his parlor, where shall be perpetual redemption, glory, and happinesse. And thus much concerning the first place, wherein is set out vnto vs the mercysfullnesse of God, which is from generation to generation vppon all that feare him, as the virgin our Lordes mother singeth.

Of the second.

BUt all began with one consente too excuse them selues. For they refused to come too this Heauenly Supper. For as the Twine makes more account of the myze wherein he berapeth himselfe, than of golde and pretious stones: euen so men that are weltered in their owne filthynesse, thin the goodlynesse of so great a supper. In which thing thre euills are to be lamented: the myserie of mankinde, their exceeding great vnthankfulnesse, and their corrupt iudgment. The miserie is, that men being ouerpressed with sinfulness and curse, do not only not goe about to winde themselves out of so great mischeues: but also are euen delighted with the filthynesse. So farre are they from seeking redresse. And this is that Christ speaketh of: No manne cometh too mee, saue he whome my father draweth.

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The vnthankfulnesse is, that men beyng bydden to a free Supper, that is to wit, to free deliuerance from sinne, from Gods wrath, from the curse of the lawe, from Hell, and from the Deuill: to forgiveness of sinnes, to Gods fauour, to righteousnesse, to Heauen, to God hymselfe, to liue blessedly with him for euermore: doe notwithstanding refuse to come. Who is able to bewaile this vnthankfulnesse sufficiently? The corrupt iudgement is, that men set more by transitorie goods, than by euerlasting goods: by a fewe, than by many: by little, than by durable: by earthly, than by heauenly: by things that mayntayne this lyfe for a small time, than by things that mayntaine both soule and body in euerlasting life. Is he not counted foolish that preferreth clay before golde? Yes surely most foolish, as one that can iudge nothing aright. Much more foolish is he, yea farre out of measure most foole of all, that preferreth death before lyfe, sinne before righteousnes, Hell before Heauen, the Deuill before God (and to be byese) innumerable euils before innumerable good thinges. Let vs acknowledge this our most corrupt iudgement, and let vs pray to haue our myndes reformed with newe light, that wee maye rightly vnderstande what things are good in deede: and orderly desire the things that we iudge aright of: and perseuer to the ende in seeking those things which wee orderly desire.

Nowe that we haue spoken thus much in generall concerning the great myserie of mankinde, the exceeding vnthankfulnesse and most corrupt iudgement of men: Let vs looke vppon the text, which containeth the sundry manners of their excuses. First it sayth: And al began with one consent to excuse themselves. That is to say, the greatest part of this world being thanklesse, hilde scozne of the benefite that was offered freely. The first therfore sayd: I haue bought a Farme, and I must needes goe see it, I pray thee haue mee excused. Here is described the first kinde of men that excuse themselves. Under which kinde are all they conteyned, which trusting to their owne power, refuse too come too this Royall Supper. Yet is not power the efficient cause of this excuse: but onely an occasion in those which acknowledge not their power to come of God, but leane vnto their owne puissance, that is to wit, to a staffe of Reede. For when sinne, death, hell, and the Deuill assault: mans power auayleth not: for in this case the power of God onely auayleth, namely Christes Gospell, which Paule besyneth to be the power of God to the saluation of euery one that beleueneth.

leueth. And that power and possession of landes is not the efficient cause of refusing to come to this deintie Supper, examples shew. Dauid was of power, and had great landes. Nero also was of power, and had landes. Of which two, the first being hydden to the mariage, came: the other refused. Why so? Bicause the one bled his power to the glorie of God: the other abused it to his owne destruction. For being deceived by it, he refused to come to this supper. Here therfore we are admonished to ble our landes well, that they be not a hinderance vnto vs for comming to the heauenly Supper. I omit examples.

And another sayd: I haue bought fise yoke of Oxen, and I goe to trie them, I pray thee haue mee excused. Here is described a second kynde of men that excuse themselves that they can not come too this Supper. Under this kynde are conteyned the ryche men of thys world. Why? Are ryches the efficient cause of this refusal? No surely. Abraham was ryche: and the Glutton of whome wee hearde of late was ryche: but Abraham was not letted by his ryches: For he made more account of this Supper, than of his earthly riches. Contrariwise the Glutton was drunken, and sotted in his ryches, and therefore refused to come. For when ryches are in euill mens handes, they are as a bayte, whereby they being enticed, are caught and kylled. Therfore Christ sayth they bee thornes, and he auoucheth it too bee a harde matter for a ryche man to be able to enter into the kingdome of heauen. The Philosopher Plato sayde ryght: That ryches were blynde without wisdom, and that they are sharpe sighted when they followe wisdom. So may we also say, that ryches are thornes wythout godlynelle, and that they are roses, when they followe godlynelle. For the godly with their ryches (as it were with certayne Roses) doo beautifie the ministerie, the common weale, and their owne houses. Whosoeuer then hath the ryches of thys worlde, let him endeouour that godlynelle and charitie may be the gouernours of them, as wee see it was in the holy Patriarkes, and Kings, and many other godly and holy men.

And the third sayd: I haue marryed a wyfe, and therefore I can not come. Here is described the thirde kinde of men; that refuse too come too this Supper. Under which kinde are conteyned all those which being giue to the pleasures of this world, passe not for the Gospel of Christ. The marryng of a wyfe is not of it selfe eyther euill, or the cause of refusall: but onely an occasion vnto some men that misuse the gift of God. Abraham had a wyfe, and so had manye godly men: who

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who notwithstanding vnderstande not therefore refuse to obey the Gospell: Therefore let married couples endeour to haue Christe with them, and let them beware that they take not occasion of euill at that which is good. Whereto we haue heard of thre kynds of men that excuse them selues for comming at this Supper when they are bidden. And by these we maye vnderstand all things that hinder men from harkening to the Gospell.

Of the third.

The servant returning home, brought the master of the house worde what answer they made: and being sente forth againe, when he had gathered together a great number of poore folke and cripples, he is commaunded too compell men to come in, that the house of his feast may be filled. In this compulsion is set forth vnto us a singular comfort. For God not onely promisseth, not onely biddeth, not onely commaundeth: but hee also enforceth and compelleth folke to come in to his Supper. But howe compelleth hee? Surely many wayes: Parents and householders shall compell their household, and by familiar nurture and awe accustome them too heare Christe, and too liue after a godly and vertuous manner. Hereupon is that saying of Paule: Bring vp your children in the law and feare of the Lord. The magistrate shall likewise compell his subjects by good lawes and ordinances, by example, and by taking away of idolatrie. Like as Ezechias and Theodosius did, who toke away the instrumentes of Idolatrie. But of all men it belongeth cheefly to the ministers of the worde to compell folke by threatening and rebuking them: as we reade that Christ, the prophets, and the apostles did.

Of the fourth.

None of those men that were bidden, and refused too come, shall tast of my Supper. That is to say: All the despisers of the Gospell shall bee shut out from euerlasting life. For the wrath of God abideth vpon all that beleue not in the Soune. This is the effect of the fourth place.

Howbeit this dayes Gospell serueth too thre vses. The first is, that weying thoroughly the greatnesse of Gods mercie, wee should giue them thanks by Iesus Christ. The second is, that we should beware, that wee withdraue not our selues from obedience of the Gospell.

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pell vnder no pretence. The third is, that wee bee not misseled, by the example of men of power, rich men, and voluptuous men, and so fall headlong into destruction: but rather that we endeuour by all meanes we can, to bee conueyed into this heavenly supper, by our Lord Iesus Christe, to whome with the father and the holy Ghost, bee honor and glorie world without end. Amen.

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The Gospell. Luke. xv.



Then came vnto him, all the publicans and sinners for too heare him: And the Phariseys and Scribes murmured, saying: He receyueth sinners, and eateth with them. But he put forth this parable vnto them, saying: What man among you hauing an hundred sheepe, (if he lose one of them) dooth not leaue nientie and niene in the wyldernes, and goeth after that which is lost, vntyl he finde it? And when he hath founde it, he layeth it on his shoulders with ioy. And as soone as he cometh home, he calleth together his louers and neighbours, saying vnto them: Reioyce with mee, for I haue founde my sheepe which was lost. I say vnto you, that likewise ioy shalbe in heauen ouer one sinner that repenteth, more than ouer nientie and niene iust persons, which neede no repentance. Either what woman hauing ten groates, (if shee lose one) doth not light a candle, and sweepe the house, and seeke diligently tyl shee finde it? And when shee hath found it, shee calleth her louers and her neighbours together, saying: Reioyce with mee, for I haue founde the groate which I lost. Likewise I say vnto you, shal there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

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The exposition of the text.

The occasion of this dayes Gospell is this : Forasmuch as the goodnesse of our Lord was so great that he disdayned no man were he neuer so myserable or neuer so great a sinner, but rather allure al men vnto him, according to this saying: Math. xi. Come vnto mee all yee that labour and are laden and I will refreshe you. It came to passe, that the very Publicans, knowing of this mercy and goodnesse of Christ, came to him: that they might be partakers of the grace that was offered most freely and bountifullly too ail men. And therefore would Christ not onely comfort them with wordes, but also with deedes, and with keeping company with them. Therefore when any of them hade him to a meales meate, he came and ate with them: and that to this end, that he might winne them too God the father, that is to say, myght turne them from their most naughty wayes, vnto true and healthful repentance: to the intent that beyng quit from the gylte of cursednesse, they myght bee made heyres of eternall lyfe through Iesus Christ. The Pharisees marking this doing of Christs, (as they were a proud secte, swelling in their owne pharisaicall (that is to saye false) righteousnesse) murmured against Christ, and pynly accused him of breaking Gods lawe. But what saith Christ too this? He teacheth them both. The Publicanes, that he cometh to saue sinners: and the Pharisees, why he keepeth company with sinners: whereby is gathered, that Christes kingdome fighteth against the opinion of the Pharisees, and the kingdome of Satan. For as Christes kyngdome is mercy and forgiveness of sinnes, insomuch that the Angels of heauen reioyce at euery sinner that repenteth: so Satans kingdome is mercyleesse crueltie, and a certayne ouerthrowing of sinne. The places are two.

- 1 The murmuring of the Pharisees, and wherefore Christ kepte company with sinners.
- 2 It is taught by two parables, why Christ came into this world, and what we must doo, if we will bee saued.

Of the first.

The Publicans and sinners resorted too him too heare hym, and the Scribes and Pharisees murmured, saying: This man receyueh sinners and eateth with them. Here are set forth vntoo
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his two kindes of men and their manners. The one is of Publicans and sinners, which come unto Christ to heare him, that they might be gathered into his sheepefolde, and bee saued. For after that they heard how Christ reiected no sinners, but offered grace to all (so they refused not to amēd) they doubted not to come unto him, yea & that wth great hope of saluation. The other is of Phariseys and Scribes. These disallowed Christes doing and his mercifullnesse towards sinners, and therefore murmured, saying; This man receiueth sinners, and eateth with them.

Now of this murmuring of the Phariseys there be many causes: whereof I will reherse some, that wee may see with what spirite they speake, and beware oure selues, that wee bee not attached with the same disease, and seme to hinder the saluation of other men.

The first cause therefore is enuy or spitefulnesse, which is proper to the Deuill and his members. For this spitefulnesse sticking in their hartes, makes the that they cannot abide to see Christ & the Publicans in company together: for they enuid the Publicans so much, that they could not finde in their hartes that they should be amended by keeping company with good men. Of this sorte of Pharisees there be moe at this day, than will be knowne by the name of Pharisees.

The seconde cause of murmuring, was intollerable pride in the Scribes and phariseys, wherethrough they despised the Publicans as Dogges, in so much that they eschued to eate meat with them, or to enter into the house where they were.

The thirde cause of murmuring was the ouerwening of their owne righteousnesse and holynesse. For as they baunted themselues to be righteous for keeping the traditions of their Fathers, and for their sacrifices, as he that saith: I am not as other sinners, nor as yonder Publican: I fast twice a weeke, &c. So they stoutly despised those that had not this visour of holynes, as folke accursed & abhominable.

The fourth cause was, their Desirousnesse to haue rayfed a staunder vpon Christ, for they went about too perfwade the common people, that Christ was such a one, as they were with whome he was conuersant.

The fifth cause was a zeale that they had to the law of God, but not aright. For they made the commaundement of the law a cloke to their murmuring. For Exod. 23. the lawe forbiddeth them too haue

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any company with the inhabitors of the land. Also Exod. 34. They are commaunded neuer to ioyne friendship with the inhabitors of that lande, least it mighte turne to their owne decay, that is to witte, least being corrupted with their euill custome, they mighte be made Idolaters and Heathen the despisers of Gods law. For as Paule saith: A little leaue in sawpeth a whole lumpe of dough, and as it is a certaine verse, *One scabbed Sheepe infecteth all the flocke.* Like as one Grape taketh brooding at the broode of an other Grape: so also are men easily made worse by the euill company of others. Like as *Mede* also saith in a certaine place: The resort of naughty women vnto me hath made me naught. To this purpose also serueth this of Salomon: He that handleth Pitche shall be defiled of it. Also: Hee that dothe kepe company with a proude body, shall learne too bee proude. And Sirach: Euery man accompanieth hymselfe with his like. Many such textes of Scripture doublesse had the Phariseys gathered together to bring Christe in a slander.

But what shall we say too these sentences of Scripture: Diuers of them cary with them the causes of forbidding them to haue company with sinners. And (to tell you at a word) the textes of Scripture alleged, forbid the weaklings (which may easily be made worse) to haue company with suche as will not bee conuerted, but rather labour with might and maine too win others to bee fellowes of their naughtinesse. Christ could not be touched with the first: for he was not a weakling, that he might bee stained with the company of sinners: wherefore the prohibition of the law concerneth not him: for the law saith in expresse wordes, from whence also the rest of the things take their force: Least peraduenture they make thee to sinne against me, if thou shalt serue their gods, which thing out of doubt will bee thy ouerthrow. The other agreeeth not to the publicans, with whome the Lord is read here to haue been conuersant. For they ment not to make Christ a companion of their naughtinesse: but they resorted vnto him to heare him, and that in obtaining faith by hearing hym, they might be saued. Then seeing that both Christ being moued with compassion, keepeth company with them that he may bring them in to his sheepfold fro whence they were strayed: and that the publicans churking after saluation, are desirous to be releued of the burden of their sinnes which they feele to be most heauie: the pharisees do wrong too murmure against Christ. Whome notwithstanding, Christ goeth

goeth about to bring into the way againe, by putting forth these two Parables: The one of the hundred sheepe, and the other of the seu groates

Now, out of those things that are answered to the quarellings of the Pharisees, their riseth a question. For seeing it is answered, that the scriptures (which condemne the cōpanying with euil men) do pertaine to the weaklings: it may be demaunded, in as much as we are weakke, what it behooueth vs to do: whether we ought utterly and continually to shun the Pharisees. To this question I answer: They are to be shunned, and they are not to be shunned. The weakke which finde their owne weaknesse, namely that they are easie and ready to fall, let them learne by their own experience to eschue the company of those whom they stand in feare of, least they be verayed with their pitche, & attained with their scabbednesse. For as Iustin the martyr saith: The mind of man by keeping company with naughtypacks, both draw vnto it self as it were a certaine scabbednesse, and is filled with many euil humors. It is the dutie of houtholders, magistrats, and ministers of the word, too beware that such be not suffered, by whose company the simple may be made worse. The houtholder must suffer no seruant in his house, that is a cause of offence to his children. The magistrat must represser blasphemers with the sword. The ministers of Gods worde must first chastise vncleane persons by rebuking them. And if they profite nothing that way, they must cast them out of the Church by excommunication, that the Godly and the simple may know how they ought to shun the company of them. And that such are to be eschued, this saying of Paul teacheth, 2. Thel. 3. We giue you warning brethren in the name of the Lorde Iesus Christ, that ye withdrawe your selues from euery brother that behaueth himselfe disorderly, and not according to the doctrine which he hath receiued of vs. Let this then be spoken concerning the weakke sort, which must utterly shun the company of lewd persons. But as for them that are well instructed, and those that beare publike office, (whose dutie it is to bring back the stray sheepe vnto Christ) they may (or rather must) notwithstanding be conuersant with the euill sort, as the physician is in company with the diseased person, not to be infected with the botches of his patient, but to restore hym to health by his cunning & skil in leachcraft. After the same maner, it is not only lawfull for the ministers of Gods word, but also the very necessitie of their dutie, and the trust

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that is committed vnto them, requireth that they shoulde disclose the malice of the wicked, and heale it as muche as may bee. But if the diseale shalbe incurable, they shal folowe the example of Physitians, and not stand healing of chat which they cannot heale: But commit the whole matter to God, and be soyy for them.

Of the seconde.

WHat man of you that hathe a hundred Shepe. &c. By this Parable Chyiste teacheth two things. The one, why he came into the world: the other (which dependeth vpon the first) wherefore he is conuersant among sinners. Wherevpon foloweth the confutation of the murmuring of the Pharisees. Why he came into the world, he sheweth by the example of the shepherd. For as the shepherd goeth into the wilder nesse to seeke his losse sheepe: so came Chyiste into the world, to seeke men that were led away by sinne into the wilder nesse. Agein by cause it is Chyistes office to seeke sinners, that they may be called backe to saluation, which thing cannot be done but if he keepe company with them. Wherevpon it foloweth, that the grudging of the Pharisees against Chyist, is to be disallowed, which would dyne hym from his ambassage, that the weake shoulde not bee healed. Therefore doth he aptly witnesse in another place: I came not to call the righteous, but sinners to repentance. This is the effect of the parable concerning the sheepe: and the same thing doth the parable of the woman seeking hir lost mony, set forth. Now let vs loke vpon the parable of the sheepe by peecemeale, that we may finde the more sweetnesse in it, when we beholde the carefulnesse of Chyiste our shepherd for vs.

The man that had a hundred sheepe is Chyiste Iesus, the true shepherd, who gaue his life for his sheepe John. 10.

By the stray sheepe are ment all those that perceiue them selues to wander in the wilder nesse: that is to say, which acknowledge themselves to be sinners, and desire to be receiued as the Publicans did beere. They acknowledged themselves to be sinners, and they heard report of the true shepherd, and therefore they had a minde to be receiued of him, when they heard him say: Come vnto me all ye that labour, and are laden, and I will refreshe you. And so the text openeth to vs the parable of the stray sheepe, in the publicans, who hearing Chyistes voyce, come to him, and acknowledge their error.

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By the ninetie and nine sheepe vnderstand all men in the worlde, who although they sticke still in their finnes and in damnation, yet they perceiue it not, but rather thinke them selues righteous and blisfed, and therefore they refuse to heare Christ. For they imagin them selues to be more righteous than that they haue neede of the righteousness of Christ. They thinke them selues more sounde and helthfull, than to haue neede of Christ the Physicians helpe. That these are signified by the ninetie and nine sheepe, the text it selfe doth openly proue. For the ninetie and nine sheepe are compared to the Scribes and Pharises, that is, to the Hypocrites that bragged them selues to bee righteous. We haue, who is the shepheard, who is the straye sheepe, and who be the fourescore and nineteene that straye not. Now let vs see, first, what time the sheepe began to stray. 2. How the shepherde came to seek the stray sheepe. 3. How he carteth it when he hath found it, into the fold, and healeth it and feedeth it. 4. What happened when the sheepe was found.

When began the sheepe to stray? First when it was driuen into the wilderness by the wolfe. That is to wit, when Sathan led our first parents away from God. And secondly, as often as men hauing bin called from their most wicked wayes, are by Sathans sight led away againe from Christs sheepefold. So also at this day, as often as wee step aside from the right way of saluation, eyther in doctrine or in manners, we are likened to the stray sheepe.

How came Christ our shepherde to seke the stray sheepe? First he came in spirit, and that was in the holy Prophets and patriarks, as often as he stirred them by to shewe men the way of saluation. In this wise came he when Moyses was sent, when Elias was sent, when Heliseus, Eloy and many others were sent. Secondly he came in the flesh, when he toke mans nature vpon him, and suffered for vs.

How seeketh he, and when he hath found, how bringeth he it home to his sheepefold? He seeketh the stray sheepe by the preaching of the Gospell, when he commaundeth the Gospell to be preached. And he carteth it home into the sheepefold, when he gathereth the faithfull into the Church. For he went into the wilderness, & finding the sheepe, layd it vpon his shoulders, that is to say, by the merit of his passion he broughte into his Church, those that beleued in him.

How doth he heale & feede the sheepe that he hath brought home into his fold? He healeth al his bruises with his blood, while he acquit-

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reth those that beleue in him, from all gildnesse, and endueth them with his owne righteousnesse. He feedeth them when he bestoweth the fodder of the Gospell vpon them, and cherisheth them with his spirit. These good turnes of the Shepherd toward his stray sheepe are exceeding great.

But what happeneth when the sheepe is found? He calleth together his freends and neighbours, saying: Reioyce with mee by cause I haue found my sheepe that was lost. What this is, himselfe expoundeth when he saith: I say vnto you, there shall be ioy in heauē for one sinner that repenteth, more than for foure score and nineteene righteous men that neede no repentance. Lo what commeth to passe whē a sinner repenteth. Euē the Angels reioyce with Christ the Shepherd. And the Angels in heauē reioyce for three considerations. First, for that men as wel as they, are created to see forth Gods gloiy, which thing cannot be done of them that repent not. For they as much as in them lieth do hinder the prayse of God by all meanes. Secondly, for that they see the kingdome of Christ increased, by the comming in of newe Citizens. Thirdly, for that nothing liketh them better, than to se the kingdome of Sathan abolished, which thing commeth too passe when men repent. But which are those ninetie and nine righteous men that neede no repentance? Is there any man without sinne then? Surely there is no man without sinne. For all haue gone astray, and are become unprofitable. But there be three sortes of sinners. For there be sinners that think themselves righteous, and therefore are said to haue no neede of repentance: which thing doubtlesse is to be vnderstood of their owne iudgment concerning themselves. For in very deede there is no man but hath neede of repentance. Againe there are sinners that know themselves to haue sinnes, and yet neuerthelessse goe on still in their sinnes, not passing for the law of God which accuseth them. Also there are sinners that acknowledge their sinne, that is, which hate sinne, and therefore do repent and flee vnto Christ. The first and seconde sort are signified by the ninetie and nine sheepe. And the thirde sorte is signified by the one stray sheepe. The Scribes and Pharisees represent a likenesse of the foure score and nineteene that repent not: and the Publicanes represent the one stray sheepe. What are we taught here? That the greatest number is of them that perishe, and the least is of them that are saued: that is to wit, scarce one of euery hundred.

Here

Hereupon is that complaint of Christe: Many are called, but fewe chosen, that is to say, good, that obey Christ calling them by his Gospell. Wee see this in examples. Before the flood, the greatest part of the world followed the lewdnesse of Caine, in so much as there were but only eyghemen found righteous, which were saued by the Arke. Againe, many yerres after, Belchisedech and Abraham wel-neer alone were godly. Besides that, only Lot with his daughters, escaped out of those great Cities Sodome and Gomozre, all the rest perishing in the fire for ^{their} sinnes. Neither standeth the case any otherwise at this day. The Gospell is despised of mosse men, and re- cepted of very fewe. Therefore let vs take warning by this perill, to repent: that wee perishe not with the greatest parte of this thanke- lesse worlde. The Lorde is gentle to receiue vs: The Angelles long for oure amendment: and our owne soule helth is in hande, which Christ offretch vntoo all sinners that repent. To him therefore be ho- nor for euermore. Amen.

Vpon the, iiii. sunday after Trinitie.

The Gospell. Luke. vi.



E yee mercifull as your father also is mercyfull. Iudge not, and ye shall not be iudged: condemne not, & yee shall not bee condemned. Forgiue, and yee shall bee forgiuen. Giue, and it shall be giuen vnto you, good measure and pressed downe, and shaken together, and rinning ouer, shal men giue vn- to your bosomes. For with the same measure that yee meete withall, shall

other men meete too you agayne. And hee put forth a simili- tude vntoo them: Can the blind leade the blind? Doo they not both fall intoo the ditch? The Disciple is not aboue his master. Every man shal be perfecte, euen as his master is. Why seekest thou a mote in thy brothers eye, but considerest not the beame that is in thyn own eye? Either how canst thou say too thy brother?

Aa. iiii.

Brother,

The fourth Sunday after Trinitie.

Brother, let me pul out the mote that is in thyne eye, when thou seest not the beame that is in thine own eye? first thou hipocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The exposition of the texte

This Sermon of Christes, pertayneth to the third part of Repentance. For yee know that there bee thre partes of Repentance. Sorpynesse, faith, and new obedience or amendment of lyfe. Sorpynesse acknowledgeth the sinne, and hateth and humblyeth it. Faith fleeth vnto Christ, who deliuereth from sinne, and iustifieth them that beleene. New obedience consisteth in foure things, which are: Reuerence towards God, holynesse of life in euery man too himselfe, loue of our neyghbour, and diligence in that vocation to which euery man is called. Now for as much as these bee the partes of amendment of life, Christ in this Gospell frameth an exhortation to charitie or loue towards our neyghbour, the which he implereth heere vnder his parts. And bicause that mercy towards our neyghbour, is as it were the first impe of it: he exhorteth vnto mercy, by which he meaneth all manner of duties which we owe one to another in this life. For what soeuer one oweth one to another, when he hath payd it, he is no longer a detter: sauing only of loue, which we can not so fully pay, but that we must alwaies remayne detters. Wherevpon Paule Rom. 13. Owe nothing to no man, but that yee loue one another. Now to the intent wee may the moze clearly vnderstand this Gospell: I will speake of two things.

1. What bee the works of loue or of mercy which is commended vnto vs in this place.
2. What be the reasons wherewith Christ exhorteth vs heere to shewe mercy, that is to say, to the works of charitie towards our neyghbor.

Of the first.

BE mercifull, &c. When the Sonne of God exhorteth his disciples vnto mercy: he giueth vs to vnderstand, both of what mynd we ought to bee one towards another, and also that in this life, (by reason

reason of many infirmities;) ech hath neede of others helpe. Which
lesson if they which will be called Christians, would in these dayes
beare well away: there should be lesse debate and lesse mischeefe. We
will all of vs be called Christs disciples: but no man will do that hee
commaundeth. The seruant obeyeth the commaundement of his
master: the handmayde hath hir eye wayting vpon hir mistresse: yea
ther is no man but he giueth more eare to his superiours in this worlde,
than many that will be called Christians, do giue to Christe their
God and Sauour who hanged vpon the Crosse for them, and earned
heauen for them. And what is the cause? Forsooth for that they are
Christians in words only, and not in hart. For he that is a Christian
in very deede, myndeth nothing so much as to obey his master Christ,
of whome he hath both his name and saluation. Wherefore I admo-
nish you to lay asidoe that fleshy carefullnesse, and to obey Christ, and
dilygently to marke out of this Gospell, what duties towards our
neighbour hee requireth at our handes. In generall truly, he re-
quireth louingnesse, according as he saith to his Disciples: Ioue
ye one an other as I haue loued you: In this they shall know you to
be my Disciples, if yee shall loue one another. And nothing else re-
quireth he here when he sayth: bee mercifull. For they that loue, are
mercifull: and they that bee mercifull, do loue. So the fountaine
sheweth the water, and the water the fountaine. How bee it Christ
in this place did therefore vse the word Mercy, by cause he sheweth the
nature of true loue.

This mercy which proceedeth out of loue and is commended by
Christe to his Disciples in this Gospell, consisteth of foure parts. Of
which, the first is in the very hart, and is a certaine curtesie & wel ly-
king, wherethrough we conser al things of our reighbour to the best,
and alwaies hope for better of him: This curtesie dothe Christ note
by remouing the contrary, when he sayth: Iudge not. Herevpon the
Apostle. 1. Cor. 13. Ioue thinketh no euil. And this is the meaning
of the first part of mercy. There is no cause then that any man shoulde
thinke, that by this saying iudge not, iudgment is taken away either
concerning the difference of betraues and vices in men: concerning
the dutie of householders, scholmaysters, ciuill Magistrates, and mi-
nisters of Gods worde, or concerning brotherly repproofe when it is
due, wherby one ought to call backe another into the way when he go-
eth amisse, according too Christes commaundement. But onely
tha

The fourth Sunday after Trinitie.

that scope of the mynd, wherby we take vpo vs the libertie to misbeem
other folke, contrary to the rule of charitie. For in respect of iudgement
concerning the difference of things honest & dishonest, the law of God
is a grounded & vnmoueable rule vnto vs. For whatsoeuer thing Gods
law calleth dishonest, or honest, we also must deme the same to be so in
likewise. For what a blockishnes were it, not to discern these things?
Wee must therefore iudge & put a difference betweene the tyrannic of
Nero, and the gentlenesse of Fabritius, and so of the rest. Maysters
of householdes haue commaundement to bring vp their chyldren in
mixture and chastisement of the Lord. Also Salomon wyl haue Fa-
thers and mothers to chasten their chyldren. And Well the high priest
was punished, bicause when he sawe his sonnes Ophne and Phinees
behaue them selues amisse in the seruice of God, (for they stole away
the better partes of the Sacrifices) and also in their life, (for they de-
filed them selues wih fornication) he vpd not correct them with fa-
therly iudgement. Hereby it is manifest, that the sayng of Christ ta-
keth not away the dueties of householders: which surely they cannot
execute without iudgement and discerning betweene things wel done,
and thinges done amisse. Againe, what shoulde Scholemasters doo,
without iudgement? For some schollers are to be compelled to their
dutie by beating, and a warnyng is yenough for other some. The
Roughfulnesse of the one is to be chastised: and the forwardnesse of the
other is to be prayled. I pray you, must not a godly scholemaster be
indued wih iudgement in this case? In likewise is to be iudged of
the Magistrate: he must punish the euyl, and mainteyne the good:
which thing verily cannot be done, without iudgement. And in as
much as God alloweth the magistrate, it is manifest that he alloweth
his iudgement also: considering that without iudgement, the Magi-
strate is nothing but a vaine title. The ministers of Gods word must
receiue some into the Church, and put other some out. And is not the
power to iudge graunted them? They must comfort some, and some
they must repproue: which thing doubtelesse requireth a great iudge-
ment.

As touching brotherly rebuking, the commaundemen of Christ
is manifest, Matth. xviii. If thy brother sinne, and thou knowe it,
goe and rebuke hym betweene hym and thee alone. Is not the office
of rebuking enioyned here to euery Christian? Yes surely. Wherefore
when Christ saith, Iudge not, he taketh not away the needeful offi-
ces

res of Superiours in this life, neither weakeneth he the discipline of the Church: but onely bydleth the malapertnesse of men, which either of a corrupt iudgement thinke amisse of their neighbours, or els without faith and charitie chalenge prerogative to them selues to find faultes in other men, which vice many cry out vpon in others, and yet take leaue to do it them selues without controlment. Scarcely is there any man that can rightly excuse himselfe of it.

The second part of mercy which Christ requireth towards ones neighbour, is noted in these wordes, Condemne not. By which saying he requireth that we shoulde speake friendly and louingly of our neighbour, refrayning that most foule vice which maketh vs halfe too speake euill of others, and to condemne them without desert. To bee briefe, Christes wil is, that we shoulde in our speech and talke, further, the honest name and good repute of our neighbour. This saying pertaineth also to priuate condemning, whereby one condemneth another of malice: and not to the offices of magistrates and ministers of gods word, who oftentimes pronounce against euill persons, the sentence that God hath enioyned them too pronounce by vertue of their office. So Peter condemned Ananias and Saphira, as is written in the Acts of the Apostles. So Paule condemned Alexander and Hymeneus. So Christ pronounced the sentence of damnation against the Hypocrites, when he said: Cloe be vnto you Scribes, Pharisees and hypocrites. So when wee condemne Antichrist, we pronounce Gods iust iudgement against him. But here let euery man take heede, that without Gods worde he condemne not of wantonnesse, rather than of true iudgement.

The thirde part of mercy is, to forgive a man that hath offended vs by doyng vs wrong. This is exacted by this worde forgive yee. For there passe many offendings betweene man and man, which if wee shoulde not forgive one vnto another, there coulde be no quietnesse: yea rather, the band of mans felowship shoulde be broken. How needful this dutie is, it is easie for the godly too iudge, by the forme of that prayer which Christ hath appointed vs. For there we are commaunded to pray: Forgive vs our trespases, as we forgive them that trespasse against vs. That this addition, as we forgive them that trespasse against vs is very necessary, we are taught by the parable of the debtor that owed .x. thousand Talents, Math. 18. The kingdome of heauen (sayth he) is lyke a man that was a King, that tooke an account of hys seruantes.

For

The fourth Sunday after Trinitie.

For like as this king of his meere liberalitie, released freely the whole debt of his seruant that humbled himselfe vnto him : So God our father of his meere liberalitie forgiveth freely al debtes (that is, al sins) vnto them that flee to Chyriste in true repentance. Howbeit, like as that king calleth backe vnto punishment, the thanklesse seruant that was vncreatable toward his felowes, and exacted of hym for his wilfulnesse and hardnesse toward his felow seruantes, that which he had forgotten hym befoze for his humblenesse and increaunce : So God the father after he hath (vpon our submissiō) receiued vs into fauour, will haue vs to folow his example in gentlenesse towardes our neighbour, and to forgiue hym that trespassed against vs.

Here riseth a darke question: If we must forgiue them that haue offended vs, it seemeth to folowe, that it is not lawfull for vs to accuse any man for doyng vs wrong. Vnto this question I answere thus: There is a distinction to be made betweene the very accusation, and that which euyl men doo adde to the accusation. Verily, to accuse, is not of it selfe amisse. For Paul. 1. Cor. 6. permittech vnto Chyristian men vmpers and iudgements. Againe, the Gospel aboliseth not the ciuill ordinance. Besides that, God appoynteth Iudges in his people, to iudge matters betweene brother and brother: which thing surely had been needelesse to be done, vntlesse it had been lawfull to accuse. It is certaine therefore, that it is not forbidden Chyristen folke to accuse, as in respect of it selfe, so a man be hurt or wronged. But as in respect of that which men adde to the accusation, (for there be many corrupt affections: as heauinesse, desire of reuenge, enmities, wilfulnesse, and such like) it is to be knowen that these affections are betterly to be banished, if thou wilt be a Chyristian. Againe, there is a difference to be put betweene hym that hath hurt thee, or withhelde thy goodes from thee, and desireth forgiuenesse of his fault, making restitution of that which he heloe wrongfully: and hym that hath either hurt thee, or withhelde thy goodes, and proceedeth to hurt thee, and to take thy goodes from thee styl. To forgiue hym that seekes thy fauour, Chyristes commaundement and charitie counselleth thee. And to accuse the other, (in demanding not so much reuengement as the defence of the magistrate,) Chyrist geues thee libertie, and many holy men confirme it by their owne examples. Also there is a difference to be put betweene hym that hath offended thee alone, and hym that hath offended God, and troubleth the Church. Chyristes commaunde-
ments

ment extendeth to the first, but not to the last. For the loue of God and of our neighbour requireth, that (to the uttermost of thy power) thou shouldest take away such things as are a hindrance to Gods seruice, and a stumbling blocke to his Church. Briefly, true faith and charitie wyll teache thee sufficiently, when it is a fault to accuse, and when it is well doone.

The fourth part of mercy is paynted out in these wordes: Giue, & it shall bee giuen vntoo you. By this commaundement is required, that wee helpe our neyghbour at his neede, with our counsell & deede. With our counsell, as often as wee see him stray from the right way: and with our deede, one while by giuing almes largely, and another while by lending cheerefully, although we looke not for the like good turne at his hand. For to lend where a man lookes for as good a turne againe, is a common kinde of curtesie euen among Heathen men and sinners, which are not yet called into Christs household by the Gospell. Hitherto concerning the mercy which wee owe to our neighbour for loues sake, and for the commaundement of Christ: and concerning the partes thereof, which are foure. That is to wit, to haue a good opinion of our neighbour, to speake well of him, too forgive him his fault when he doth amisse, and to helpe him with our counsel and our deede, at his neede. Now will we speake briefly of the second place.

Of the second.

Christ vseth fine argumentes in this exhortation to mercede, and to those dueties which are too bee performed to our neyghbour, which I will now rehearse in order.

The first is comprised in these wordes: As your father is mercifull. That is to say, in executing mercy, haue an eye to your heavenly father: for the behauiour and doyngs of the parentes, must bee a rule to the children to liue by. Therefore when as wee see our heavenly father exceeding mercifull, it becommeth vs to follow his example. In this Argument are many circumstances to be weyed. First that our heavenly father is almightie, hauing neede of no man, and yet that he hath shewed so great mercy to vs wretches. 2. That we are miserable sinners. 3. That our sayd heavenly father receyueh vs into fauour, of his owne meere mercede. 4. That wee by nature were the children of wrath. Ephes. ii. 5. That this is his wyll, that beyng made his children, wee should follow his fatherly example. 6. That like as he hath benefited

The. iiii. Sunday after Trinitie.

benefited vs with his grace : so wee also shoulde giue to others freely: which thing if we doo not, wee sinne horribly. For first we despise his commandement. 2. We growe out of kinde from him. 3. Wee defile our selues with wickednesse, which are the workes of Satans childre. 4. Wee renounce the faith. 5. Our neighbour (whose myserie ought to greene vs,) lyeth in milerie through our default. Let those that will be Christians, weygh these things thoroughly.

The seconde argument is groundd bypon the profit that redoundeth to our selues. Iudge not (sayth he) and yee shall not be iudged. Condemne not, & ye shal not be condemned. Forgiue, and ye shal be forgiuen. Giue, and it shall be giuen vntoo you. Here he confirmeth with his promises, the partes of mercie which he requireth. The propounding of the duetic is this: Iudge not. And the promise of reward or confirmation of the thing propounded, is: And you shall not be iudged, and so of the others. The meaning thereof is: Hee that hath a fauourable opinion of others: shall finde that others shall haue the lyke of him. Hee that speaketh well of others, shall looke for the same at other mens handes. Hee that forgiveth willingly, shall finde others as ready to forgiue him, if he happen to doo amisse. He that appoeth the needie with his counsell and deede, shall againe in his neede finde both counsell and helpe: and that by my working, sayth Christ. But contrariwise, he that surmiseth euill of others, shall be yll thought of himselfe. He that speaketh euill, shal heare euill. He that reuengeth wrong, shall suffer wrong. He that denyeth counsell and helpe to him that hath neede, shall hymselfe also in hys neede, long for helpe and lacke it.

The thirde argument is implied in these wordes: Can the blinde leade the blinde? Shall they not fall both intoo the ditche? As if he had said: Looke in what case is a blinde man, to leade a blind man: In the same case is he that teacheth and lyueth amisse, too them whom hee shoulde guide by his doctrine and lyfe. But when the blinde leadeeth the blynde, both of them fall intoo the Ditch. Therefore he that teacheth amisse and lyueth naughtely, is an occasion of falling as well too others as too hymselfe. Too the intent then that wee may eschue this mischiefe, wee must behaue our selues aright, as well in doctrine as in lyfe.

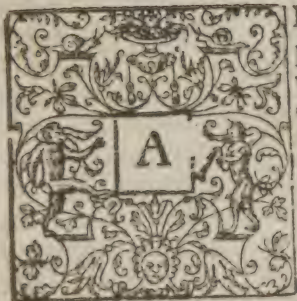
The fourth argument is included in these wordes: The disciple is not aboue his mayster: but euery one shall bee petfecte, if he be

as his maister. Good disciples or scholars must follow the example of their maister. Therefore seeing that Christian folke are Christes scholars, it becommeth them to expresse the same in their lyfe and maners, as much as lyeth in them to doe.

The fifth argument is fetched fro the consideration of our own misdeedes. Why seest thou a mote in thy brothers eye? &c. The mote in thy brothers eye, is a lyght scape of thy brothers. The beame in thine owne eye, is a great misdeede of thine own. Euery man therfore must consider his owne faultes rather than others mens, & first sweepe cleane before his owne doore, as the prouerbe sayth. Which thing that we may do in deede, Christ graunt, to whom with the Father and the holy Ghost, be honour and glozy for euermore. Amen.

¶ *Upon the fifth Sunday after
Trinitie.*

The Gospell. Luke.v.



AND it came too passe, that (when the people prealed vpon him, too heare the woord of God) he stode by the lake of Genazareth, and saw two shippes stand by the lake side, but the fisher men were gone out of them, and were washing their nettes. And he entred into one of the shippes (which pertained to Simon) and prayed him that hee would thrust out a little from the lande. And he sate downe, & taught the people out of the ship. Whē he had left speaking, he said vnto Simō: Laūche out into the deep, & let slip your nets to make a draught. And Simon answered, & said vntoo him: Maister, we haue labored al night, & haue taken nothing: neuerthelesse, at thy cōmaundemēt I wil loose forth the net. And when they had so done, they in closed a great multitude of fishes. But their nets brake, & they beckened vnto their felowes (which were in the other ship) that they should come & helpe them. And they came & filled both ships, that they sonke again. When Simon Pe-

The.v. Sunday after Trinitie.

ter saw this, he fell downe at Iesus knees, saying: Lorde, go from mee, for I am a sinfull man. For he was astonied and all that were with him, at the draught of fishes which they had taken: & so was also Iames and Iohn the sonnes of Zebede, which were partners with Simon. And Iesus sayde vnto Simon: feare not, from henceforth thou shalt catch men. And they brought the shippes too land, and forsooke all, and followed him.

The exposition of the text.

The occasion of this Gospel was this. The people being greedie of Gods worde, followed Christ whither soeuer he went, to heare him. And when the prease for desire to see & heare him, dyd as it were chrong him: he was compelled to enter into Peters ship, and to teach the multitude out of it. And to the intent to make his doctrine of credite: he had them cast out their nettes, who had complained before, that they had laboured all that night in vaine. And when they had done so, they caught a great number of fishes, in so much as two shippes were not able to holde them. The lookers on beyng confirmed by this myracle, dyd both receiue his doctrine, and also acknowledge his heauenly power. And when Peter beyng taught by the myracle, was afrayde, he was rayled by the Lorde, and receyued a promise that hee should afterward become a Fisher of men. This is the summe of this present Gospell: which tendeth to this purpose, not onely that wee should learne by the example of this multitude, first to seeke the kingdom of God: but also that we should be confirmed concerning the power of Christ. For Christ sheweth that he hath a care of those that bee his: and he declareth that no man is able to perfoyme any thing in his vocation, unlesse he be present with him in his businesse, and as it were put to his hand too the dooyng of it: according as he sayeth: Without mee yee can doo nothing. And the Psalmist sayeth: Unless the Lord buylde the house, in vayne doo they watche that keepe it. The places are foure.

- 1 The needefulnesse in hearing Gods woorde is commended by the example of this multitude, which was so greedie to heare Christ.
- 2 An Image of the Churche, and of the teachers and hearers of the word.
- 3 The present myracle and the vse of the same.

4 The

4 The example of Peter, both in catching the Fishes, and also
in the acknowledging of Christ, meete too be folowed.

Of the first.

AND it came to passe when the people pressed vpon him to
heere him. The example of this multitude teacheth vs, that
the gospel is to be heard desirously. For this people would neuer haue
followed Christ so earnestly, if they had not understode that his doc-
trine had bin very needfull. This multitude then folowed Christ, not
to lye in the winde for him, not to take advantage of his wordes: not
to laugh him to scorn, as the Scribes, Pharisees, and Hypocrites
did: But to heare Gods word, and to be fed with the bread of saluati-
on. For the word of God is heavenly bread, farre sweeter then the Honey
of the Honeycombe, as is said in the Psalm. This multitude therefore
like a sorte of hungry soules, come flocking about him as one that
were dealing of some large almshouse: and not without cause. For as
the body is susteyned with materiall bread, bycause it is materiall it
selfe: so is the soule nourished with spirituall bread, whiche is the
word of God, bycause it selfe is spirituall. Againe, like as the appe-
tite to meat betokeneth helth, and the lothing of it is a token that the
body is faint and ill at ease: So the longing after Gods word, is a
signe that the soule is in good plight, and contrariwise the lothing of
Gods word bewrayeth the disease of a crazed soule.

Therefore if wee lothe Gods woorde, wee must doo as they doo that
are diseased in their body: For lyke as they take counsell of Physicians,
that by receyuing a Medicine they may recouer health, & haue a good
stomacke to their meate: So wee (when Gods woord goeth against
our stomacke, and that our soule lotheth it) must by Prayer seeke too
Christ the Physician, that hee maye make our soules too lyke of Gods
woorde which is the bread of saluation: least wee starue for want of
Gods woord. For Gods woorde is the heavenly foode: That is to say,
the bread of lyfe, and the drinke, whereof whosoever drinketh, shall not
thirst for ever, John. 4.

Howbeit, too the intent wee may hunger after this bread of lyfe,
and thirst after this heavenly drinke, as this multitude dyd: We must
thinke vpon the needfullnesse of thys foode: which beyng perceyued,
there is no man but will haue an appetite to it, vnlesse he be such a one,
as is so blinded and bereft of his wits by the Deuill, that he hath no

Bb.i.

care

The .v. Sunday after Trinitie.

Fare at all of his soule health.

The first needfulnesse is this: that euery soule must needs die, which is destitute of his heauenly foode vnto this ende. For first wee obtaine life when wee conceiue faith by the woord. Againe, the woord is the foode of faith, where with it is fed and nourished. This needfulnesse is confirmed by our Lords saying: He that beleueth not, shall die: for faith commeth not from else where, than by hearing the woode of God. Rom. 10.

Againe without this foode, man abideth vnder Gods wrath. Hee that beleueth not (sayth Chyriste) the wrath of God abydeeth vpon him.

Besides that, this is the foode that strengthneth to eternal life. Here vpon sayth Paule: The Gospell is the power of God to saluation to euery one that beleueth.

Lastly (to conclude all in one woode) Gods word is the incorruptible seed (as the Apostle Peter teacheth) wherewith we (who before were the children of wrath, by reason of the sin of our first Parentes and of our selues) are begotten anew, and bozne anew through the grace of the sone of God. Therfore as by nature we are bozne the children of wrath, that is, of damnation vnto euerlasting death: So by grace (through the seed of Gods word) wee are bozne the children of grace, that is to say of blissing to eternal life. They that beleue are the children of Abraham, and heires of the promise. Therefore if the health of our soules: if the escaping of death, Gods wrath, and damnation: if the dignitie that we are called to by being adopted the sonnes of God, do moue vs: Let vs be desirous of Gods word, let vs heare it and kepe it: and that not only after the example of this multitude, but also of the whole Church, which coueteth nothing more, than to be thoroughly fed with this word of God.

Of the second.

Iesus went into a Shippe, in whiche hee sate him downe, and taught the people standing on the shore. In these wordes is the state of the Church militant and striting in the waues of this worlde, very trimly painted out. In which picture three things are to be obserued. The ship it selfe: Chyrist sitting in the ship: and the people standing on the shore. The ship it selfe is a shadow of the Church. Chyrist becometh all true Preachers and teachers. The people standing on

the shore represent the hearers of the word: Now like as a ship is horribly shaken when a tempest ryleth on the sea: euen so nothing is more shaken and tossed in the world, than the Church: which thing the story of the whole world auoucheth. How sorrowfull was the shaking of this ship, when Cayne slue his owne brother? And afterward when Lot was in Sodom, & Abraham in his wayfarings? Againe, how sore was Gods Church shaken, first in Egypte, and after that, by the space of fortye years together, to passe ouer in silence the persecutions which the Church endured at all times vnder the Iudges, vnder the kings, and in the captiuitie of Babilon. And to omit other things, and to speake of our time: Howe sore is the church shaken by them that will seme to be Citizens of the Church? Some assaileth it with heresies, as with horrible tempests sent out by the Diuell himselfe. What is it that the Sacramentaries do not? What is it that the other Sectaries, Anabaptistes, and Libertines do not, to ouerturne this little ship of Peters? The Popes condemne it of heresie. The Iewes iest at it: The Turke despiseth it. The ciuill Magistrate (in many places) appeacheth it of sedition, as we reade in the story of the wicked Achab, who objected these wordes against the most holy Prophet Elias, Art not thou he that troubleth all Israel? What shal I say concerning the new maner of assaulding the church, which those haue found out, that will both be and are termed Gospellers: Like vngodly persons & Churchrobbers, they conuert to secular vices, the goodes that belong to the maintenance of the ministerie of Gods worde. Earnestly doth Sathan with all his members bende himselfe too this one poynt, that is, to ouerthrow the floating Church of Christ. But Christ is stronger than that hell gates may preuaile against it.

I haue spoken of the floating of Christes Church: whereby also may easily be perceiued, how great the perilles of Gods mynisters be. For as Christe sitteth in the ship, so they also sustaine a right great brunt of daungers; and many are haled to most greuous torments. But the people standeth on the shore, that is, the most part of the hearers are out of perill. For when any tempest ariseth, eyther they hyde themselves, or else they shrinke quite away. And thus much briefly concerning the shaking of the Church.

Bb. ii.

Of

The .v. Sunday after Trinitie.

Of the third

AND the Lorde sayd to Simon: Launce into the deepe, and cast out a net too fishe. Then Simon answering, sayde vnto him: Sir, wee haue laboured all this nyghte and caughte nothing, notwithstanding seing you bid me, I will caste forth a net. And when they had done so, they enclosed a greate number of Fyshes. &c. This is the description of the miracle. Peter being past hope of catching any fishe, casteth forth a net at Christes commaundement, and caughte a great multitude, so as two shippes were not able to hold them. Albeit that this miracle were wrought as wel to confirme the doctrine of Christ, as also to strengthen the fayth of the beholders: yet notwithstanding it pertaineth (after a certayne manner) vnto vs also. For what soeuer hath bene wrytten heretofore, it was wrytten for our instruction, that by patience and comforte of the Scriptures, we myghte haue hope. I will therefore shewe howe this present myracle serueth for vs.

First this miracle will assure vs of the truthe of the Gospell. For it is as an authoyrised seale, wherewith God the father sealeth the Gospell of his sonne. For whatsoeuer myracles Christ, the Prophets, or Apostels euer wrought: they serue all to confirme the doctrine. So wee read in Marke, and in the Epistle to the Hebrewes, Marke in his xvi. Chapter sayth thus: The Lord wrought with his apostles, and confirmed their doctrine with signes that ensued. And too the Hebrewes. ii. The doctrine of saluation was confirmed, & God auouching it by signes and wonders, and sundry miracles, and giftes of the holy Ghost.

Secondly this present myracle proueth, that Christ is Lorde, not only of men, and of the Lande, but also of the Sea. Whereby our fayth conceiueth this assurednesse, that it perswadeth it selfe that nothing eyther on the Lande, or on the Sea, is able to withstande this puissant Lorde, but that he can puissantly deliuer his seruantes from all perill, like as he deliuered the Prophete Jonas out of the Whales belly by his heauenly power. There is no cause then why wee should feare the crueltie eyther of seendes, or of mē, or of the Sea, so wee leane vnto Christ by liuely faith. Whereupon Iohn sayeth: This is the victorie that ouercommeth the world, even your faith.

Herewithal this present myracle teacheth, from whence cometh

the blissing of our labour, and the increase of our substance. Peter had laboured all night, and to no purpose. Why so? Bycause he had sought for blissing by his owne trauell, and not out of the fountaine of blissing which is Christ. But after he had cast forth his net at the commaundement of Christ, he toke a great number of fishes. Whereby we are taught, that all blissing dependeth of Christes woorde. Against this do foure kinds of men offend.

First, faithlesse folkes, which thinke, that all blissing dependeth of their owne trauaile: against whose folly Dauid song the psalme: Unless the Lord build the house, in vaine doth he watch that keepeth it.

Next, vngodly folkes, which imagine that increase of their substance and goods proceedeth of vsury and euill trades, that is to say, of the blissing of Sathan: & in deede many seme to growe rich by suche meanes. But Salomon sayth the contrary: The blissing of the Lord maketh men rich, For a man can not of right be counted streyghway riche, when he possesseth many thinges. Bread is one thing: and the strength of breade is another. Many haue bread and other goodes: of whome some can not vse them: some abuse them to ryot and pride: some cram them selues with them from day to day, and other some make them instruments to put their lustes and tyranny in vye. I pray you what manner of blissing is this? Contrarywise, the Godly that hath but meane substance, vseth his goods to the glory of God, and the releefe of others, and setteth out the gyuer of them with a good conscience.

The thirde kind of men that offend in this behalfe, are those sorte which when they haue heard that the increase of things commeth of the lords blissing, become more slouthfull and slacke, and neglect the labour of their vocation, where as Dauid in his psalme speaketh against it: Blessed is the man that feareth the Lord, and delighteth altogether in his wayes: thou shalt eate the labour of thy hands. Blessed art thou and well at ease shalt thou bee. Here Dauid prescribeth the order how too do thinges. In the first place is the feare of God. 2. Delight and singular pleasure in the commaundement of God. 3. Are commended the labours of a mans vocation. 4. Is added a promise, And thou shalt be well at ease. If many now a dayes would follow this rule, they should feele the Lords blissing.

The fourth sort of offenders in this case, is of the that neyther call

B.iii.

vpon

The fifth Sunday after Trinitie.

Upon God when they vse his blessing: nor call vppon him for helpe:
nor yeelde him thanks for his blessing.

Let vs learne here therefore by this present myracle both that men
ought to labour, and that the successe and blessing of the labour com-
meth onely of God, in what state soeuer a man bee. If a man bee set
ouer others, as a Magistrate, Leutenant, and a maister of a house,
let hym thinke thus: I will labour lustely in the feare of God, I will
serue God, and I will call vppon him, that he may prosper my la-
bours. When the husbandman tylleth his ground, when he soweth it,
when he caryeth his haruest intoo the barne, let him haue God before
hys eyes, let him knowe that all blessing is of the Lorde, let him call
vppon him, that he will bouchsafe to prosper hys labour, and too be-
stowe his blessing vppon hym. So also let the preacher doo: let hym
teache, admonithe and exhorde: but yet at the commaundement of
Christ, and in the feare of God. But perchaunce thou wilt object: I
doo my duetie, I tyll the grounde, I preache the Gospell, I instruct
my household, but too no purpose, my painefulnesse hath no good suc-
cesse. Learne here of Peter what thou wantest. Peter laboured in
bayne, vntill he had taken Christ too him intoo the shippe. There-
fore accordyng too Peters example, giue thou credite vnto Christ, bee
not slacke, but labour in Christes name, and thou shalt see howe the
Lord will blisse thee.

But I (sayst thou) see the woofst men commonly most to be luckie,
and contrarywise, I see the godly oftentimes most miserable. I say
no more, but marke the ende. Wherefore consider this answere of
Dauids, which is in the xxxvi. Psalm. I sawe the vngodly (sayth he)
Iustie and flourishing as the greene Bay: and I passed by, and behold
he was gone: and I sought him, and he was not to be founde. So all
the glozy of the vngodly is a vanishing smoke. Contrarywise, he that
feareth the Lord, shall not be remoued for ever. Wee haue examples.
I pray you where are now those glorious Giances? They are swa-
lowed vp in the floud. Where is the riche glutton? Hee lyeth in tor-
mentes. On the contrary part, where is Abraham? where is Dauid?
where is poore Lazarus? In heauen, where they enioye true blisse-
nesse. These mens examples let vs folow.

Of the fourth.

WHich thing when Simon sawe, hee fell downe at Iesus feete,
saying: Depart from mee O Lorde, for I am a sinner. See
here

Here what happened to Peter and his fellows by this taking of fishe. Peter is sore afrayde, and wylleth Christ to depart from him. What ought he not rather too haue sayd, Lorde tary still with mee, that wee may haue good lucke in fisshing: Like as Peter bypon this myracle acknowledged himselfe a myserable sinner: so acknowledged hee Christ too bee righteous, and endued with the power of the Godhead. Therefore he falleth downe at his feete also. Clergly men desire the presence of G D D: Howbeit, as soone as they perceyue him too bee come, by and by they flee awaye, and are afrayde, by reason that their conscience acculeth them of sinne, vntyll they be cheered by the voyce of G D D, and feele comfort against the remorse of sinne: according as the Lorde in this place cheereth by hym that was afrayde, saying: Feare not, from hence forth thou shalt bee a fysher of men. Here bee not onely cheered by Peter, but also chooseth hym too bee an Apostle, that in hys time hee maye catche men with the woorde of hys preaching. For as fishes are caught wpth a net: so are men caught by the woord of preaching, and gathered out of the sea of their sinnes, intoo the Church of Christ: not too bee killed, but too lyue blessedly for euer through Iesus Christ our Lorde, to whome bee honour: praise and power for euer and euer. Amen.

Vpon the .vi. Sunday after Trinitie.

The Gospell. Math. v.



ESVS sayd vntoo hys Disciples: Excepte your righteousness exceede the righteousness of the Scribes and Phariseys, yee cannot enter into the kingdome of Heauen. Yee haue heard that it was sayde vntoo them of olde tyme: Thou shalt not kyll: whosoever killeth, shall bee in daunger of iudgement. But I saye vntoo you, that whosoever is angry with his brother (vnadvisedly) shall be in daunger of indgement. And whosoever sayth vnto his brother, Racha: shall be in daunger of a counsell. But whosoever saith, thou Foole: shall bee in daunger of hell

Bb.iii.

fire.

The sixth Sunday after Trinitie.

fire. Therefore if thou offerest thy gift at the altar, and there rememberest that thy brother hath ought against thee, leaue there thine offering before the altar, and goe thy way first and be reconciled too thy brother, and then come and offer thy gift. Agree with thine aduersarie quickly, whyles thou art in the way with hym, least at any time the aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee: thou shalt not come out thence, tyll thou haue payde the vttermoſt farthing,

The exposition of the text.

This text is a peece of that Sermon that Christ made too hys Disciples in the mountaine after hee had newly chosen them: wherein (to speake brieſly) he teacheth them that he came not to breake the lawe, but to fulfill it. And bycause the Phariseys beyng interpreters of the lawe, misconstrued and wrested the lawe of God: Christ correcteth their error, and interpreteth the lawe. For they thought that the doctrine of the lawe perteyned onely to the outward deedes. Contrariwise, Christ proueth that it perteyneth to the innermost conceites of the hart. Afterward in the same sermon Christ prescribeth a forme of giuing Almes, and order of fasting, and the manner of praying. All which things tende to this ende, that men shoulde vnderstand how farre they are off from the perfection of Gods lawe, and howe needefull Christs comming was, on whome whosoever beleeueth, is exempted from the power of the lawe, and from damnation. Thus much concerning the effecte of Christs sermon in the mount. Nowbeit this parcell of that Sermon, which is read in the Church this day (as you haue heard) syndeth fault with the Pharisaicall righteousness, and alledging the fifth commaundement of the law, sheweth how farre the Pharisees ouerthot themselves in interpreting the law. For lyke as these thought it pnoough too abstaine from killing wyth the hand: so Christ denounceth them guiltie of this law, not only which commit outward murther, but all those that thinke any thing against theyr neyghbour, accordyng as wec shall heare anon. The places are two.

1 Of three sortes of ryghteousnesse, Pharisaicall, of the lawe, and Christen.

2 An

2. An exposition of the fifth commaundement.

Of the first.

EXcept your righteousness exceede the righteousness of the Scribes and Phariseys, yee shall not enter into the kingdome of heauen. To the intent wee may vnderstande these thinges aright, wee must needes speake of three sortes of righteousness. Of the pharisaicall righteousness, which Christ repproueth here. Of the righteousness that commeth by the lawe, which God commendeth to vs by his owne voyce: and of the Christen righteousness, through which onely we stand before God.

The pharisaicall righteousness is described: Math. 23. of which description these be the peculiar pointes. First they accuse Christ, so farre is it from their thought to acknowledge him for their redeemer. Again, they doo all things to the intent to be seene of men. They are hypocrites, appearing outwardly religious and holy: whereas for all that, they are enemies of God and all godly men, whom they snatch at lyke mad dogges. Also they make Gods commaundement voyde for mens traditions sake. For in place of Gods commaundementes, they thrust in mens deuises to worship God withall whither he wyll or no. This is the greatestt stubbornesse against God that can bee. For in this case not onely God is despised, and more is attributed too mans folly than to Gods wisdom: but also through mens traditions, the zeale of Religion is abolished to Godward, and the works of charitie plucked by by the rootes. Duermore, they prease vnto God with their lippes, and their hart is farre from him. Besides this, they are layd to deuour widdowes houses, whyle they draw them to themselves couetously vnder pretence of holynesse. Furthermore, they loue the highest roomes, wherby is noted their pride. Last of all, they shut vp the kingdome of heauen before men, while by their false interpretation of the lawe, they withdrow men from the fruites of Christ. In conclusion, they are lyke to whitelynde tombes, as Christ saith: for outwardly they seeme holy, but inwardly they swarme with vnpure affections. Wee haue an example in the pharisey that went vp into the Temple with the publicane: who not onely boasted of his owne good works, fasting, and Tenthys, but also backbited his neyghbour. So dyd he openly transgresse the whole lawe of God, contained in the first and second Table: and yet neuerthelesse he thought himselfe righteous, and that

6
3 14 15 16

The sixth Sunday after Trinitie.

that he had earned heauen with hys workes. By these things that haue ben spoken hitherto, we maye gather this description of the Phariseycall righteousnesse. Phariseycall righteousnesse consisteth in outward workes, boyde of the feare of God, and of fayth in God: whiche as it loketh for heauen at Gods hande, as a rewarde of his workes, so it hunteth for prayse at mens hands for the visour of counterfet holynesse. It is no maruell therefore that Chhrist sayth: Excepte your righteousnesse exceede the righteousnesse of the Scribes and Pharysies, yee shall not enter into the kingdome of heauen. And thus much concerning the Phariseycall righteousnesse. Now let vs speake a litle of the righteousnes that cometh by the lawe.

Concerning the righteousnesse of the Lawe, I will saye foure things. First what it is. 2. Whither any man may bee iustified by the law. 3. What is the vse of the lawe. 4. How the law is abrogated to them that beleue in Chhrist.

The righteousnesse of the lawe, is a perfect, pure, and continuall obedience towards the law of God. Or it is a continual and perfect louing of God and our neyghboure. For thus sayth the law: Thou shalt loue the Lorde thy God with all thy harte, with all thy soule, with all thy strength, and thy neyghbour as thy selfe. For the law of GOD (which is the rule of the righteousnesse of the lawe) requireth not outward obedience onely, but it requireth at all men, a perfecte, pure, and continuall obedience towards God. And as it promisseth life and saluation to them that obey: so it threatheneth euerlasting death to them that performe not this obedience. It is not content with the outward visour, but it requireth a pure heart, thoughts agreable to Gods lawe, and a forward and redy will to godward: yea and a full and continual tunableness in all the powers both inward and outward agreable to the will of God. That the lawe requireth such a righteousnesse, it appeareth by the interpretation of Chhrist, and by this saying of Paule: The law is spirituall, but I am carnall: therefore requireth it a spirituall obedience.

Wee see what the righteousnesse of the lawe is: Now in the second place is demaunded whither any one in all mankind maye bee iustified by this righteousnesse of the lawe. To which question I answer simply, that no man at any time after Adams fall (saue only Chhriste) became righteous before God by obedience of the Lawe: and that will I proue by foure reasons.

Th

The first: mans nature is uncleane, and stayned with the filthinesse of sinne & therfore it can no moze yeld pure obedience towards God, than a troubled muddie spring can yeld pure and cleere water: or than a rotten tree can bring forth good fruite. Whereupon Esay. 64. crieth out, That all our righteousnesse is like a most uncleane cloth.

The seconde: All men synde in themselves, that that obedience which they performe too the lawe of God, hath foure popntes disagreeing wyth the lawe of God. For first mannes obedience is but now and then, and by startes: whereas Gods lawe requireth a continuall obedience. Secondly, it is despyled: for the heart of man is uncleane, from whence it proceedeth. Thirdly, it is vnperfect: for it is not performed accordyng to the streightnesse of the lawe. And fourthly, it is glosed with euil opinions.

The thirde: the Scripture auoucheth in playne termes, that no man is ryghteous by the lawe, no not one. And Dauid sayth: Lord, if thou looke streyghely vppon sinne, who shall abyde it? Also: No man lyuing shall bee founde righteous in thy sight: that is to wit, by the deedes of the lawe.

The fourth: If men may become righteous by the deedes of the law, we should haue no neede of the righteousnesse of Christ. Whereupon sayth Paul. Gal. 2. If righteousnes come by workes, then hath Christ dyed in vaine. For he dyed for our sinnes, and rose againe for our iustification. Whereby it appeareth, that no man hath the righteousnesse which the lawe requireth.

Nowe followeth the thirde question concerning the vse of the law, and what it is. Of Gods lawe there be thre vses: that is to wit: Outward, Inward, and Spiritual. The outward vse belangereth to this outward man, that we may liue honestly in this lyfe: which vse is common to it with ciuill lawes and ordinaunces of men. The inward vse pertaineth to the old man: for the law reusaleth Gods wrath vnto vs, by laying our sinnes before vs. The spirituall vse pertaineth too the newe man, that through faith we should begin to yeld obedience vnto God according to his lawe, so farreforth (at leastwise) as may bee done in this corruption: which obedience is acceptable to God for our saythes sake in Christ.

Now followeth the fourth question. For when the godly mynd heareth, that the law pronounceth them all accursed which performe not perfect obedience to the lawe: it beginneth too feare the sentence

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of the lawe. Here therefore it is to be knowne, that Gods lawe is abrogated and utterly abolished to the godly, as muche as concerneth the curke thereof. For so that wee beleue on Christ, Christ hath taken hypon him the curke of the lawe for vs. Whereupon Paule sayeth: Christ became accursed for vs. And Iohn. 3. Hee that beleueth not in the Sonne, the wrath of God abydeeth hypon him. And in his Epistle: The blood of Iesus Christ cleaseth vs from all iniquitie, that is, from the curke that should haue bene due to vs for our iniquitie. And so haue wee byefely tolde what is the righteousnesse of the lawe: that no man becommeth ryghteous by the woorkes of the lawe: what is the vse of the lawe: and howe farre forth Gods lawe is abrogated. Nowe is a little to bee sayd, concerning Christian righteousnesse, that wee may vnderstand wherein it is to bee preferred before the pharisaicall righteousnesse.

Christen righteousnes is Christes obedience imputed to them that beleue in him. For according to the right meaning of the Gospell, he is righteous, whose sinnes God forgiveth, and to whom he imputeth the righteousnesse of his sonne, and accepteth him freely to everlasting lyfe. For whosoener beleueth in Christ, for as much as of a guilty person he is made vngilty, and of an vnrighteous person is made righteous through Christes righteousnesse, which is imputed vnto him: He is sayde too bee iustified, or to become righteous. And that Christes righteousnesse is imputed to him that beleueth, it is proued by many textes of Scripture. He that beleueth on him that iustificeth the vngodly, vnto him is his fayth imputed for ryghteousnesse. And Rom. the. 5. Chapter. Like as by the disobedience of one man many became sinners: so by the obedience of one man Iesus Christ, manye become righteous. 2. Cor. 5. Him that knew no sinne he made sinne, that we myght become righteous before God in him. And that to this righteousnesse of the Gospell, the woorkes of the lawe are not required: many testimonies proue. Rom. 3. Wee suppose that a man is iustified by fayth, without the woorkes of the lawe. And Gal. 2. Wee knowe that a man is not iustified by the deedes of the law, but by faith in Iesus Christ: and wee beleue in Christ Iesus, that wee might bee iustified by fayth, and not by the deedes of the Lawe. Hereupon now is concluded, that Christian iustification is an acquiting of that person from sinne that beleueth in Christ, and an imputing of Christes righteousnesse vnto him, and an accepting of him vnto eternall lyfe freely.

freely for Chriftes sake.

Thus much briefly concerning the thre fortes of righteouſneſſe. Now will I adde a fewe things touching the difference. And firſt I will tell how Chriſten righteouſneſſe differeth from the righteouſneſſe of the Lawe: and afterward how it differeth from the righteouſneſſe of the Pharisees.

The firſt difference therefore betweene the righteouſneſſe of the Lawe and the Chriſten righteouſneſſe, is that the righteouſneſſe of the Lawe, is of the woorkes of the Lawe; but the righteouſneſſe of the Goſpell, is without the woorkes of the Lawe.

The ſeconde is, that the righteouſneſſe of the lawe, is the righteouſneſſe of the worker: but the righteouſneſſe of the Goſpel is the righteouſneſſe of the beleuer.

The third is, that the righteouſneſſe of the lawe is not imputed freely: but cometh to paſſe of the deſerue of mans owne obedience; but the righteouſneſſe of the Goſpel is imputed without deſerue of a mans obedience.

The fourth is, that the righteouſneſſe of the lawe is a formall righteouſneſſe, as which is framed to a man by his iuſt dealings: but the righteouſneſſe of the Goſpell is an imputed righteouſneſſe, when the iuſt dealings of Chriſt are imputed to him that beleueth. Therefore that man is ſayde too bee iuſtified according to the forme of the lawe, which of an vnrigheteous perſon, becommeth righteous through his owne iuſt dealing and fulfilling of the lawe, according to this ſaying: The man that doth theſe things, ſhal liue in them. But he is ſayd to be iuſtified after the maner of the Goſpell, who of a guiltie perſon is made not guiltie, by reaſon of Chriſtes righteouſneſſe, which is taken holde on by Faith. The righteouſneſſe of the lawe is a perfect obedience of a man to the Lawe of God. But the Chriſtian or Goſpell righteouſneſſe, is Chriſtes obedience imputed to him that beleueth. A righteouſ man after the Lawe, is he that dealeth iuſtly and hyghly, according to the meaning of the Lawe: But he is righteous after the Goſpel, to whom God forgiveth his ſinne, and imputeth Chriſtes righteouſneſſe, and whome he accepteth too eternall lyfe freely for Chriſtes ſake. Juſtification after the lawe, is an abling a man before God for the ſoundneſſe and perfection of his obedience too Gods lawe: but Chriſtian or Goſpel juſtification is an abling of man before God for the ſoundneſſe and perfection of Chriſtes obedience to God the father.

Thus

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This haue we the difference betweene the Christen righteousnesse and the righteousnesse of the lawe. Nowe let vs see how the Christian righteousnesse exceedeth the righteousnesse of the Pharisees. The Christian righteousnesse exceedeth the Pharisaicall in these foure things. In cause, qualitie, effecte and ende. The cause of Christian righteousnesse is God, Christes desert and sayth, taking hold of the benefite offered: but the cause of Pharisaicall righteousnesse, is mans hypocritie, ignorance of Gods righteousnesse, and outward obseruance of mennes traditions. The qualitie of Christian righteousnesse is the obedience and fulfilling of the lawe in Christ: but the qualitie of Pharisaicall righteousnesse: is but onely an outwarde visour of seyned and counterfeyt holynesse. The effecte of Christian righteousnesse is newnesse of spirite, the feare of God, true godlynesse, inuocation, true humilitie, patience, and a beginning of obedience towards Gods lawe, in so much that a man being iustified by sayth, desires nothing so much as to obey God. To bee bytise, his chiefe pleasure is in the lawe of the Lorde, after he knoweth that damnation is taken away by Christes merit: but the effect of Pharisaicall righteousnesse, is pryde, glorying before God, superstition, disoaine of ones neyghbour, and (to be shorte) such as the tree is, such is his fruit. For an euill tree can not bring forth good fruite. The ende of Christian righteousnesse is to haue peace with God, to haue accesse vnto God, to giue glorie vnto God, and finally to obtaine euerlasting lyfe freely for Christs sake: but the ende of Pharisaicall righteousnesse, is to giue praise to a mans owne selfe, and too take it from God, and too vaunt among men: vppon which at length shall ensue horrible punishment, vntil there bee a turning to the Lorde. Let this suffice concerning the thre sortes of righteousnesse, and the differences of them, the which it is behouefull to beare in mynde.

Of the second.

The fifth commaundement, Thou shalt not kill, the Lorde interpreteth himselfe, to the intent to confute the false interpretation of the Pharisees. They thought that onely outward murder was prohibited. But Christ looked deepe into the law, and spied out thre other murders beside the outward manslaughter. Yee haue heard (sayth he) how it was sayd too them of olde tyme: Thou shalt not kill: for whosoever killeth, shall be in daunger of iudgement. That

is to say, whosoever shall kyll a man; shall bee gilty before the iudgement: for in this place hee speaketh of outwarde manslaughter; and the punishment thereof, which is a ciuill condemnation by the Lawe. That was called the iudgement; wherein sate thre men, at such time as the cases were easie too bee discusse. For he that had committed outwarde murther with his hande; was gilty of death by the sentence of the Lawe: which sentence fewe were able too pronounce. Here he speaketh onely of mans iudgement by the sentence of the law. For the spirituall iudgement (which was the curse) was sufficiently knowne. Now followeth the interpretation. But I say vnto you, hee that is angry with his brother, is in daunger of iudgement. Here he putteth anger among the kindes of murther. The Pharisees perceived not that this was forbidden by the fifth commaundement. Wherefore hee sayth: But I say vnto you: As if he had sayde: The Pharisees hold opinion, that he only breaketh the fifth commaundement, that hath killed a man with his hand. But I say vnto you, that this law requireth more. For it also forbiddeth anger which proceedeth not of a iust cause, and tendeth not to a good end.

Then addeth hee also another Sinne of the fifth commaundement: And whosoever shall say vnto his brother, Racha, that is, he that by any signe sheweth himselfe to scoone his neyghbour; is in daunger of a consell. Wherein thre and twentie Iudges sate vpon the hearing of greater cases. Furthermore; whosoever shall say vnto his brother, Foole; is in daunger of Hell fire. That is too saye, hee that rayleth and outrageth against his neyghbour, is an offender agaynst Gods Lawe, and consequently in daunger of the paynes of Hell. Here Gods iudgement is compared to a Senate of thre score and eleue Iudges, which sate vpon the hearing of the chiefest and weightiest cases. To bee brieft, by the fifth commaundement are forbidden, first all thoughtes, whereby we thinke any euill towards our neyghbour. Secondly, all signes of contempt of our neyghbour. Thirdly, all bitter wordes against our neyghbour, as raylings or railinges. Fourthly, outwarde murther. And contrariwise, are commaunded all workes that are repugnant to those: as to beare a friendly hart towards our neyghbour; too shewe our good will towards our neyghbour by outwarde signes, and to defend and saue his person from wrong.

Howbeit to the intent that Christ myght shewe howe needfull is

Ioue

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lone towardes our neighbour, and howe pernicious is iniurie doone vnto our neighbour: he giueth two counsels, which conteyne two argumentes.

The one is taken of the harme which a man that dooth wrong too hys neyghbour, runneth into before the iudgement of God. The other is taken of the harme whereinto he that hath hurt his neyghbour, falleth, before the iudgement of man.

The first standeth thus: If thou offer thy gifte at the altar. Hee putteth forth an example that agreed to that time, and that people while the common weale of Hopfes was yet standing. And the meaning of this saying is this, god accepteth not thy gift if thou hate thy brother: that is to say: No seruice is acceptable to God, which is done by him that is out of charite with his neyghbour. But what is the meaning of this rule? That God lyketh nothing that cometh from his enemie, for the giftes of enimies are no giftes. And in this respect, Iohn sayth: Hee that sayth, I loue God, and hateth his brother, is a lyer. For the continuall and naturall fruite of louyng God, is the loue of a mannes neyghbour. Hee that loueth mee, keepeth my commaundementes. Then whereas this fruite is not, it is certayne that the tree is euill. Therefore whosoever loueth not his neyghbour, doth offer sacrifice to God in vaine.

In the scripture, prayer is a sacrifice: but thou prayest in vaine if thou hate thy neyghbour. Thankesgiuing is the calues of the lippes. Now if thou wilt haue them accepted of God, first bee at one with thy neyghbour, and then offer in fayth. The crosse is a sacrifice, so yt be tempered with fayth, for without fayth it is a iust punishment of sinne. The keeping of the Sabbath is a seruice that pleasech God: yet it is defiled with hatred towardes a mannes neyghbour. Almes is called in the Scripture a sacrifice of good sent. But Paul sayth, If I spend all my substance vppon the poore, and haue no charitie: I am nothing. And in likewise is to be iudged of euery good woork which God requireth. Here let euery man examine himselfe, and not take a deceitfull balance.

The second standeth thus: Bee reconciled to thy brother while thou art yet in the way, &c. Hee that offendeth and hurtech hys brother, falleth into the handes of the Magistrate, and shall be cast into prison, from whence he shall not be dispatched, vntill he haue made full amends for hys harmes. Whatfore to the infer this cometh not to passe, thou

thou must be reconciled to thy neighbour betimes: Therefore seeing that without charitie thou worshippst G D D in vaine, and fallest in daunger of the Magistrate: thou art counselled to be in charitie with thy neighbour. Herewith agreeth the saying of G D D: He that hath not shewed mercy, shall seeke iudgement without mercy. Hereunto pertaineth also the parable of the debtor, to whom God forgave all the debt. &c.

But the Papistes vpon this place doo buyde their Purgatorie, whereof they preache at this day in their Churches: too whome I answere:

1 In these wordes is no mention made of Purgatorie, whereinto he that hath hurt his neighbour, is cast by the Magistrate.

2 Bycause they flee too the Allegorie, let them knowe that they leane to a weake foundation. For first no Allegorie is to be admitted, vnlesse it can be confirmed by the expresse worde of God. Secondly, no Allegorie is too bee allowed, that fighteth with the grounde of oure faith.

Thirdly, no Allegorie is too bee accepted, eyther wherein there is any absurditie, or whereupon ensueth any absurditie. Therefore in as much as no man is able too satisfie this commaundement fully in all poyntes: Let vs repent, let vs flee vnto Christ, and then let vs endeavour to obey God according to this commaundement as much as may bee, by the help of Christ: to whom be glory world without end. Amen.

¶ Uppon the .vii. Sunday after

Trinitie.

The Gospell. Mark. viij.



In those dayes, when there was a verye great company, & had nothing to eate: Iesus called his Disciples vnto him, and sayde vnto them: I haue compassion vpon the people, because they haue bin nowe with mee three dayes, and haue nothing too eate: And if I send them away fasting too their owne houses, they shall faynt by the way: for diuers of the came from farre. And his Disciples answered hym: Where should

Cc.i.

a man

The .vij. Sunday after Trinitie.

a man haue bread here in the wilderness, too satiffie these? And he asked them: howe many loaves haue yee? They sayde, seuen. And he commaunded the people too sitte downe on the ground. And he tooke the seuen loaves: And when he had gyue thanks, hee brake and gaue too his Disciples too set before them. And they dyd set them before the people. And they had a fewe smalle fishes. And when he had blessed, he commaunded them also too bee set before them. And they dyd eate, and were suffized. And they tooke vp of the broken meate that was left, seuen baskettes full. And they that did eate, were aboute foure thousand. And he sent them away.

The exposition of the text.

This Gospell is set forth for this tyme of the yere, because it is Harvest tyme: and that too the intent too doo vs too wit, that Corne and frutes of the earth doo growe by Gods blessing: whereby wee shall bee put in mynde too bee thankfull towards God for this his gift. Wee must therefore beleue without all doubt, that God gyueth vs the things that growe out of the ground, too susteyne this life with all, which we must vse reuerently, as giftes reached and giuen vnto vs by Gods owne hand, and that too Gods glorie, the profite of our neighbour, and the maintenance of our owne state. Nowe the summe of this Gospell is, that besides that Christ by this miracle proueth himselfe too bee the true Meßias, endued with the power of the Godhead, he sheweth himselfe also too haue care of those that folowe him, according to his promise: first seeke the kingdome of God and the righteousnesse thereof, and all things else shall bee cast vnto you. The places be thre.

1. The lot of them in this life that folow Christ.
2. The affection of Christ towards those that folow him.
3. The right manner of vsing Gods gift.

Of the first.

When there was a verie great companye, and had not aught too eate. In this companye as in a Table, is shewed vnto vs what is the lot of them that folowe Christ in this world. For we must come to the possession of the heauely kingdome by many tribulations. This company came into the wilderness, whereas is no byade, but hunger,

but hunger, daunger, and death. The same fortune shal al those feele that will folowe Christ. Therefore it is not for naught, that Christ biddeeth him that will be his Disciple, to denie himselfe, and take vp his crosse and folow him. And Paule: All that wil liue godlyly in Christ, must suffer persecution. Notwithstanding, God be thanked for it, our case (for all that) is better then theirs that seeme happy in the world. For the end and knitting vp wil be ioyful: and therefore Christ sayeth: Blessed are they that mourne, because they shall receiue comfort.

But what is the cause why Christes Disciples shall be afflicted in this world? This is no wonder. That which went before in the head, shall folowe in the members, as long as this world standeth. And that is, because that in the wilderness, (that is, in the world,) there are among the members of Sathan, that cannot away with Christ and his members. Which thing was foretold long time ago. The seede of the Serpent shall bite the heele of the womans seede: That is to say, Sathan and his impes shall persecute Christ and his members. For when Sathan sees Christes kingdome encrease, and his owne decay, he fretteth, and sinneeth, and like a wounded Lyon steppes vp against Christes sheepe, to deuour the. And this is it that Peter sayeth: The Deuill goeth about like a roaring Lyon, seeking whome he may deuour. For the Lyon hauing lost his whelpes, and besides that, being hungry, falleth vpon whatsoever things come in his way, to wast, deuoure, and destroy them. The like mynd hath Sathan. When he sees that he loseth his whelpes, that is to say, that those which erst were vnder his power, are turned vnto Christ: he armeth his champions against the church, that some of the may assaile it with hypocrysie, some with Sophistrie, some with Tyranny, and other some with stumbling blockes and Schismes: as he hath done at all times heretofore, and ceaseth not to do at this day. And if he can do nothing else, he endeoureth to sterue the for hunger in the wilderness. But on the contrary part, Christ valiantly defendeth the kingdome which he hath gotten with the shedding of his owne blood. He giueth the holy Ghoste, he giueth bread, he rapeth vp godly teachers to feede it with heauenly foode, and he is at hand himselfe to succoure it in the middes of daungers, according as he declareth by this present dede. So little shall furious Sathan and the madde enymies of the Church preuaile against it.

Ec. ii.

For

The .vij. Sunday after Trinitie.

For he himselfe keepeth watch about his Church, and defendeth it stoutly. Neither is there cause why any man shoulde surmise, that Christ is ootherwise minded towards his Church at this day, than he was at that time towards that multitude. For although he do not at all times defend his Church with visible miracles: yet notwithstanding he worketh no lesse miracles at this day spiritually and inuisibly in governing his Church. For with him there is no respect of persons, but of faith and of the goodnesse of the case. Is it not a great wonder that God so defended that one blisfed man Luther, that Sathan and all the world being in armes against him, were not able to stirre one hair of his head? Is it not a great miracle at this day, that the Bishop of Rome with the most flourishing part of the world, is not able to roote out the Church? The Pope doubtlesse endevoereth to stoppe the race of the Gospel with a flood of the bloud of Marcivs. But the moe he murdereth, the moe spring stil out of their bloud, as it is to be seene at this day in Spaine and Fraunce.

Therefore let vs fence our selues against the woodnesse of Satan, and specially against the stumblingblocke of the deformitie and poorenesse of the Church: and let vs not fleete from Christ for any scarcibugs of Sathan: neyther let vs leaue our profession, although there were no lifte but we must needes suffer famine in this wilderness: ne let vs suffer our selues to bee moued by the example of those, that for persecution and famine depart from Christ, as did the Jewes whē they were pinched with famine and persecution by their enymies that dwelt about them. For in this maner did they resist the Prophet Jeremie, according as we read Jerem. 44. As for the wordes which thou hast spoken vnto vs in the name of the Lord, we wil in no wise heare them. But whatsoeuer goeth out of our owne mouth, that wil we doo. We will doo sacrifice and offer oblations to the Queene of Heauen (that is to say the Sunne) like as we and our forefathers, our Kings and our heads haue done in the cities of Iuda, and in the streets of Hierusalem. For then had we plenty of bread, then were we in prosperitie, & no misfortune came vpon vs. But since we left to offer, and to do sacrifice to the Queene of heauen, we haue had scarcenes of al things, & perished with the sword & hunger. But what doth that holy Prophet Jeremie answer the? It is not so (sayth he) but for your abominatiōs, & for the multitude of your wicked dedes doth god punish you, & bicause ye would not walk after the cōmaundements of the lord.

After

After the same manner a man shall find many at this day, which for hunger, dearth of coyne, and other discomforts, will fall from Christ and his gospel. For they say, When we had Pastors, when we found Monkes, when we called upon Saintes, we had abundance of all good things. But after that this new doctrine came by, many mischeues came by with it. There is not (say they) so much feare of God: there is lesse charitie among men: there are greater and more often fallings out betwene men: there is more tirannie: and all things are dearer. Thus do folke excuse them selves that they should not followe Christ. But if thou wilt know the causes of these misfortunes, I will tell the. The seruant (sayth Christ) that knoweth the will of his maister and doth it not, shall be beaten with many stripes. We know what is right, & do it not: and therefore doth God punish vs with many stripes. Again, there are other causes also: namely the devils tirannie, who rageth against Christes church, more than against other companies of the world, and that is by the sufferance of God, that the elect may be cryed, that is to wit, to the intent he may make a prooofe of those that cleave fast vnto Christ, and worship him with their hart and not with their lips. I exhort you therefore for Christes sake and for your owne soule health, that you suffer not your selues to be corrupted with the blasphemous speech of euill men, so as ye should fall from Christ, because you must folow him into the wildernesse, where as is the crosse, famine, woodnes, and a thousand deadly daungers: but rather that wee lift by our minds into heauen, where Christ sitteth at the right hand of the father in heauenly glory. For we that are his members, shall by none other way come into heauen, than by the same that he went, who is our head. He in this life endured hunger and colde and other distresse: let vs also beare the like patiently. Which thing if wee do, we shall one day be glorified with him.

Of the seconde

AND the Lord sayd to his Disciples: I haue pitie of this people, because they haue folowed me nowe this three dayes, and haue nothing to eat. And if I shall send them away to their owne houses, they will faint by the way. In these words is described the affection of Christ toward the people that folowed him. He is sorry for the hunger of their bodies, and much more it is to be thought, that he was sorry for the hunger of their soules. For as the soule is much more

Ec. iii.

blee

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bler than the body: so the hunger of the soule is muche moze hurtfull
 What then doth the mercifull Lorde: He feedeth the body with bodily
 foode, & the soule with ghostly foode. He feedes the body with earthly
 bread, and the soule with heauely bread, that is, with gods word. Here
 our reason (which will seeme to haue skil in Gods matters) though it
 be but foolish, demaundeth: What: is not Christ God: why then dyd
 he not worke a miracle & feede them out of hand: or why did he not su-
 staine the without bread: He would not alter the order of nature, with
 out a great cause. And the order appointed by God, is, that like as the
 body is fedde with bread: so the soule should be nourished & susteyned
 by Gods word. And this is it that is spoken in Poples: Man liueth
 not only by bread, but by euery word that proceedeth out of the mouth
 of God. Therfore it is not his wil, that we should looke for any thing
 contrary to this order appointed by God: but that we should leane vnto
 to his heavenly mercy, looking for helpe at his hand in time conueni-
 ent. This order established by God, inabzained heads do inuert. It
 is wrytten of two Hermites, that fel among theeues, and had not oughe
 to eate, that when they had endured hunger a great while, & that one of
 the theeues at length taking pitie vpon the, gaue them bread too eates
 The one of them sayde, I will eate none butesse it be giuen mee from
 heauen. But the other tooke it with thanksgiuing, and ate it, and anon
 after he that looked for bread from heauen, died for hunger, wheras the
 other escaped that looked for no miracle, but tooke the bread that the
 theeues gaue him, as it had bin at the hand of God. The Anabaptists
 also inuert this order at this day. Christ hath commaunded the Gos-
 pell to bee preached, that the soule may bee nourished with it as spiri-
 tuall foode. But the Anabaptists (despising the worde) looke for newe
 revelations without the worde. Whereby it cometh to passe that
 they fall into the Devils snares, who turneth himselfe into an Angell
 of light, to the intent he may throwe them headlong intoo damnation.
 Therefore because Christ woulde not inuert the order established by
 G D D, hee delayed the myracle. But yet at length the affection
 that hee beareth too those that bee his, (which is greater than the af-
 fection of the Father towarde his children,) did ouercome him. For
 what manner of affection Christ beareth towarde those that are his,
 not onely the Euangelist sheweth in this Gospell when hee sayeth: I
 take pitie of this people: But also the Prophete Esay. 49. setteth
 it out in a most goodly figure. Can the mother (sayth he) forget hir
 olung

stone child, that he should not pite the sonne of his owne wombe. Although he should forget, yet will not I forget thee. Behold, I haue written thee vpon my handes. Also the Parable of the Prodigal child, peincth out this affection of Christs, towards those that be his. What shall I say of similitudes and parables? Christs crosse sheweth what manner affection he had towards his owne. For he so loued vs when we were yet his foes, that he suffered most reppellfull death to redeme vs. But to what purpose are all these things? First to this purpose, that we should put on a childly affection toward God the father and our Lord Iesus Christ. Secondly, that by falling into consideration of this loue towards vs, we should in this life holde nothing dearer, nothing sweeter, nothing precioufer, than to submit our selues wholly to his wil, and to obey his voyce, wherein consisteth the perfection of a true Christian man in this life. We read that our father Abraham did so: who after he had heard the Lord say vnto him: Make before me, and be perfect: receiued a commandement to offer in sacrifice his only begotten sonne Isaac, whome Sara had borne vnto him in his old age. But what doth he? He obeyed Gods wil without delay: and making ready a bundel of stiches, went about to slea his sonne. But the Angell of the Lord withhild his hand. This being done, God sayd vnto Abraham: Now I know that thou fearest me. We see here in our father Abraham, how earnest he was to obey God, sith he would not spare his only sonne, but wold haue killed him at the commaundement of the Lord. But alas for sorrow, there are many to be found, that will not kill so much as one of their affections at the commaundement of their most merciful father Gods so far of are they from desire of following the example of our father Abraham. Furthermore, Christs fatherly example towards vs, must put vs in mind of like good will and loue towards our brethren. I haue giue you an ensample (saith he) loue ye one another, like as I haue loued you.

Of the third.

This present miracle, wherein God with seven loaves & a few small fishes feedeth foure thousand men, serueth to this purpose, to confirme the truth of Christs Gospel, & to encrease the fayth of the people that were present, whereof I wil say no more at this time. But I wil speake somewhat concerning the right vsage of Gods giftes.

C. c. llii.

where

The vij Sunday after Trinitie.

whereby we may be stirred up to thankfulness towards God, and vse Gods blessing aright.

First therefore this is to be obserued: that the bread encrease in the handes of Christ, as he prayeth and giueth thanks to the heauenly father. Whereby we are taught that all blessing is of the Lord, according as Paule. 1. Timoth. 4. teacheth, when he sayth: All the creatures of God are good. Stay here a little, and consider howe the things which thou hast, as bread and drinke, are Gods creature, and not thy creature. Wherefore thou playest the cheefe, if thou take any thing from him against his will. Which thing thou doest as often as thou blest Gods creatures without thankgiuing and calling vpo God. For whatsoeuer thou hast as thine own, is another bodie, and unlawful, vntlesse thou desire it of him. Verupon it is that Christ teacheth his seruantes to pray: Giue vs this day our dayly bread. See here: The selfe same bread is called ours, and Gods. It is ours, when we get it by iust trauell. And it is Gods, because it is his creature, which it is not lawfull for thee to vse, except thou aske him leaue before. Therefore Paule addeth also: For it is sanctified or made holy by the word of God and by prayer. It is sanctified, that is to say, the vse of it is made pure and lawfull vnto vs, that wee may vse the creature with a good conscience. But by what meanes is it sanctified? By the word and by prayer. By the word, vnderstand thou faith, which the word requireth. For by the word taken holbe on by faith, we professe our selues to beleeue two things. The one is, that the Lord according to his vnmearurable and infinite wisdom, hath created all things for mans sake. The other is, that we are of the number of those, who through grace in Christ, haue recovered that righte of lordship ouer all other lyuing things which was losse in Adam, that wee maye maintaine this life, which wee ought to imploy to the enlarging of his glozie. This profession of faith is accompanied with prayer, that God maye graunte vs, to enioy the foode receiued at his hand with a good conscience, in all feare and reuerence. Lastly, wee must knit vp our meales with thankgiuing, yea and with repetition of prayers: and so are our meates halowed vnto vs. But they to whome their meates are not halowed in this wise, doo double wrong. For first they robbe God of his honour, in that they call not vpon him, nor acknowledge him to be the gyuer of all good things. And secondly they vse the creature of God against the will of it. Whereupon Paule sayth that the creature is made sub-

lest

feet vnto banitie. From the which banitie, God in the second of Dſee promiſeth that he wil deliuer the creature. Now although theſe things which are already ſpoken, maye ſufficiently warne vs too vſe Gods creatures aright, after the example of Chriſt: yet notwithstanding, to the intent our ſlothfulneſſe may be the more repproued, I wyl reſcite certaine reaſons that may moue vs.

The firſt: Chriſt himſelfe who created all thinges, prayed and gaue thanks as often as he had occaſion to vſe Gods giſtes. Suche more then becommeth it vs ſo to doo, who are ſtarke beggers in the Lords ſight.

The ſeconde: The young Rauens doe (after theyr maner) call vppon the Lorde, and he feedeth them. Wherevppon Dauid ſaythe, that the Lord giueth foode to the young Rauens that call vppon him. For the Rauen acknowledgeth not hir byrdes for hir owne, as long as they be callowe, & therefore ſhee forſaketh them: but the Lord (by-cause they ſhould not ſtarue) feedeth them with little wormes till they bee ſpoone fethered: and then their damme commeth againe, & know- ing them, bringes them vp.

The thirde: The Turkes aſſemble twice aday, before dinner and before ſupper, too deſire the bliſſing of the Lorde: and wee Chriſtian folkes neglect it.

The fourth: The Heathen men began theyr meales alwayes with Sacrifice and inuocation, although they could not call vppon God aright.

The fifth: The Churche from the beginning of the worlde began with bliſſing, whenſoeuer it had occaſion to vſe Gods giſtes. For no- thing was more riſe among them than calling vpon God. For by our prayers wee bid God to our meales, to whome be honour and glory for euer and euer. Amen.

¶ Vppon the eight Sunday after
Trinitie.

The Goſpell. Math.vij.

BEware of falſe Prophētes, which come vntoo you in ſheepes clothing, but inwardly they are rauening Wolues: Ye ſhall know them by their fruites, Doo men gather Grapes of thornes?

C. G. v.

Oz

The .viij. Sunday after Trinitie.

Or Figges of thistles? Euen so euery good tree, bringeth forth good fruites, But a corrupt tree bringeth forth euill fruites. A good tree cannot bring forth bad fruites, neyther can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruites, is hewen downe and cast into the fire. Wherefore by their fruites yee shall knowe them. Not euery one that sayth vnto mee, Lorde, Lorde, shall enter into the kingdome of Heauen: but he that dooth the will of my Father which is in Heauen, hee shall enter into the kingdome of Heauen.

The exposition of the text.

Of this Gospell there were two causes. One was the doctrine of our Lorde Christ which he set forth in the .v. vi. and vii. chapters. Another was the vanitie of false teachers among the Jewes, who partly corrupted the doctrine of Moyses and the Prophetes, and partly abolsished it. The Lorde therefore commaundeth al men, both too learne the thinges that are arpyghte, and too beware of the corruptions of false teachers. And in this respect the Lorde who is the Physicion of mennes soules, followeth the manner of sayehfull Physicions of the bodye. For lyke as these after they haue ministered true Physicke, doo teache what hurtfull thinges are too bee auoyded: So the sonne of God our Sauour and Physicion, dooth first and foremost appoynt a wholesome medicine for the soule, and afterwarde warneth what thinges are too bee eschued. The effecte of this Gospell is this: That as the false Prophetes (which are too bee knowen by their woorkes) are too bee shunned: so, true godlynesse consisteth not in the bare professing of Religion, but in true repentance and amendment. The places are three.

- 1 A charge of eschuing false Prophetes.
- 2 A description of false Prophetes.
- 3 The forewarning of Christ: Not euery one that sayeth vnto mee, Lord, Lord, shall enter into the kingdome of Heauen: but he that dooth the will of my father. &c.

Of the first.

Beware of false Prophets. This charge of Christ is vniuersall, and pertaineth to all men: wherfore it is to be aduisedly weyghed and

and home away. And in this charge three things are to be considered: Needfulnesse, Bond, and Use.

The needfulnesse surely is much greater than the common sort vnderstandeth. For the Diuell the enemye of Christ and of mankynde; dooth all that he can, eyther to abolishe utterly the kingdome of Christ, or too deface it wyth stumbling blockes. For the performance whereof, he useth diuers fetches according too his owne woone. For eyther he labourereth too take the wholsome doctrine quite away, as hee hath doone in Turkey: or else he endeuoreth to corrupt it wyth hye trash, as he dyd in Paradise, and at all times lychens: or else he manglereth and misturneth the Sacramentes, as he hath done in the papacie and many other places: Or else he poysoneth the manners and lyues of men with his venim. Then he assaileth the Scripture & the sounde Doctrine, too the intent too obtaine (at leastwise) one of these foure things. First, too perswade vs that God regardeth vs not. Secondly, that we should attempt somewhat against our owne vocation. Thirdly, that wee should bying vp a worshipping of God contrary to his commaundement. Fourthly, that wee should wallow in all filth and wickednesse. Which soeuer of these four things our enemye shal compass, he holdeth men as prisoners. For he that denyeth Gods prouidence, is condemned for one of Epicures secte. He that executeth his vocation deceitfully, is woorse than an Infidell. He that setteth vp a worshipping contrary to Gods commaundement, despiseth God, and is rather the Devils seruant, than the seruant of God. Hee that lyueth an vnhonest lyfe, is the bondslawe of synne, and the hyeling of deatch and of Sathan. But what remedie is there against these mischeues: Purenesse of Doctrine, and absteyning from false Prophetes. For the purenesse Doctrine teacheth vs that God regardeth vs: in suche wyse that the Lorde keepeth rechenyng of all the heares of our heade. The same pure doctrine holdeth vs in our vocation, and teacheth vs the true manner of worshipping God. Besides that, it concepneth the rule of true holynesse, and of leading a blamelesse lyfe.

The seconde thing which I admonished folke too consider in this first place, is Bond. Now it may be demaunded, whether this Bond perteyne to all men, or but onely to the gouernours of the Church. For many thinke themselves excused, if they obey those that haue the ordinarie calling. Unto whom the Prophet Ezechiel in his third Chapter

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(For rather the spirit of Christ speaking in Ezechiel) answered in these wordes: I haue made thee watch man ouer the house of Israell, & thou shalt heare the word at my mouth, and shalt giue them warning from mee. If I saue to the vngodly, thou shalt die the death, and thou tell is him not, nor speake vnto him, that he may turne from his wicked way and liue: The vngodly person shall die in his owne sinne: and I will require his blood at thy hand. But if thou giue the wicked man warning, and he turne not from his wickednes, & from his vngodly way: He verily shall die in his owne wickednesse, but thou hast deliuered thine owne soule. This saying of the Prophet sheweth sufficiently, that they are farre wide, which surmise it to be ynough for them if they obey their parishe Curates, whither they teache well or yll. If it were so, the Turkes and Echnikes should be saued, of whom many haue obeyed their teachers. It is too bee knowen therefore that all men are bounde to flee false Prophets, as pestilent Plagues of their Saluation. For Christes commaundement is manifest, which here is giuen to all men, for he speaketh to the multitude. And Iohn in his first Epistle, and fourth Chapter, sayth: Beleue not euery spirit, but trie the spirites whither they be of God, for many false Prophets are gone out into the worlde. And Christ saith: My sheepe heare my voyce. But what doth that tyrant the Pope in this case? He saith that the discussing of the doctrine belongeth to him and his shauelings. I pray you what can be spoken or imagined more shamelesse? Is not this as much as to ouermayster Christes spouse, and to vsurpe Lordship ouer the Lords inheritance, notwithstanding that Peter the Apostle (whose successoure hee boistereth him selfe too bee) were forbidden to do it: Iohn Baptist professeth him selfe to bee a seruane too the spouse: but the Pope will be mayster of the spouse. Christ coueteth to haue his spouse kepe chaste vnto himselfe: But the Pope defileth hir with horrible adultery. He teacheth the doctrines of Deuilles, whereby she may learne to play the strumpet. Paule sayth: I haue betrothed you to one man, that I may bestowe you a chaste virgin vpon Christ. This betrothing is made by faith, of the most pure and most chaste word of G D D. But the Pope (who boistereth himselfe too bee Peters successour) bestayneth the Virgin with a thousand adulteries, when he leadeth hir away from embracing of hir husband Christe, to sundry Idolatries and worshipping of Saintes.

The third thing that I set out to be considered in this first place,

is the vse of this prohibition or forbidding: Beware of false Prophets, which vse surely is manifeste.

For first this prohibition warneth vs, that there shall bee false teachers in the Church. Which thing the Lord signified also by the Parable of the man that sowed good seede in his feelde, and of the enimie that came and sowed Darnell in the same feelde. For the woodnesse of the Deuill is so great, that he neuer ceaseth woorking to corrupt Gods woorde, which thing hee began too doo as soone as euer our first Parentes were created in Paradise. And at this daye (the more is the pitie) hee woorketh his feates through the whole worlde. Seeyng that wee knowe this, wee must bee the more diligent & looke better about vs.

Secondly, this prohibition: Beware of false Prophets, must stirre vs by to giue our myndes more earnestly vnto Gods word. Whereupon Paule wisheth, that the Philippians maye increase in all knowledge. And Christ sayth: Search the scriptures, and learne of mee. If ye abide in my word, ye are my Disciples in deede, and ye shall knowe the truth, and the truth shall deliuer you.

Thirdly, this prohibition proueth that the Church maye both put downe false teachers, and set by true teachers in their steede. For it were in vaine too hydde vs thynne false Prophets, vntill it were lawfull to displace them from the Office and charge of teaching, and too appoynt true ministers in their roomes. Maye woorthie therefore are those godly Kings and Princes, that are carefull for the reformation of the Churches, and the maintenance of the ministerie of Gods worde.

Fourthly also this prohibition sheweth, howe the woordes of those that teach are to be receiued. If they teache the truth, they are too be heard no lesse than God himselfe. For so sayth the Lord: He that heareth you, heareth mee, and he that despiseth you, despiseth mee. If they teache amisse, they are to be eschued no lesse than Satan himselfe. For as Satan seduced Eue with euill doctrine: so they that teache lyes, disappoynt men of the grace of God, or rather thrust them oute of the heauenly kingdome; accordyng as euery man knoweth to be doone in the papacie.

Of the second.

Which come vnto you in sheepes clothing, but inwardly are rauening Wolues. In the declaration of this place, wee will looke

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looke vpon foue thinges in order. First, from whence false prophets come, and whither they goe. Secondly, By what names they bee called in the scripture: whereby the greatnesse of the perill may be vnderstood. Thirdly, What is the outward countenance of false teachers. Fourthly, What is their desire and intent. Fifthly, What markes they haue whereby they may bee discerned from true Prophets.

If yee aske from whence they come, and whither they goe: I answer in fewe woordes they come from Sathan, as stirred by hy him: and they goe intoo the Lordes vineyarde (that is) intoo the Church. Hereof are manye examles. Into that little Church of Adam, Eve, & Abel, there came the false teacher Cain: who being armed by Sathan, at length slue his owne brother, because hee was of another Religion than hee was of. After him followed many false Prophets vntill the flood, wherewith both the false teachers themselves, and also their Disciples were punished. Anon after the flood, Sathan sent false teachers againe intoo the Church, which so wasted the Lordes vineyarde, that the truth of God remayned alone wth a fewe of the house of Sem. So also from thenceforth vnto Christ, alwayes false teachers crept into the Church, and most commonly they got into their handes the chiefe ordering of thinges, as well in laye matters as matters of the Church. After Christes resurrection, there came moe false Prophetes, and at all times they were most in number. At length the Pope (who is very Antichrist) hath sent out swarmes of hereticke (and chiefly Donkes) which haue most miserably torne Christes Church wth false doctrine. And at this day, there be false teachers euery where. In conclusion, wheresoeuer Christ layeth his good seede intoo the ground, there by and by Sathan putteth too his seede of Darnell. Therefore it is not for nothing, that Christ warneth vs too beware of false Prophetes. Wee knowe from whence false teachers come, and whither they goe. Nowe that the greatnesse of the daunger may bee weyghed, I will rehearse certaine of their names. First, they are called by a generall name, false Prophetes: that is to say, such as seeme too bee teachers of the truth, hauing ordinarie succession and authoritie, and yet neuertheless are lyars, as who in steade of true doctrine, doo foyll in deuillish lyes and mens dreames, of which foyll there were store in the papacie.

Secondly, Of Iohn the Apostle they be called euill spirites, as wel for that they are sent by Sathan who is euill, as also an occasion of euill

euill, and of damnation vnto many.

Thirde, of Iude the Apostle, they are termed Cloudes without water, like vnto Caine, Balaam and Choz. Woe be vnto them (saith he) for they haue followed the wayes of Caine, and are betterly giuen too the error of Balaam for lucre sake, and perishe in the treason of Choz. Fourthly, Paule calleth them Dogges, both bycause they teare Gods worde, and also bycause they scare Chyistes sheepe from his sheepefold. Fifthly, they be called euill woozkemen, bycause they wooke amisse, and the end of their labour is both the destruction of them selues, and the damnation of those that geue eare vnto them. Sixthly, The Apostle Iohn calleth them Antichyistes, not bycause they denie Chyist, but bycause they peruert Chyistes doctrine, and are against Chyist in their life. Seuenchly, Paule calleth them enemies of Chyistes crosse, bycause they impute not the beginning, meane, and ende of saluation vnto Chyistes merite alone. In this Gospell they are called wolues, but yet masking in sheepes clothing, that is to say, pretending themselves to be made me, whereas that notwithstanding, they like wolues leape priuily into Chyistes folde, tearing and killing Chyistes sheepe, with false doctrine and counterfeit holinesse.

But what is the outward countenance of false teachers? They come (saith Chyist) in sheepes clothing. The Lord in this place speaketh not generally of all euill teachers: but onely of one kinde. For there bee some that teache wel, and liue amisse: and some that teache amisse, and liue amisse: and other some that teache amisse, and seeme to liue well. Of this thirde kinde of Prophetes the Lord speaketh here. For by them is greatest daunger.

What is their desire? That dooth Chyist set forth in a trimme image, when he termeth them Wolues. For as the desire of the Wolfe is first too scare the sheepe from the folde: then too harrie them into the woodes: and thirde too deuour them, and destroye them: Euen so the false Prophetes endeour by their wyle too with-drawe the sheepe, (that is to say, the godly and weake persons) from the true Churche, and to driue them into the wildernesse, where is no food of Gods worde, too the intent they may get the maisterie of them, & at the length, murder not so much their bodies, as their soules. How true this is, Turkey beareth witness, which is deceived by their false prophet Mahomet. So doth the papacie plunged in errour by the Antichyist of Rome. So doo many nations, which are ledde a-

way

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way in horrible outrages by the Libertines and Anabaptistes.

But thou sayst : Howe can I that am a rude and ignorant person, discern in this variety of opinions, who be the true teachers, and who be the false. To the intent we may discern and iudge the shepheard from the wolfe, Christ sheweth vs the markes of the wolfe, and hee draweth out the false teachers in their proper colours. They come to you (sayth he) in sheepes clothing. If a man looke but vpon their outwarde visor, he woulde take them for most holy men, or rather for Angels of God. But if yee plucke off their visours, yee shall fynde them wolues : first for that their voyce is not lyke Christes voyce : yea rather, with a straunge noyle they scare away Christes sheepe from their sheepfold into the wildernesse, too the intent they maye kyll mennes consciences, and destroy their soules. And this is one marke. Besides thys, hee addeth another, when he sayth : Yee shall knowe them by their fruites. Here thou must bee well aduised, that thou take not the leaues for the fruite. An euill tree hath nowe and then beautifull leaues : and againe : A good tree oftentimes hath plentifull fruite, but leaues not altogether so fayre too see too. But what are the true fruites of Prophetes : They are three : worshipping, doctrine, and manners conformable too the doctrine. The true Prophet hath his manner of worshipping, his doctrine, and his manners according too the prescript wororde of God. The false Prophet hath a manner of worshipping deuised by men, a doctrine of mennes traditions, and manners too outwarde shewe honest, howbeit sauouring altogether of hipocrisie.

Of the third.

Not euery one that sayth too mee, Lorde, Lorde, shall enter intoo the kyngdome of heauen : but he that doth the will of my father which is in Heauen, hee shall enter intoo the kyngdome of heauen. This saying of the Lorde conteyneth two lessons : One concerning them that shall bee damned, and another concerning them that shall bee saued. And hee speaketh of them that are in the outwarde fellowship of the Churche : for of the others, there is no doubt but they bee damned. But who are they that bee damned ? They are those that glorie of Christ, and doo not the wyl of the heavenly Father. Who are those ? They that brag of Faith, which they haue not, that is too wit, which professe saythe without repentance

and godly lyfe. These doth Christ pronounce to be damned, and no maruell at all. For such persons synne horribly. First they sinne in lying, because they lie vnto God. Secondly, in dooing reproche, because they abuse Chrystes blood, which was shed for vs. Therefore let vs not folowe the outrages of lusts and tirannie: but let vs deale in such wise, as sinne may be wiped out, and we made holy vnto GOD. Thirdly, they sinne in theft, because they robbe God of his honour. Fourthly, In murder, because they kill first them selues through false persuation, and then they neyghbour by euill example. Fifthly, they unhallowe the temple of the holy Ghost. Who are saued? They that do the wyll of the heavenly father. But here many stumble, and ouer-shoote them selues. First, those that say the heathen are saued which liue honestly in this worlde, whose opinion this saying confuteth: We that beleueeth not, the wrath of God abideth vppon him. Secondly, those that maintaine their owne rule to be the will of God. Against whom Christ sayth: They worship me in vaine, teaching the commaundments of men. Thirdly, those that say the lawe is Gods wil: which thing is true in deede: But if saluation depended vppon the doying of this wyll: then should no man be saued. What is the will then, the fulfillers whereof are saued? Christ answereth in Iohn the. vi. This is the will of the father, that they should beleue in him whom hee hath sent. For thus sayth the Lorde: Hee that beleueeth on the sonne, hath life euerlasting. This saith carie th with it godlynes and charitie, his naturall frutes which the godly bring forth through Iesus Christ, to whom be glorie world without ende. Amen.

¶ *Vppon the. ix. Sunday after*

Trinitie.

The Gospell. Luke. xvi.

Iesus sayd too hys Disciples: There was a certayne riche man, which hadde a Stewarde, and the same was accused vnto hym, that hee had wasted his goodes. And hee called him, and sayde vnto him: How is it that I heare this of thee? Giue accoumptes of thy Stewardship, for thou mayst be no longer Stewarde. The Stewarde sayde within himselfe: What shall I doo? For my maister taketh away from mee the Stewardship. I cannot dig,

Dd.i.

and

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and to begge I am ashamed. I wote what to doo, that when I am put out of the Stewardship, they may receiue mee into their houses. So when he had called his maisters debtors together, he sayde vnto the first, how much owest thou vntoo my maister? And hee saide, an hundred tunnes of Oyle. And he sayd vnto him: Take thy bill and sitte downe quickly and write fiftie. Then sayde hee too another: How much owest thou? And hee sayde, one hundred quarters of Wheate. Hee sayd vntoo him: Take thy byll and write fourescore. And the Lord commended the vniust steward bycause he had doone wisely. For the children of this world are in their nation wiser than the children of light. And I say vnto you: Make you friendes of the vnrighteous Mammon, that whē yee shall haue neede, they may receiue you intoo euerlasting habitations.

The exposition of the text.

Christ in this Gospel exhorteth his Disciples to doo good to their neighbours: and he dooth it by example of a parable: the effect of which is this: The steward of a certaine very riche man is careful what shall become of himself when he is put from his office. Much more therefore must Christian folke (which are Gods stewards in sundry giftes) be carefull what shall befall them when they haue made their account, that is to wit, when they shall bee departed out of this life. But as the steward purchaseth himselfe friendes with the Mammon of vnrighteousnesse, that maye receiue him when he is remoued from his office: So let Christian folke with their goods and with their giftes, make the poore beholding to them, that they by their receyde maye receiue them intoo euerlasting habitation. This is the summe of this present Gospel. Howbeit to the intent it may turne to our more plentifull instruction, I will intreate of foure poyntes: Which are these.

1. A reproofe of the abuse of Gods giftes.
2. Causes of dooing good to the poore.
3. A complaint that the children of this worlde are wiser then the children of light.
4. The vse of riches and the desert of good deedes.

of

Of the first

When as this text setteth before vs a steward that had wasted his maisters goods: in generall the abuse of Gods giftes is blamed. For who is he that for the most part abuseth not the giftes that God hath bestowed vpon him? After what sort this is, I will declare by a few examples. Wisdome is giuen to some man to help the vn- skilfull with his counsell; and to rule the rude with his discretion: but now it is made ad instrument of craftinesse to beguile men. Riches are giuen to cherish the members of the church withall: but now they are spent about vnpofitable shewes and charges. The tongue is giuen to man that he should vse it in teaching things godly and honest, and to beare witness to the trueth: but what is done nowe a dayes? It serues to slander, rayle, forswear, backbite, and blasphemie. Serengeh and power are giuen for the defence of Justice, and of good matters. But now they are a maintenance of the tyrants, who vse them to ouerthrow the trueth, and to subuert common weales. After the same manner, other gyfts of God are greatly abused, which abuses surely issue from these springs folowing, and not from else where.

First, the same that dwelleth in vs, bringeth forth such budness and the lesse it is at commaundment of the spirit, so much the more euils doth it bring forth. For it is a most deepe sink of all euils, which cannot be wholly purged in this life.

Again our aduersarie the deuill thirsting our damnation, lyeth in wait for men, and practiseth a thousand fetches to destroy vs, to the intent that eyther betterly abolishing Chyristes kingdome, or pestring it by into a streight roome, he may stablish his owne kingdome.

Besides that, the worlde yeeldeth most lewde examples, whereby we are allured to the like. For (as one sayeth) euill custome is the foede of naughtinesse: and Paul sayth: A little leuen sowreth a whole lump of dough.

Moreouer, this euill is increased by the negligence of gouerners, which compell not men by straighter aue to doo their duetie aright. Howbeit we that glorie to be called Chyistians, ought to be kept in our dueties, by the remembraunce of these things ensuing.

First the commaundment of god sticking continually in our mindes, ought to put vs in rememb'ance of our duetie. Secondly, honestie it selfe, and the renoune of vertue oughte too spurre vs forwarde:

Do. ii.

that

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that wee abuse not shamefully the giftes of G D D. Thirdly, the worthinesse of the thing ought to be a spurre vnto vs. For what is more seemely for the children of God, than to make them selues con- formable to the example of their most louing father: and fourthly, our owne calling. For we be called to holinesse, that wee also might be ho- ly; and that the vse of those thinges that God hath graunted vnto vs might be holy. These thinges must we thinke vpon earnestly.

Of the second.

For as much as all this whole Gospel is set forth to stirre vs by to doo good to our neyghbour, I will speake these thinges in order concerning well doyng. First I will recite the causes whereby wee ought to be stirred by to doo well. Then will I entreate of the fruites thereof: and lastly of the maner of well doyng, according to certaine rules. God in his law seemeth to set forth a greater reason, when hee saith: Loue thy neyghbour as thy selfe: As if he had said: This is one reason why wee ought to loue one another, for that man is nexte neyghbour vnto man. Of which loue there is a most goodly example set forth in the Samaritan, which was so careful and diligent ouer the man that had salme among theeues. One man therefore ought to doo well by another, because man is neyghbour vnto man, and that in two respectes. First in respect of creation: for one selfsame God created vs all: now we see how great kindnesse there is in many liuing thinges which helpe and cherishe one another with mutuall dutifulnesse, as is so be seene in the Storks.

Secondly, Man is neyghbour to man in respect of likenes. For all men are made to the likenesse of God, & haue all one nature of man- hood. 3. Man is neyghbour to man by reason of conuersation of lyfe & humane fellowship. And these three respectes of neyghbourhood are common to vs, not onely with all Christians, but also with all men in the worlde, as both Heathen and Jewes. Howbeit a Christian is neyghbour to a Christian, first in respect of his mystical body. For all we that beleue in Christ, haue put on Christ, & we are his members, & he is our head, & we liue al by one selfsame spirit of Christ. Surely this respect of neyghbourhood ought of ourie to stir vs by to doo good one an- other: If we thought earnestly vpon the societie & mystical coniunctiõ of vs al in one body, the vndoubtedly like as the hand platcheth the seruante to al the rest of our members, & in like wise euery member vnto other, so we

so we also by reaso of this mysticall cōiunctiō in our body should seeke
to do good one to another. 2. A Christian is neighbor to a Christian,
in respect of regeneration or new birth, whereby we are borne anew
the children of God the father. Therefore seeing that brothers of one
wombe do serue one anothers turne in this life: muche more becom-
meth it vs so to do, who call vpon God the father of vs all, saying,
Our father which art in heaue. 3. A Christian is neighbor to a Christi-
an in respect of our calling. For we be called to the vnicie of spirit
in the bonde of peace, Ephes. 4.

4. A Christian is neighbour to a Christian in respect of the glorie
to come. For all of vs by saye doo looke for one selfe same glorie of
immortalitie, where we shal be fellowes together euerlastingly, pray-
sing God with one mynde.

Thus much concerning the causes of mutuall well doing among
men. But what are the endes thereof? There bee foure chiefe. First
Gods glorie. The endes should of duectie put the children of God in
mynde too do good. 2. The releife of our neddy neighbor who is our
owne fleshe. 3. Example: whereby others may be edified and promo-
ted to like well doing. 4. The reward. For Christ sayeth, He that gi-
ueth a draught of water to one of my Disciples in my name, shall
not lose his reward.

Howbeit forasmuch as a question may be asked cōcerning the ma-
ner of wel doing: I wil adde somewhat also concerning the same.
Salomon in the. 5. of the Proverbs sayeth: Drinke the water of thine
owne wel, & of the riuers that run out of thine owne spring. Let thy
welles flow out abroade, that there may be riuers of waters in the
streetes, but let the be only thine owne, & not strangers with thee. Here
he knitteth three things together. Firste that a man should enioy his
owne goods: secondly that he should bestow part vpon others, & third-
ly that he should be maister of his owne goods: & not lath out al in one
day. To be short, Gods woord, faith & charitie, are the certaintie rules
that can be. But of this matter more shall be spokē, when we come to
entreate of the vse of riches.

Of the third.

THe chyl dren of this worlde, are wiser in their kynde, then
the children of lyght. This is a most grieuous complaynt, that
the children of this worlde are wiser in their kynde, than the chil-
dren of lyght. That is to wit, worldly men are more carefull

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In getting temporall goods (which pertaine onely to this present
lyfe, and that continuing but a very short tyme, than Christians are
carefull for the getting of heauenlye goodes, which shall endure
for ever. Surely this blindnesse is lamentable. The body is regar-
ded, & the soule is neglected. Who seeth not how true this saying of
Christ is: shew me a husbandman that is not more careful in gathe-
ring goods, & finding his household, than some Christian is to get the
treasure of heauen. The marchaunt man sayeth the sea, is in hazarde
of many dangers, oftentimes suffereth great losse, and endureth colde
and heat, and that not for one houre, one day, or one yeere, but
all his life long: only to scrape together earthly possessions. But
the Christen man can scarce finde in his hart to carrie out one houre
to heare Gods worde, or to be present at the distribution of the Sacra-
ments. They spend many houres in toys and tales: but they can not
fynd one houres leysure, no nor scarce a minute of an houre to call vpon
God and to talke with Iesus Christ in prayer. But what are the
causes of this blindnes? They are chiesly two. The one (which is also
a cause of other inconueniences) is the corruption of mans nature,
which maketh a man more forwarde to euil than to good. The other
cause of this blindnesse is, for that earthly goods are sensible, and
and therefore do moue the mynd more strongly: for a good thing mo-
ueth not, vntil it be known. Wherevpon Austin: We may loue
things vnse, but things vknownen we cannot loue. Now sensible
things are more known than spirituall things, bycause sensible things
are known by experience, whereas spirituall thinges are knowne
onely by fayth. What is to be done then? We must endeauour too a-
bound in knowledge of heauenly thyngs, to the intent we may also a-
bound in the feelyng of them. And therefore Paul wisheth the Phi-
lippians, that they may abound in al knowledge and vnderstandyng,
to this end, that they may be pure, and without offence vnto the day of
Christ.

Of the fourth.

MAke yee freendes of the wicked Mammon, that when yee
shall haue neede, they may receyue you intoo euerlastyng
habitations. It is called the wicked Mammon, or the Mammon of
vnrightheousnesse, eyther for that riches are prouocations vntoo e-
uyl, or bycause riches are false and deceptfull, for they cannot bee
called

called the Hammon of iniquitie, bycause they are wrongfully gotten. For almost doone of goodes wrongfully gotten, pleasech not God. Moreover, there be two thyngs to be discusled of vs in this place. One is the doctrine concernyng ryches, and another is, what is meant by that he sayth: When yee shall haue neede, they shal receyue you into euerlasting habitations.

Albeit that I sayd somewhat concerning riches an eyght weeks agoe, when I expounded the Gospel of the Glutton and Lazarus, yet notwithstanding I will now briesly repete the whole doctrine concerning riches. For there is no caule to the contrarie, but that a man may sing a good song more than once. And I wyll saye thre things concerning riches.

The first is, what manner of meanes of getting riches are lawfull.

The second is, in what sorte God would haue vs minded towards riches.

The third is, which is the right and lawfull vse of riches.

Therefore as touching the lawfull meanes of getting riches, wee must begin first of all with Christs rule Math. 7. Seeke first the kingdome of God and his righteousnesse. The first and cheefe regard therefore is to be had of the soule, that that may be rich in God. Then bycause this life hath need of helpees, goods may be sought according to Gods ordynance, and it is lawfull to imploy a mans trauele in getting those things that are necessary for our liuyng & furniture. And this is warranted not only by the examples of the saines, but also by the commaundement of God. For God promyseth his blessing to them that laboure after a godly manner. Thirdly, the gapne that commeth to vs that trauele by the blessing of God, is to be taken as it were at Gods hand. Neyther may we vse euil practises, whereby to drawe other mens goods vnto vs. Also it is lawfull to take the fruite of a mans labour as a iust reward. In bargayning, let craft and falshood be away. Let vs doo al things openly and simply, with the same faythfulnesse that we would require at other mennes handes. Let our labour be lawfull in lawfull vocation, so as we may with a good conscience, boast, that we haue done nothing against any man deceyfully.

Hitherto we haue spokē of the rightfull way of getting of riches. Now will I shew in few wordes, in what sorte wee ought for bee

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mynded towarde riches, when we haue gotten them. For we must vse a singular cunning, that our riches (when we haue gotten the) become not thornes and snares to vs. Which thing to auoyde, let vs folow the counsell of Dauid and Paule, of which the one in the .62. Psalme sayeth: If riches flowe vnto thee, set not thy heart vpon them. And the other. 1. Tim. 6. sayth: Marke the ryche men in the worlde, that they bee not proude, nor trust not in the vncertaintie of riches, but in the lyuing God. The chiefest poynt therefore is, that wee bee not led away wth couetousnesse of the riches of this worlde, and that wee set not our mynde or trust vpon them. Let vs bee ready to put them from vs as often and whensoever it shall please God. Whither wee haue them or want them, let vs account them as transitorie and fraile thinges, and preferre Gods blessing alone before all thinges in the worlde. Away with trust in vncertaine riches: away with pryde and disdain of the poore. Let come trust in the giuer of the riches: let come a godly and lowly mynde.

And so haue wee how wee ought too bee mynded towarde riches. Nowe wil I put to a litle concerning the ryght vse of riches. When I handled the Gospell of the Glutton, I sayde there were foure lawfull vses of riches. Of which the first is, that they should serue too the glozie of God, the furtherance of Religion, and the maintenance of the ministerie of Gods worde. For if wee be borne to glorifie God, surely all that euer we haue, must serue to that purpose.

The second is, that we should with our goods succour and garnishe those common weales in which we liue. In which consideration tributes are to be payde with a cheerefull mynde.

The thirde vse is, that wee shoulde maynteyne our selues honestly according to our degree, and susteyne our houtholde: that our house may be kept honestly after the rate of our habilitie, without fylthy negardship, and foolish laushnesse. The fourth and last vse is, that our spyrings (according too Salomons counsell) should flowe forth abrode: that is too wit, that wee shoulde bee liberall to the poore, and ryche in good woorkes, to the intent that many may enioy our goods, giuing thanks with vs to God the Father of our Lorde Iesus Christ, who ministreth all thinges aboundantly. Against these foure kyndes of vusing riches aright, many doo offend, as wee haue heard in the Gospell of the riche glutton and poore Lazarus.

I haue spoken of riches: Nowe remaineth too bee expounded what

What is ment by this saying : That when you haue neede , they may receyue you intoo euerlasting habitations. Dooth not Christ onely receyue the beleeuers intoo the heauenly habitations ? Howe then is it sayd here, that the poore (bycause wee haue made them our friendes with the vnrighteous Hammon) shall receyue vs into euerlasting Tabernacles ? First it is manifest, that Christ in this place directeth his woordes too the beleeuers. For in the begynning of the texte it is written : And Iesus sayde vntoo his Disciples, that is too saye, too those that are iustified, and haue eternall lyfe in Christe. Againe, this is manifest, that eternall lyfe is Gods gyfte by Iesus Christ.

It followeth then, that there is an other manner, whereby the poore receyue them that haue beene liberall too them, into euerlasting life, than that whereby Christ receyue them. Howe then shall they receyue vs intoo euerlasting Tabernacles ? As witnesses and avouchers of our fayth. For by the frutes they iudge of fayth, whereby alonely they knowe men too bee saued. The same meaning (though in other woordes) is often seene forth in the scripture. God shall rewarde euery man according too his woorkes, not for that woorkes deserue heauen : but bycause they are euidences of faythe, and the feare of G O D : lyke as contrariwise, euill woorkes procede of unbeliefe. Therefore let vs bee myndfull of thys saying : and stirre vp our selues with it, too doo well too our neyghbour, followyng the example of Christ our sauiour, too whome bee honour and glory for euer and euer. Amen.

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The Gospell. Luke .xix.



And when hee was come neere too Hierusalem, hee behelde the Citie, and wept on it, saying : If thou hadst knowen those thinges which belong vntoo thy peace, euen in this thy daye thou wouldest take heede. But now are they hid from thyne eyes : For the dayes shal come vnto thee, that thine enemies shall cast a banke

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about thee, and compasse thee rounde, and keepe thee in on every side, and make thee even with the grounde, and the children which are in thee: And they shall not leaue in thee one stone vppon another, bycause thou knowest not the tyme of thy visitation. And hee went intoo the Temple, and began too cast out them that solde therein, and them that bought, saying vntoo them: It is written: My house is the house of Prayer, but yee haue made it a denne of theeues. And he taught dayly in the Temple. But the hygh Priestes and the Scribes and the chief of the people went about too destroye hym, but coulde not fynde what too doo. For all the people sticke by him, and gaue him audience.

The exposition of the text.

This Gospell consisteth of two partes, wherof the one teacheth what Christ did without the Citie Hierusalem: and the other teacheth what he did in the temple after he was come intoo the Citie. While he was without the Citie, he bewailed the miserie that was too come vpon the Citie, and therewithall prophesied of the destruction of the whole Citie and the people. In which thing he both shewed his affection towarde all mankind, and also declared plainly, howe great Gods wrath is towarde sinners that repent not. Then entring intoo the temple, he synneth fault with the abuse of the Temple: he dryueth the buyers and sellers out of the temple: he testifieth that the temple is a house of prayer, that is to say, a house dedicated to God and his seruice: and that it is not meete to defyle this house with worldly busineses. Nowe there are (as I sayde) two partes of this Gospell, one of Christes weeping, and of his prophetic concerning the sacking of the Citie, and the destruction of the whole nation. And another of Christes deede in the Temple. But these two partes conceyne in them manye poyntes and lessons, and therefore I wyll speake of them seuerally one by one.

Of the first part.

Of this first part there be two places, which are:

- 1 Christes Prophecie against the Citie Hierusalem, with the circumstances thereof.
- 2 The vse of this part in our Church.

Of the first.

IN the first place doo meete many circumstances, which are, first Christes affection towards mankind. 2. The prophetic it selfe. 3. The time of the visitation. 4. Whereby they might haue knowen the tyme of their visitation. 5. Why they knewe not the time of their visitation. 6. Their punishment for neglecting their visitation. 7. The decay of their visitation.

The first. Christ beholding the Citie, wept vpon it. This weeping of Christes is a notable witness of Gods mercy towards mankind. For our Lord bewaileth their destruction, no lesse than a most pitifull father bewaileth the destruction of his owne children, whome he loueth as himselfe: which destruction hath surely none other cause, than their vnthankfulnesse towards the Gospell. For howe coulde it otherwise bee but that the sonne of God, (who was borne very man to this intent, that he should by the offering vp of himselfe in sacrifice, set mankind free from euertlasting damnation,) shoulde bee grieved at so great vnthankfulnesse of men, whom he hath created to saluation from the beginning, and afterward called to repentance, by sending his Prophets and Apostles vnto them?

The seconde. For the dayes shall come vnto thee, that thine enemyes shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee enen wyth the grounde, and thy children which are in thee. Here Christ prophesyeth of the miserie that shoulde come vpon Hierusalem: which miserie happened vnto them in very deede, the fortyeth yeere after. It wil be vnder the storie of this miserie intoo three partes, whereof the first is an assignement of those things that happened before the destruction of the citie Hierusalem: The second is a reckening vp of the euils which the Citizens suffered in the sege: And the third is a noting of the miserie that followed the lacking of the Citie.

What happened before the spoyle of the Citie? Surely many things, wherby God would haue called his people to repentance: as Prophecies, signes, wonders, and foretokens. Prophecies, as this Prophecie of Christes, whereof we haue heard, and wherof mention is made in these wordes: Zach. 1. And it will come to passe in that day, that I shall make Hierusalem an heauy stone for all people. All that lift it vp shalbe tozned and rent, and all kingdomes of the earth shall be gathered together against it.

Also

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Also there were wonders before. A whole peere together there appeared a Blasing starr over the Citie Hierusalem, in the likenesse of a fyre sword: and warlike Chariots and hoyses were sene encountering together in the aire.

Signes: The doore of the temple opened of it selfe in the night: & a voyce was heard in the Temple, saying: Let vs remoue frō hence, let vs remoue from hence.

Foetokens: A man of the common sort, named Iesus, cryed in the streetes: A voyce from the West, a voyce from the East. And the more he was chastised by the officer; the more he cryed out. By these Prophecies, wonders, signes, and foetokens, did the Lord assure the Jewish people to repentaunce, but al was to no purpose and therefore ensued most greivous punishment.

Let vs then speake of the punishment. The first day of sweet bread began the seige, and continued vnto the eight day of September. By and by after arose inward sedition in the Citie, wherethrough friends and kinsfolke slue one another without mercye. By reason of the stinche of the carcases of them that were dead, there grew a most foze plague, in so much as it was not possible to bury the dead. Here vnto came hunger, which was so great, that the mothers did eate their owne childzen: besides a number of other most shamefull matters, which I let passe. In the ciuill sedition (wherein wer slaine two thousand men) the Temple was set on fire, and vterly consumed. Afterwarde, the forepart of the Citie was taken of the enimie: and within awhile another part: and at length all the whole Citie came into the hande of the enymies.

After the siege, the vanquished people was had in so great contempt, that seuen thousand of the nobilitie and chiefe personages, were appoynted to the common works lyke slaues: and many were referred to open shewes. The number of them that were slayne (besides those that perished of hunger in the Citie) was fourescore and seuentene thousand. As many as were vnder .xxvi. years olde were sold by the Souldiers. The honest women and maydens were rauished by the men of warre. Afterward againe vnder Domitian, there arose a new persecution. For Domitian made a serch for all that were of any kindred or allyance to Dauid or Chziste. Thus much concerning the booyly punishment that ensued the contempt of the sonne of God, wherewithal was ioyned a spiritual punishment in conscience,
and

and at the end folowed eternall torment in hell.

The thirde: If thou haddest knowne, yea if thou haddest euen in this day, &c. The time of uisitation is that wherein God uisiteth, sometime to punish sinners, and other whyles to doo good to the godly, and that many wayes. Howbeit the chiefe time of the uisitation of Gods mercy, was the time of Chriftes preaching, when hee allured both them and all the world to repentance, offering grace and euermoring life to those that repented. Of this time speaketh the Lord.

The fourth. Whereby might the Iewes haue knowne the time of their uisitation: They had manye euident proofes and tokens of it. First Chriftes myracles dyd openly shewe his power. If yee beleue not mee (sayth he) beleue my workes, for they beare witnesse of mee. Secondly, Daniell foretold this time of uisitation, in Babilon. Thirdly: the kingdome of Iuda was remoued according to the Prophecie of Iacob, Genesis, 48. The scepter shall not be taken from Iuda, until Silo shall come, that is to saye, the seede of the woman, which is Chrift the Lord. Fourthly, least they should bee offended at Chriftes pouertie, they were warned of it before by the Prophet Zacharie, who in his mynch Chapter sayth: Beholde the King shall come poore. Fifthly, Iohns recorde concerning Chrift. Sixthly, the voyce of God the father ouer Chrift in his Baptism, and in the Mount: These and many other things might haue certified the Iewes of Chriftes presence, and of the time of their uisitation.

The fifth: But wherefore knewe they not the time of their uisitation, seeing they were put in mynde of it by so many signes: There were two beyles: the one fleshly, the other spirituall. The fleshly beyle was, for that being masked in the pleasures, allurements and cares of the world, they could not consider those thinges that pertayned too theyr soule health, but they thought as it is written in the seconde Chapter of the booke of Ecclesiome. Short and full of wearinesse is the time of our lyfe, and there is no ease in the ende of man, neither is there any man knowne to haue returned from the deade. Come on therefore, let vs enjoy the pleasures that be present, let vs leaue tokens of our mirth euery where, for that is our portion. After this manner was the riche glutton masked, whom some write to haue been a Citizen of Hierusalem. So was he also that sayd, when he saue his barnes full of cornes: Nowe my soule take thy pleasure. But what happened too him? In the middes of his pleasures, he was called away to punishinge. And
their

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their spirituall beyle was that whereof Chyist speaketh here: & where-
of Paule speaketh in the first to the Romanes. He gaue them ouer in-
to a reprobate or froward mind. And. 2. Thes. 2. He gaue them strong
delusion, that they should beleue lyes, which would not obey the truth.
And this is the rightfull iudgement of God.

The sixth: The punishment for neglecting their uisitation, which
is double: Bodily and temporall: Ghostly and eternall. Unto the
temporall and bodily punishmentes, pertayneth this horrible wa-
sting of the Citie: and also all the miseries and mischeueues of man-
kinde, which miseries and mischeueues ought of duetie too put vs in
mind of repentance.

The seuench: The cause of the delay of the punishment. This doth
Paul expound. Rom. 2. when he saith: that the riches of Gods good-
nesse and long sufferance doo prouoke vs to repentance. For God is
slowe vnto anger, that is to say, vnto vengeance, and that is to the en-
tent that we at length acknowledging our sinnes, shoulde mourne for
them, and flee vnto Chyist by true faith.

Of the second.

FOrasmuch as Paul saith: That all that is written, is written for
our learning: Let vs see what is the vse of this Doctrin.

First therefore let vs that beleue in Chyist, and are the holy Vie-
rusalem of God, heare the voyce of Chyist bewailing our sinnes: and
let vs learne how he is affectioned towards vs. Also let vs know the
time of our uisitation, whome G D hath uisited wonderfully in
this realme: First with his worde, which surely is preached purely
in all the Churches of Denmarke, howbeit, because we haue slender-
ly obeyed his Gospell, hee hath uisited vs with warre, with famyne,
with pestilence, and euery man after a sundry fashion. And if wee re-
pent not, (yea and that betimes,) he will visite vs againe with warre,
pestilence, and famine, and at length will utterly destroy vs. Let vs re-
pent therefore: let vs promise amendment: let vs embrace Chyistes
Gospell: and (to be short,) let vs frame our liues after a godly and ho-
ly manner, that we may escape in the day of wrath.

Of the third.

ANd he entered into the temple. &c. In this seconde part of the
Gospell, there are foure circumstances chiefly to be obserued.

The

The first is the wickednesse of the hygh Priestes. The Temple of Salomon was ordeined, not to keepe martes and markets in, but for these purposes: first, that Gods worde shoulde be taught in it, and that the people shoulde come together in it, and pray: according to that whiche Salomon himseife saythe in the Dedication of the Temple: That soeuer thy people shall pray in this place, (that is, in this Temple) thou shalt heare them in thy dwelling place in heauen, and when thou hast hearde them, thou shalt be fauourable vnto them. Besides this, it was established by lawe, that the Sacrifices shoulde be flaying hard by the Temple, according to the law. The Pharisees and hygh Priestes did all things contrarie hereunto. For they despised Gods word, they practised heathenische chopping and chaunging, yea rather (as Christ saith) of Gods temple they made a denne of thieues. Thieues murder many to the intent to get their goods to themselves. And the hygh Priestes (through their false doctrine and misinterpreting of the scriptures) murdered many thousandes of men, whyle they traiterously bereft their soules of euerlasting blisse. Whereby it sufficiently appeared, howe wicked these hygh Priestes were against God: for they not onely despised Gods worde themselves: but also gaue other men occasion to despise it, and wilfully to withstand it to their better destruction.

The second is, the drining of the buyers and sellers out of the Temple. Christ drineth out the buyers and sellers, and that with outward violence. By which deede first he testifieth himselfe too disallowe the vngodlynnesse of the Pharisees. And secondly he declareth himselfe too be the true King and hygh Priest of this people. They king verily, in that hee setteth his hande too the taking awaye of vngodlynnesse, lyke as Ezechias dyd when hee tooke awaye the brazen Serpent, because the people dyd Idolatrie vntoo it, and their hygh Priest, in that he defendeth the true Doctrine, and rebuketh the baggage of the Pharisees.

Moreover, this drining oute, was a certayne fatherly warning, that the temple shoulde bee destroyed, vnlesse they amended. By this deede hee gyueth them too vnderstande of the punishment which all the vngodlye shoulde runne intoo, that had misused Gods Temple: namely, that Christe shoulde one daye caste them quite out of the Temple. Furthermore let bothe parties, (I saye bothe Magistrates, and gouernours of Churches,) learne hereby

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hereby: The one to take away the instruments of wickednesse, by force of hand and outward violence: And the other, to cutte of all Superstition (as much as may bee) with the sworde of the spirite, that is to say, with Gods worde. So dyd blissted Theodosius, who toke all Images and Idols out of the Churches. So did that most godly Prince Iohn Friderick, Duke of Saxonie. These mens examples folowed that Prince of most holy memorie, Christian Kyng of Denmarke, the thirde of that name: whose benefite the scholes and Churches in this Realme enioy still at this day.

The thirde is concerning Gods Temple, which is of two sorts: made with hand, or visible, and spirituall, or not made with hande. And eyther of them is the house of prayer. My house (saith Christ) is the house of prayer, The vse of the Temple that is made with handes, consisteth chiefly in these poyntes: First that it be a publike place, wherein the word of God may be taught and heard. Secondly that the Sacramentes be ministred there. Thirdly, that the godly resorte thither to pray for the common neede. And lastly, that it be a place, wherein is made open & common confession of Religion. But what is done in the Papacie? In stead of Gods word, are thrust in mens traditions: in stead of the distribution of Gods mysteries, there are set forth most horrible dishonourings of God: They set heauen to sale: they blase the Masse for the quicke and the deade: they robbe the Church of the Sacramentes: they defile the Sacramentes with their blasphemous additions: and of the place of open profession of the Gospel, they make a consistorie of Hypocrites, which conspyre against the Gospell of Christe. Thus much concerning the temple that is made with hand. The Temple that is not made with hande, or the spirituall Temple, is both the whole Catholike Church, and euery seuerall member thereof.

For thus sayth Paule writing to the Corinthians: Knowe ye not that the Temple of God is holy, which is you? Wea the builder of this Temple Christ sayth: If any man herken to my word, wee wil come vnto him, and dwell with him. And therefore all the whole Church and the seuerall members thereof are called Gods temple, and are his Temple in deede. The foundation of this Temple is the sonne of God. For other foundation can no man lay, than that which is layd already, which is Iesus Christe. This temple is reared by the sonne of God, and buylded by the Prophetes, Apostles,
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the Ministers of the word, the godly Magistrates, and holy householders, according to the grace which the Lord giueth to euery of them in their Temple. This Temple is purged and kept clean by the blood of Christ. The doorekeeper of this Temple is the holy Ghost, when men knocke at the doore of it with prayer and sayth. And this Temple is not idle. For in it is continuall praying of God, continuall prayer, holy oblations, and (to comprehend all is one worde) seruice of God without weariennesse: for vnto this holy vse is this holy Temple of God dedicated. But as for such men as follow their owne lustes, their Tyrannie, their blurie, and deceit: They not onely vnhalowe this Temple of God, calling out the doorekeeper the holy Ghost, and driuing away the workmaister Christ: but also they become the Temples of Sathan, wherein the blood of Christ is dishonored, Gods worde put to reproche: and in stead of praying to God, succedeth worshiping of Sainctes, curlings, blasphemies, selaunderes, & (to conclude at a word) al the Church ringeth of the wayles of Sathan. But what moueth vs to couet to be the Temple of God? First, the dignitie. For what greater glorie is there, than to do be the Temple of the holy Trinitie? Secondly, the profite: For by this meanes we passe from the Chappell of Sathan (where nothing reyneth but death and damnation) to the house of God and euerlasting blisse. Thirdly: The end for which man was created. For we are created to be the temples of God. One the contrary part, it is to be considered, how unworthy a thing it is, & howe great a treason to God, to defile this Temple with any wickednesse. And therfore we must enforce our selues with al our power, to do true seruice of god in this his Temple, & to offer to him the sacrifice of our lips, that is to wit, thanksgiuing, & the frakinesse of our harte, that is to wit, faith & innocencie.

The fourth is: The world iudgeth farre otherwise of them that are the Temples of God, than Gods worde doth. The world supposeth that the honorable, the mightie, the wise, and the rich are receiued into this Temple: But the worde of God teacheth the contrary, and examples shew it. And although no man be cast of for the nobilitie of his birth, for his power, for his wisdom, or for his riches: yet it falleth out for the most part, that such men being entangled in the affaires of the world, haue the lesse minde of this spirituall Temple. Examples hereof are Caine and Abel: Esau and Jacob. Thus doth god alwayes chooseth the weake things of this world, that he might put

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the strong things to shame. But this will not moue. For Christ saith: Feare not thou little flocke, for it hath pleased my father to giue you a kingdome. To whome through Christ with the holy Ghost, bee honour woulde without ende. Amen.

Vpon the .xi. Sunday after Trinitie.

The Gospell. Luke. xviij.



Christ tolde this parable vnto certaine which trusted in themselves that they were perfecte, and despised other. Two men went vp intoo the Temple too pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe. God, I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twice in the weeke: I giue Tythe of all that I possesse. And the Publicane standing a farre of, would not lyfte vp his eyes to Heauen, but smote his breast, saying: God bee mercifull to mee a sinner. I tell you this man departed home too his house iustified more than the other. For euerie man that exalteth himselfe shall be brought lowe: and he that humbleth himselfe shall be exalted.

The exposition of the text.

The occasion of this Gospell was, that after Christ had taught concerning the force of Prayer, and the forme of praying, hee mynded also to set forth euident examples, wherein he might paynt out the nature both of effectuall Prayer, and hypocrisie boasting. For in as much as no man can pray aright, except he first bee righteous by faith in Christ: it cometh too passe that many imagine themselves too bee righteous, and therefore thinke themselves too praye aright. Therefore it was needefull to make a difference betwixt them that are righteous in deede, and those that counterfet a righteousness. For they that will seeme righteous and are not, doo in no wise pray. But such as acknowledge their sinnes, and repent them

them earnestly, they onely being made righteous by faith, can pray effectually and aright. For this cause therefore the Lord setteth here two images before vs. Either of the one is of hypocritische prayer, and the other is of true and godly prayer. The Pharisee (who thought himselfe godly and righteous, and was not so) maketh vs a prayer to know an hypocrite by. Contrariwise, the sillie Publicane casting himselfe flat before God, and acknowledging his owne uncleannesse, & yet neuertheless fleeing into mercy: doth by his example set forth a fayre of true and healthfull prayer. The places are three.

- 1 Of the righteousness of the Lawe, and of the fondnesse of the Pharisee.
- 2 Of Christen righteousness, and of true repentance.
- 3 Christes iudgement concerning the Pharisee and the Publicane.

Of the first.

HE sayde to certaine which had an opinion of themselves that they were righteous. Here I must needs speake of the righteousness of the Lawe, what it is: and what is the vse, ende, and prerogative of it. For thereby we shall understand, how farre the Pharisees are wide from the true righteousness.

What is the righteousness of the Lawe? It is a perfect obedience of all our members inward and outward, unto Gods lawe: of the hart, the affections, the will, the mouth, and briefly of all the powers and abilities as well of the bodie as the mynde: which obedience is behooueth to bee, not at times, but continuall: not wayne, but perfect and full: not stayned, but pure and chaste: such as myghte haue been performed by Adam before his fall, and suche as is performed by the holy Angelles in heauen. That the righteousness of the Lawe ought too bee suche a one, both Moyses and Christ doo teache in these wordes: Thou shalt loue the Lord thy God with all thy hart, with all thy soule, with all thy strengthe, and with all thy power: and thy neyghbour as thy selfe. Whereouer, for as much as he is pure, holy and chaste, nothing can please him but that which is pure, holy, and chaste. And they that fulfill this righteousness, they onely haue the promise of the Lawe. For thus sayth Moyses: The man that doth these things shall liue in them. No man (Christ onely excepted) did ever performe this perfect and continual obedience, such as the Lawe requireth.

Et. ii.

Therefore

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Therefore all they that thinke themselves righteous with this ryghteousnesse of the lawe, are not onely blinde and arrogant, but also blasphemous against the lawe of God, which they measure by their owne slender skill, and not by the voyce of God. That none is able to fulfill the lawe of God, I haue declared of late, and will nowe brievely bying the same to our remembrance agayne. Ifirste our members both inward and outward (wherewith we shoulde execute obedience to the Lawe) are mangled, and corrupted with a terrayne horrible outrage, so as they are able to do nothing aright. Againe, the Law of sinne as a most stout Gyant gryppeth our limmes, even after that wee be bozne anewe, that we cannot performe what wee would. Hereupon Saine Paule cryeth out: O unhappy man that I am, who shall deliuer mee from this body subiect to Death? And in another place: To will, is present with mee, but too performe, I finde not in my selfe.

Also, I doo not the good that I would doo, but the euill which I would not doo, that doo I. Thus the regenerate haue a foreward wil, but they are destitute of ablenesse to performe that which they would: so impotentate is our household enemy, withdrawing vs from that which is good. What shall wee say then of them whose will is not yet reformed, such as all they bee that are not regenerate? To the furtherance hereof also maketh it, that the Law of God is spiritual: but wee are carnall. For thus hath Paule (being at that time a faithfull Christian,) said: The Law is spiritual, but I am carnall, solde vnder sinne. Whereby it is easie to see, that we are not able to performe due obedience to the lawe. For how is it possible that flesh should performe spiritual righteousnesse? I alledged many and sundry other reasons not long agoe, whereby I shewed that no man in this life is able too pee lde perfect and full obedience to the lawe.

What is to be done then? Here thou shalt first heare the voyce of the Law. What saith it? Cursed is he that continueth not in al the things that are wrytten in the booke of the Lawe: Were thou hearest the sentence of the Lawe, Let this saying of the law humble thee before God, and utterly cast thee downe, that thou maist acknowledge both the filthinesse of thy sinne, & thy iust damnation. What is to be doone here? Are we able to eschue this curse of the lawe? Thou art not able of thine owne power. Therefore thou must either perish, or else seeke a remedie against this damnable of the law: but other remedie surely there is none, than onely Iesus Christ: who purposely came into the worlde

to take vpon himselfe the curse of the lawe, and to deliuer all that beleue on him, from the power of the lawe, that is, from damnation which the lawe threatneth to those that transgresse it. Therefore this curse extendeth it selfe to al men that heare not Christ, nor are clothed with his righteousnes, that they may appeare apparelled therewith in the sight of God. For Christ is the end of the lawe, to iustific al that beleue. Rom. 10. These things haue I spoken concerning the righteousnes of the lawe, to this intent, that I might shewe how fond these Pharisees were, which thought themselves righteous: and hidde scozne of others, as vnholie and vnrightheous. But what is the cause that this Pharisee and the rest of his rable thought themselves righteous? The cause was blindnesse. For he was so blinde, that hee saw not the meaning of the law, yea rather, he sawe only the couering of the lawe, and neuer looked into the heart of the lawe, according as the text of this gospell sufficiently declareth. For he sayth: I thanke thee that I am not as other men, extortioners, vniust, adulterers, or as this Publicane. He had sene the letter of the lawe then, but not the spirit: that is, he sticke only in the outward worke, but he considered not the spirituall meaning which the law requireth.

Howbeit, to the intent these things maye be set the playner before our eyes, let vs see first what manner of worke this Pharisee was. Secondly, Let vs lay them to the lawe of God. Thirdly, let vs gather thereby what wanted in him. And fourthly, let vs see of how many sinnes he was founde guiltie, and cast by the lawe, though he vaunted himselfe righteous before men.

The worke of this Pharisee were faithlesse, proceeding of mere misbeleefe and pryde. Now in as much as the scripture sayeth playnly, Without fayth it is impossible to please God: who is so madde as to call this outward visor, righteousnesse?

Let vs lay his worke that he boasteth of, to the worde of God. The law requireth pure obedience: This man out of his moste vncleane harte, draweth slaunders against God and his neyghbour. The lawe commaundeth him to loue his neyghbour: He accuseth him, yea and that before the iudgment seat of God. What should I make many wordes? He hath done nothing according to the appointment of the lawe: Is it not a great matter to be no extortioner: to be no vniust man: to be no aduocater: to fast, and to giue almesse? Surely these things are not to be disallowed. But this Pharisee did wretchedly

Te. iii.

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chedly defile the good deedes he had done, with selfe loue and pride. What wanted he then: The well spring of good woorkes, saith in Christ, which woorketh by charitie: Whereas this is not, be the woorker neuer so lightly and sayre, yet can it not be acceptable vnto God: yea rather, it is an abomination before G D D, specially when there goeth an opinion of righteousnesse with it, like as wee see in this Pharisee.

Wee haue sene from whence the woorkes of this Pharisee proceeded, and how farre they are boyd from the righteousnesse of the lawe, and what he wanted: Nowe let vs see howe vnrighteous he was. Firste he durst preace vnto God, and boldly speake vnto him, being without feare of God, without saythe, without repentaunce, without the mediator Christ: by whome only the enterance of the father is set open. Is this so great a wickednesse? Yea: In this arte hee breakech all the commaundements of the first table, and as it were tramplech it vnder his feete. Againe he being but dust and ashes durst boast before G D D: when notwithstanding, it is written: The gilelesse is not gilelesse before thee. How great a pride was this? I beseeche yee: Though he despise both God and men, dooth hee not feyne him selfe neuerthelesse too bee ryghteous? Thirdly he abused the temple of G D D, which was ordeyned to pray for forgiveness of sinnes bothe publicke and priuate. But what maketh hee of the Temple: A Court barre to accuse others at, Fourthly, he layeth violent handes vpon all the whole seconde Table, and breaketh it contrary to the nature of Charitie, which is wont eyther to salue the sinnes of our neighbour, or else to conceale them. What doth he? I am not (saith he) as other me, extortioners, vniust, aduouterers. Yea all this seemed but a litle to him.

Wherefore being in the vpper ende of the Temple, he looked behinde him, and saw the litle Publicane praying, and he had no sone espied him: but he accuseth him by and by at the iudgment seat of G D D. Neyther am I (saith he) as this Publicane. If he had bin a godly man in deede, he woulde haue bin glad for the publicane, as the Angels of G D D were, whiche reioyce in Heauen vpon a sinner that repenteth. But when as he accuseth the repentant, he sheweth sufficiently of what spirite he spake. He oughte to haue remembered the saying of Iesus the sonne of Sirach: Despile not a man that turneth from his sinne. For we are al of vs in corruptiō, that is to say,
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subject to sundry miseries. Let him that standeth, see that he fall not. As sayth the Apostle Paule. As touching the fasting and Tything of this Hypocrite, I say no more but this :

Fasting whereby the stoutnesse of the flesh is subdued: is a thing not euill. But if thou fast to merite any thing at Gods hande, then thy fasting becommeth an abhomy nation. For God will not be worshipped with mennes traditions: but accordyng to the rule of his owne lawe. Concernyng Tything, I say this: That God so ordeyned it in hys common weale, that the Priestes of the Trybe of Leuie should haue whereon to lyue. And Christ sayth: The labourer is worthy of hys hyre: and thou shalt not mooue the Dre that treadeth oute the Corne.

Of the second.

LIke as in the Pharysey we haue seene what manner of ryghteousnesse the Pharysay call ryghteousnesse is, and haue shewed the fondnesse of it, by comparynge it with the ryghteousnesse of the Lawes. So now foloweth the second doctryne, concernyng Christen ryghteousnesse, which is represented vnto vs in this Publicane, as it were in some lyuely image. Howbeit bycause the scripture teacheth of vertues by two wayes, that is to wit, by the rule, and by example: I will first se what the scripture sayth of Christen ryghteousnesse. And after ward I will shew the same in the example of the Publicane, that in so doing the rule may be confirmed by example.

Now as concerning the rule of Christen ryghteousnesse, these are clere sayings: Paule in the thyrde to the Romanes sayth: All haue sinned, and are destitute of the glory of God: and they are iustified freely by his grace, through the redemption that is in Christ Iesu, whom God hath set forth to be the mercy seate through fayth in hys blood. And anon after in the same chapter: We vphold that a man is iustified by fayth, without the workes of the law. 2 Corin 5. Hym that knew no sinne, he made sinne, that we myght be made the ryghteousnesse of GOD in hym. Ro. 5. Lyke as by the dysobedyence of one man, many became sinners: So agayne by the obeydence of one man, many are made ryghteous. And of Abraham: Abraham beleued GOD, and it was imputed vnto hym for ryghteousnesse. And Dauid: Blessed are they whose iniquities are forgiven, & whose synnes are couered. Such sayings as these, there are without

Ec. liii.

number

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number in the Scripture concerning Christen righteousness: but I haue alledged these few, that I might thereby gather a general doctrine concerning Christen righteousness.

First therefore is gathered of these Textes, that Christen righteousness is not of workes, albeit that he which is iustified, beginneth henceforth to do good workes. This therefore is to be borne in minde, that workes are in such wise excluded, as that they are not the cause of this righteousness, but the effects and frutes, as I wil shew hereafter. Secondly is gathered of these sayings, that Christen righteousness is not the obedience of men themselves, but of Christe for them. Thirdly, that this obedience of Christes is bestowed vpon man, to the intent he may be righteous by it, and not by his owne righteousness. Fourthly, That whosoever beleueth, is made partaker of this righteousness of Christes, so that it is imputed to him as his owne. For Christ is the end of the Lawe, to iustifie euery one that beleueth. Fifthly, that because we are sinners, we bee reconciled vnto the Father by Christ, whome God hath set forth to be the mercie seate. Sixthly, that Christes blood was shed for the sinnes of them that beleue, so as the Justice of God, or of the Lawe is satisfied. Seuently, By all the things gathered, it falleth out, that christian righteousness consisteth of acquittal from sinne, imputation of Christes righteousness, and acceptation vnto euermlasting life, freely for Christes sake. This is the summe of the doctrine of the church concerning Christen righteousness: whereby it commeth to passe, that Christen iustification is an acquittal from sinne, an imputation of Christes righteousness, and an acceptation vnto eternall life, freely for Christes sake. Howbeit, this is further to bee borne in mynde, that by fayth only (whereby wee are iustified) this righteousness is effectual, and bringeth forth frutes most acceptable to God, through Iesus Christ. And where this frute is not sene, there is scarce any fayth to be founde. For when wee beleue, therewithall wee are borne new men, that we should receiue new obedience vnto God.

Now let vs see this selfe same doctrine of Christen righteousness in the example of the Publican. First (as the text sayeth) he stood a farre off. For being put in feare with his owne unworthynesse, he durst not come forth with the Pharisee into the sighte of Gods maiestie. In lyke wise Peter falling downe at Christes feet, sayde: Away from me, for I am a sinnefull man, Likewise the Centurion,

Lord,

Lorde, I am not woorthie that thou shouldest come vnder my roofe.
 This fearfulnesse in the conscience of man, yfseth of the knowledg e of
 the Lawe: by the squyre whereof when a man examineth hys owne
 deedes, hee is enforced to crie oute, I am a sinfull man. Secondly he
 dareth not lift by hys eyes. Here is noted howe the Publicane was
 ashamed of the fildhinesse of hys sinne. 3. He knocketh himselfe bypon
 the bzeast, wherby is signified his struiuing agaynst wanhope and de-
 spaire. 4. when hee sayeth: Lorde be mercifull vnto me a sinner: he
 giueth vs to vnderstande howe we ought to flee vnto God onely for
 the putting away of our sinnes. Whitherto he hath wrestled with sinne,
 with the sentence of the Lawe, and with wanhope: By which wrest-
 ling is declared that he was sorie in deede. Howe foloweth, howe he
 wounde himselfe out of this Hell as it were. For when he sayth, God
 be mercifull to mee a sinner: hee raiseth himselfe by by faith against
 despaire. For here he called to remembrance the promises concerning
 Christ, that God will be mercifull vnto sinners, which falling too re-
 pentance doo flee vnto Christ with true faith. For he is the propitiati-
 on for our sinnes. In raising himselfe by in this wise, he imputeth sinne
 to himselfe, and mercy vnto God: he acknowledged himselfe the sicke
 man, and God to be his phisition: he setteth mercie against sinne: and
 so beleeuing God to be fauourable vnto him, he is iustified by Faith
 alone. After the same manner did Daniel: Vnto thee Lorde be righ-
 teousnesse, and vnto vs confusion and shame.

And so wee may learne of this Publicane, first the manner of true
 repentance and Christian righteousness: for euen as true repentance
 is true sorinnesse for sinne: euen so Christen righteousness is to bee loo-
 sed and acquit from sinne, when we come vnto God by true faith, as I
 haue said before. 2. We may learne of him, of what sort true Prayer
 ought to be. For it must proceede from the bottome of the heart in the
 feare of God, and leane vnto the propitiatiō which is in Iesus Christ.
 3. Wee must learne of the Publicane, to behaue our selues after a low-
 ly maner, both before God and before men.

Must we then liue after the maner of Publicans? Wea surely must
 wee, so farre forth as they repent and amend, according as this Pub-
 lican did. For as this Pharisee is not mistyked for the outwarde ho-
 nest woorkes that he did, but because he trusted in the woorkes: So this
 Publicane is not to be commended for the sinnes that he had commit-
 ted, but for his repentance which ensued. Wea, we haue lessons in both

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of them, that wee may fare the better by. Which both of them we must goe to Church: with both of them we must giue thanks vnto God: with both of them we must pray. We must learne of the pharisee, to do honest outward workes: and of the Publicane, to hyng with vs godline of minde and true faith.

Of the third.

ISay vnto you, this man went home too his house iustified, and not the other. Here we haue Christes iudgement of the Pharisee and the Publicane. The Publicane (sayth he) departing out of the temple, came home to his owne house iustified by faith. And the Pharisee returned not iustified, but rather condemned. This confitmeth he with a generall sentence: For every one that exalteth himselfe, shall be brought lowe, and he that humbleth himselfe shall be exalted. The Pharisee exalted himselfe, thinking him selfe righteous by his deedes of the lawe, which were none at all: and therefore hee was brought lowe, by the sentence of damnation. The Publicane humbled himselfe by acknowledging his sinne, by lowly prayer, and by trust in Gods mercie through Christ: and therefore he was exalted by the grace of acquittall, and glory of blessednesse. That wee may bee humbled after this mans example, Christ graunt, to whome with the father and the holy Ghost, be glory for euermore. Amen.

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The Gospell. Mark. viij.



Iesus departed from the coastes of Tyre and Sydon, and came vnto the Sea of Galilee, through the midst of the coastes of the ten Cities. And they brought vnto him one that was deafe, & had an impediment in his speech, & they prayed him to put his hand vpon him. And when he had taken him aside from the people, hee put his fingers into his eares, and did spit, and touched his tongue, & looked vp to Heauen & syghed, and said vnto him: Ephata, that is to say, bee opened. And straight way his eares were opened, & th e

the string of his tongue was loosed, and he spake plaine. And hee commaunded them that they should tell no man. But the more he forbad the, so much the more a great deale they published it, saying: Hee hath doone all things well, hee hath made both the deafe to heare, and the dumbe to speake.

The exposition of the text.

This Gospell conteyneth one of the Lordes myracles whereby he shewed his power, his will, and his office. His power appeareth in this, that all thinges created are at his commaundement, as the Sea, the windes, the seendes, and discales, as in this place. His wil is scene by his readinesse to helpe, for he is most readie to helpe al that call vpon him. His office appeareth in that he is a Sauour according to his name, which is Iesus. These thre thinges are to bee scene welneere in euery of Christes miracles, which wee must learne too vse aright. For wee must vse the power of Christ our Lorde against the tyrannie of the worlde, Sophistrie, and Hypocrisie, yea and against all the whole kingdome of Satan. Let vs see the knowledge of his will against the ouerthwart will and iudgement of our fleshe. Let vs arme our selues with the mynding of his office against all Antichristes that will robbe Christ of his office. These thre thinges wee may beholde in this present Gospell as in a Glasse.

Here the deafe and dumbe man is hilde in bondage by the Deuill. But what dooth Christ in this case? Hee vtereth his power, openeth his eares, and looseth his tongue, maugre the Deuilles resistance. Again in that hee helpeth this miserable and wretched creature, hee sheweth himselfe too haue a remorle of his miserie, and by so doyng, vtereth his good will towardes him. Lastly, he declareth his owne office, in shewing himselfe readie and cheerefull to helpe this man. For by this deede hee dooth vs to vnderstande, that hee was sent too helpe the afflicted and those that are in miserie. We haue what Christ meaneth by his myracles. Now let vs see the summe of this present Gospell. Christ healeth the deafe and dumbe man that is brought vnto him. By which deede is signified, that Christ came into the worlde to helpe such as come vnto him, according to this texte: Euery one that calleth vpon the name of the Lorde, shall bee saued. The places are thre.

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- 1 The example of them that bring this deafe and dumbe man vnto Christ.
- 2 The deede and miracle of Christ.
- 3 The fruit of this miracle to the beholders.

Of the first.

DEparting againe out of the coast of Tyre. &c. Before wee enter into the first doctrine, the occasion of this present miracle is too bee obserued: Which was Christs iourney, and the place from whence he tooke his iourney.

His iourneying it selfe declares how busie the Lord was in his office, and how earnestly he thirsted our saluation. The place sheweth, how he ment that the Gentiles also should be made partakers of hys benefites. For he came to seeke that which was lost.

Now let vs see the first doctrine. They brought vnto him a man that was both deafe and dumb, and besought him that he would laye his handes vpon him. Here are two thinges to bee marked, first what these bearers of this deafe man doo: and secondly what they request. What doo they? They bring vnto Christ a man that is deafe and dumb. In these fewe woordes is a Christen mans life described. Which description is standerth vs in hand to vnderstand aright, to the intent we may handsomely follow the example of them. For first they acknowledge Christ to be the true Messias, and secondly they beleue in him: both which thinges they declare by this deede. For no man cometh vnto Christ as to a saviour, ne calleth vpon him, but he that beleueth in him. For like as no man beleueth, but he that heareth: so no man calleth vpon him, but he that beleueth. Rom. 10. By this reason faith being conceived of the word of life, is the soule health and righteousnesse of Christians.

Is this faith idle? No. Here are shewed three fruites of it. The first is confession: for here by their deede and woorde they confesse Christ. For euen as men beleue with the harte vnto righteousness: euen so is confession made with the mouth vnto Saluation. The seconde is the calling vpon Christ: For Faith and inuocation are so knit together, that ye may sooner separate heate from fyre, than pluck them a sunder one from another. The third fruite of Faith is brotherly loue, which these bearers utter in hart, in woorde, and in worde, by bringing this afflicted & miserable creature vnto Christ. Seeke thou
now

now what manner of men these bearers were? Seest thou the whole life of a Christian painted out in their deede, as in a table? But wherefore was this doone and written? That both I and thou might haue an example of reuerence towardes God, and of charitie, towardes our neighbour. This is a pattern of a true Christian life. We must therefore beleue in Christ as these men did: Wee must confesse Christ as these men did: and faith requireth that we should call vppon Christ as these men did. Besides this (according to the example of these men) it becommeth vs to loue and helpe our neighbour with hart worde and deede. I pray you what greater wooke of loue can there bee, than to bring vnto Christ a man in thraldome vnder the power of the Deuill, wretched and miserable, despised and bitterly disdained among men, and to take so great care for another mans welfare?

Hereby let riche and poore, noble and vnnoble, citizens and countryfolke, learne what becommeth them, if so be they minde not to beare a face of Christianitie in vaine. Let euery man according to the state of his calling, endeouour to bring as many as he can to Christ, and too call vppon him, and too haue a godly carefulnesse for the welfare of other men.

Here riseth a doubt. This deafe man had no faith: for he could not heare the woord, whereby faith is conceived: and yet was hee healed by Christ for the faith of other men. It seemeth therefore that a man may be saued by another mans faith. I answer: Christ looked the tongue of the dumbe man, and then being called vpon by the diseased person, he gaue him faith: vpon the attainment whereof, the diseased person was saued by his owne faith, and not by another mannes faith. Again, there is a difference to be put betwixt corporall benefites and euerlasting Saluation. As for corporall benefites, the godly may obtaine them euen for the vngodly at Gods hand. But as for saluation, they cannot obtaine it for them, vntill they themselves also haue first conceived faith by the woord of God. For except the godly might obtaine corporall benefites for the vngodly, the world could not stand in this so huge a floud of wickednesse and stumbling blockes.

Thus much concerning the deede of these bearers, and the profitable example thereof. Now let vs see what they desired of Christ. They besought him (saith the text) that he would laye his hande vppon him. For they had marked howe Christ by laying on of his handes, had giuen healch vnto many afore.

Verilaude

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derstande this ceremonie, foure things are to be obserued concerning laying on of handes.

First, how auncient the the custome of laying on of handes is.

Secondly, to whom it belongeth to lay handes vpon others.

Thirdly, to what purpose and end the laying on of handes serueth.

Fourthly, what is the mysticall meaning of handes.

As concerning the antiquity of the custome of laying on of handes, the Scripture teacheth, that this custome is taken of the fathers. For in the .48. of Genesis, we reade that the Patriarke Jacob layde his handes vpon the heads of Danas and Ephraim, the sonnes of Joseph. Which custome afterwarde was confirmed too the Jewes by lawe: and this ceremonie continued vnto the time of Christ, who also used the same, and deliuered the vse thereof ouer to his Apostles. And that too laying on of handes was ioyned prayer; it is manifest by the .xix. Chapter of Mathewe, where it is written, that children were brought vnto Christ, that he myght laye his handes vpon them and pray.

Thus haue we how auncient the custome of laying on of handes is. Nowe let vs see to whom it belongeth to lay on handes: which thing is too bee gathered by the laying on of handes, of Jacob and others. For it was the custome, that the Elders shoulde lay their handes vpon the yongers, the fathers vpon their children, and the Priestes vpon the people. For it was a solemne ceremonie, in the power of those that were in authoritie or degree aboue others.

But to what ende was this ceremonie ordeyned? It may be gathered by the Scripture, that it was ordeyned to foure endes. First, that it was done of purpose to blisse & pray, as in. Mat. 19. & Mark. 7. is declared. Secondly, for offering: for the Priestes were wont to lay their handes vpon the heads of the beasts that were slaine for sacrifice. 3. For healing: like as Christ did oftentimes lay on his handes when he went about to heale such as were brought vnto him. 4. That by praying the holy ghost myght bee bestowed vpon them: as wee reade in the Actes of the Apostles. Fifthly, in giuing orders to the ministers of the word, handes were wont to be layd vpon those that were receiued into the ministerie.

Nowe will wee adde somewhat concerning the mysticall meaning of handes. They that blisse folke by laying on of their handes, did supplie the roome of God. The handes signified Gods helpe and fauour.

The

The laying on of hands signified, that he on whome the hands were layd, was under the fauour and protection of God, and that he was blisled of God. In their blissings, Gods fauour and helpe were wished for: and in sacrifices, the hostes were dedicated vnto God. In healings, Gods hand stretched out it selfe, whyle by his power he restored the sicke vnto health. Likewise in the giuing of the holy ghost, the hands signified Gods presence. In cōsecrating the ppriates this was ment by laying on of handes: that those which tooke orders, were de-
 pyrated vnto God as sacrifices, and were allowed and appoynted to the service of God. Thus much cōcerning the first place, namely cō-
 cerning the laying on of hands. Now let vs briefly consider what this place confirmeth, what it confuteth, and whereof it admonisheth vs. It confirmeth, that the childzen of God are led by the spirit of God, and should exercise them selues in godlynesse and charitie. It confu-
 teth those that boast of their emptie faith voyd of the true feare of god, and charitie to their neighbour. And it admonisheth vs to performe the works of fayth as wel inward as outward, if we wil be accounted among the childzen of God.

Of the seconde.

The second doctrine that I purposed, is concerning the dede and miracle of Christ. Now to the intent we may vnderstand this dede, certaine things are to be noted concerning Christs miracles. The Prophets, Christ, and the Apostles wrought myracles, to assure men that the doctrine which they taught, was of God, and to the intent that men being conuicted of Gods truth by miracles, might be-
 leue, and by beleuing bee saued. That these are the cheefe ends of miracles, John the Euangelist beareth witnes in his seconde chap-
 ter, where he saith thus: This beginning of miracles did Iesus in Ca-
 na of Galilee, and manifested his owne glory, and his Disciples beleueed on him. Here are two endes signified: Christs glorie, and the faith of the apostles. The glorie comprehendeth the power of his Godhead, his affection towardes mankinde, and his office and the certeinie of his doctrine. Howbeit there is a difference to be made betweene the Prophets and Apostles, and Christ. The Pro-
 phets and Apostles wrought not myracles by their owne power, but by the diuine power of Christ, whose spirite spake by the mouth of them. But Christ wrought myracles by his owne power.

Therefore

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Wherefore like as the Prophets and Apostles by their myracles declared themselves to be the seruantes of Christ: so Christ by his myracles shewed himselfe to be the Lorde and God of them. And if any man demaunde why miracles are not wrought now a dayes by the ministers of Gods wooorde: Thou shalt vnderstande, that as soone as miracles had confirmed Christs glozie, and the truth of God: they had discharged their duetie. And therefore we must no more looke for miracles, but we must holde our selues content with the doctrine of the Prophets and Apostles, which God hath confirmed with many miracles long agoe. Thus much concerning miracles in generall. Now let vs come to the miracle of this day, in which are many circumstances to be obserued, wherof each one cōteyneth a singular doctrine and admonishment.

The first, Christ tooke him aside from the people. And why doth he so: For two considerations, that is to wit, for the time, and for the meaning. For the time, because he would not yet haue his kingdome published vnto the whole world. For he had not yet accomplished his sacrifice: he had not yet broken downe the wall that was betweene the Jewes and the Gentiles: which thing was done afterwarde when he armed his disciples with this commission: Goe into the whole world, and preache the Gospell to all nations. And for the meaning, because he that desireth to haue Christ to be his Physician, must departe out of the prease of the malicious persons and repiners. For there is no agreement betweene Christ and Beliall.

The second. Hee thrust his fingers intoo his eares. Surely this was not doone but for some purpose. For by that signe he both shewed the preciousnesse of his fleshe which he had taken vpon him, that by offering it in sacrifice mankind might be restozed to his former healthfulnessse, which he had lost by sinne: and also giueth vs to vnderstande, that his woord can neither be heard nor vnderstood, vntil we eares be opened by Christs finger, that is to say, vntil the holy Ghost doe open the eares of our heart.

The thirde. And hee spit and touched his tongue. By this mystricall manner of dealing, he doth vs to wit, that the abilitie to speake proceedeth of him, and that he will woork effectually in his Church by meanes.

The fourth: He looked vp into Heauen. By this gesture he signifieth, that his minde is lifted vp to his heauenly father, whome hee prayed

prayed vnto, not onely for this man, but for all others that are afflicted. For prayer is not so much the sounde of the mouth, as the humble lifting vp of the hart vnto God: which lifting vp of the harte, is signified by the outwarde signe of the eyes looking vp too heauenwarde. Whereupon Dauid saith: I haue lift by mine eyes vntoo thee that dwellest in the Heauens. Of which thing wee also are put in mynde when we say: Our father which art in heauen.

The fifth: He sighed. Surely it must needes bee a great matter that caused so great a personage to sigh. Therefore had he not an eye all onely to this dumbe man, whom he could haue deliuered from his disease with one becke: but he had an eye to these fve things. 1. First to sinne, which is the cause of all mysries in mankinde. 2. To the tyrannie of the Deuill, who had so sore oppressed mankinde, with which tyranny hee knewe he had to incounter. 3. To the curse of the law, which he shoulde take vpon himselfe, to the intent we might be cleared of our giltyneesse. 4. Too his owne moste bitter death which he shoulde suffer for all mankinde. 5. Too the vnthankefulness of the greatest part of the worlde. For he foresaw that many shoulde vterly holde skorne of his benefite, and many of rechelesnesse neglect it: in so much as the least part of the worlde shoulde embrace his benefites to their saluation.

The sixth: he speaketh to this dumbe man and sayth, *Ephata*, that is to say, Be opened. It was not for nothing that Parke in this place vsed the Hebrue word, for by this word Christ sheweth, first how great is the power of his Godhead, who by his worde both commaundeth and bringeth to passe what he will: whereby not onely our faith concerning Christes Godhead is confirmed, but also wee are done to vnderstand, that all those are in safetie, which are vnder his gouernment, and haue committed themselves to his protection. And by this worde is shewed, how great the strength of Gods word is, specially where it is laide holde on by true faith. 3. That no man can bee saued without Christes word, whereby he commaundeth vs such things as are meete for vs to do. 4. By this commaundement, Be thou opened. He signifieth that mannes will is required in the matter of saluation: not for that the will beyng vncorrupted by the hand of God, is eyther able or willing, but for that, when it is mooued and framed by the holy Ghost, it shoulde not strue agaynst the holy Ghost. 5. That the worke of Saluation is wholly Christes, and not mannes: according as the

A. L.

Hebrue

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Hebrews word sheweth.

The seventh: And forthwith his eares were opened, and the string of his tongue was loosed, and hee spake perfectly. This present miracle, was also a benefite of Christ towards this miserable man. By which miracle is shewed, that at Christes commaundement, and at the preaching of his word, wee are loosed from the shackles of the Deuill, that wee shoulde not bee fettered any more with them. This miracle (that I may repeate it in fewe wordes) confirmeth that Christ both can and will helpe all that are afflicted, which are brought to him, and seeke his helpe. Also it ouerthroweth the error of them, which turning Christ as a streight iudge, doo call vpon Saintes. And moreover it warneth vs to flee vnto Christ onely by faith and prayer, when we are in trouble and distresse.

Of the third.

AND hee charged them that they shoulde tell no body. But the more that hee forbad them, so muche the more did they publishe it, and woonder at it. Christ exhorteth them to tell this deede abroad: and they ought too haue obeyed his commaundement. Wherefore the goodnesse that ensued, was too bee ascribed, not too theyr obedience, but too the goodnesse of Christ. For it was his wil to haue had this deede kept secret till after his resurrection.

But what fruite sprang of this miracle of Christes? First the beholders conceived faith in Christ. Secondly, they published thys deede, and glorified God: which glorifying God is the banost ende of all Christes woorkes. But what is it too prayse God? The praying of God, springeth of knowing God: which consisteth in these things: Too haue a right opinion of the substance of the Godhead, of the persons of the Godhead: Too beleue assuredly that he is the fountaine and wellspring of all goodnesse and good things. Too flee too him by Christ in all necessities. Too confesse thys faith openly as these men dyd: and in suche wyse too gyue light too others by thine example, that many beeing mooued thereby, maye flee vntoo Christ, too whome with the Father and the holpe Ghoste bee honoure forguer. Amen.

The



ESVS turninge asyde too his Disciples, sayde : Happie are the eyes that see the thinges which yee see. For I tel you that many Prophetes and Kings haue desired too see those thinges which yee see, and haue not seene them ; and to heare those thinges which yee heare, and haue not hearde them . And beholde, a certayne Lawyer stode vp, and tempted him, saying : Maister, what shall I doo too enherite eternall lyfe : He sayd vntoo him : What is written in the lawe ? howe readeest thou ? And hee answered and sayde : Loue the Lorde thy God wyth all thy harte, and with all thy soule, and with all thy strength : and wyth all thy mynde : and thy neyghbour as thy selfe. And hee sayde vntoo him. Thou hast answered ryght. This doo, and thou shalt lyue. But hee willing too iustifie himselfe, sayd vnto Iesus : And who is my neyghbour ? Iesus answered, and sayde : A certayne man descended from Hierusalem too Hiericho, and fell among theeues, which robbed hym of his rayment, and wounded hym, and departed, leauing hym halfe deade . And it chaunced that there came downe a certayne Priest that same waye, and when hee saw him, hee passed by. And likewyse a Leuite, when hee went nigh to the place, came and looked on him, and passed by. But a certayne Samaritane as hee iourneyed came vntoo him : and when hee sawe him, he had compassion on him, and went to him, and bounde vp his woundes, and powred in Oyle and Wync, and set hym on his beaste, and brought him too a common Inne, and made prouision for him. And on the morowe, when hee departed, hee tooke out two pence, and gaue them too the Hoste. and sayde vntoo him : Take cure of him, and whatsoeuer thou spendest more, when I come againe I will recompence thee. Which now of these three thinkest thou was neyghbour vntoo him that fell among the theeues ? And hee sayde vntoo him. Hee that shewed mercy on him. Then sayde Iesus vntoo him, Goe and doo thou likewise.

Ffol.

The

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The exposition of the text.

This Gospell consisteth of two partes : in the former, whereof Christ communeth with his Disciples of true blisse, and teacheth them wherein the same consisteth, that is to wit, in the knowledge of himselfe. In the latter hee disputeth of the right way too eternall life, of Gods lawe, and of louing God and our neyghbour : in the discourse of which point : he propoundeth a parable, whereby he teacheth who is to be counted our neyghbour. The places are foure.

1. Which is the true blisse.
2. The Lawyers question concerning the attaynement of euertlasting life, and Christes answer to the same.
3. The chiefe pointes of the Lawe,
4. Of the Parable whereby we are taught who is our neyghbour.

Of the first.

Iesus turning aside to his Disciples, said : Happie are the eyes that see the things which you see. For I say vnto you that. &c. Here Christ teacheth which is the true blisse, and what is the true & substantiall ioy of man in this life, that is to wit, to see the sonne of God. Then if they onely be happy or blisse that see the Sonne of God, it followeth, that none attaine to blisse by their owne workes and desertes. Therefore this seeing of Christ is worthy to be desired.

But it is to be known that the sonne of God is seen after two sortes : that is to wit, in this life, and in the life to come. In this life he is to be seen in three manners : first carnally onely. Then carnally and spirituallly at once. And last of all, spirituallly onely.

Carnally onely, Christ was seene of the greatest parte of the Iewish nation, which neuerthelesse was damned. Therefore the seeing of Christ in the fleshe onely, dooth not of it selfe profite too saluation : but rather furthereth too greater damnation. Herode sawe Christ, so dyd Pilate likewise, so dyd Iudas, Cayphas, and many other ungodly persons, whose damnation teacheth vs, that too see Christ outwardly in the fleshe, may lech not to saluation, if there go not true faith in Christ with it.

Christ was seen in the fleshe and in the spirit at once together, of the wise men, of Barie, of Simeon, Zacharie, Zacheus, the Apostles, and many others, whose seeing turned to their soules helth, because they not onely

only behelde Christ with their outward eyes, but also with the eyes of their heart. Which thing is manifestly seene in that woman, which for washing Christes feete with hir teares, and wiping them with the haire of hir head, heard Christ say vnto hir, that hir sinnes were forgiven hir, for the faiths sake which she had in him. Of this seeing chiefly speaketh our Lord in this place, when he saith: Many Prophets and Kinges haue longed too see that you see, and haue not seene.

In spirit only doe all they see Christ, which beleue in him: for so doth Christ himselfe interpret is when he saith: As Moyses lift vp the Serpent in the wilderness: So must the Sonne of man be exalted, that all which beleue in him, may not perishe but haue life euerlasting. After this sort did Abell see Christ in his sacrifice, and so did Abraham, of whome Christ beareth recorde, saying: Abraham saw my day, and was glad. So see we Christ at this day as many of vs as beleue in him. Now, that they which see Christ in this wise, are blisfed: this saying of our Lorde vnto Thomas testifieth: Blisfed are they that beleene and see not. For we see him in the Gospel, where he appeareth face to face vnto vs, that wee should be transformed into the likenesse of him.

Hitherto concerning the first manner of seeing Christ, and the parts of the same: after which manner he is seene in this world. Now followeth the other manner of seeing, which is in the glory to come, where wee shall see him most perfectly & be delighted with euerlasting glories, enioying the most pleasant & comfortable beholding of him.

But wherefore doth he aduouch those to be happy that see Christe? First for that Christe is the worde of life; without which there is no saluation too bee looked for. For this worde of life deliuereth the beleuers from eternall death. For like as hee that seeth not Christ (and specially with the eyes of fayth) abideth in prison, and vnder the Deuill: euen so he that seeth Christ, ouercommeth the world and all euils, according to this of Iohn: This is the victorie that ouercometh the world, euen your faith. But do we not see many godly men to be in yll case in this life, and to be put to moste grievous punishment? I answer: Yet are they blisfed for the sequels of the matter. For there shall be a most ioyfull deliuerance from all euils wherewith the godly are oppressed in this lyfe. And therefore Christ saythe in Mathewe: Blisfed are those that mourne, For they shall receiue comfort.

¶ f.iii.

Of

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Of the second.

A Certayne Lawyer stood vpon, tempting him & saying: Master, what shall I doe to haue euermlasting life? Iesus answered: Thou shalt loue the Lord thy G O D. And as it is written in Mattheu: If thou wilt enter into life, keepe the commandements. To the intent we may vnderstand this answer of Christ aright, it is to bee noted, that there are two kindes of men with whome Christ hath to doo. For some are Hypocrites: and some repent in good earnest. The Hypocrites being proud and swelling, through opinio of their owne righteousness, thinke themselves to haue no nede of Christ: and therefore they persecute him, one while by tempting him, another while by flandering his doctrine, and sometime by open violence. When such as these bee do seke the way of saluation, he poynteth them to the lawe, and sayeth: If thou wilt enter into lyfe, keepe the commandements. But those that fall vnto repentance, and seke the way of saluation at Christs hand, are not sent by Christ vnto the lawe, and too Moyses: But he taketh them to himselfe, and biddeth them beleene on him. Which thing when they do, he graunteth ouer his owne righteousness vnto them, that they should not be subiect to the curse of the lawe. We will make this moze apparant by examples. The Pharisee of whome we heard a late, seemed ryghteous vnto himselfe, but he was pronounced vnrightheous by Christ, because he had not the ryghteousnesse of the lawe which he made his bagges of. Contrariwise the Publicane that brought his sinnes into the Temple with him, which he there bewayled, fleeing to the mercy of God, went his way home iustified. And in as much as he was iustified and made righteous, he was also made an heir of eternall life. In Matheu the lawyer asketh Christ the question, saying: What shal I doo to geete eternal life? And Christ answereth: Keepe the commandements. Contrariwise the wretched theefe being a sinner repenteth vpon the crosse, & calleth vpon Christ by faith, to whom Christ sayth: This day shalt thou be with me in Paradise, that is to wit, in euermlasting life. In this Gospell cometh also a Doctor of the lawe too temple the Lord, and sayeth: What shal I doo to possesse eternall life? To whome our Lord answereth: Thou shalt loue the Lord thy God and thy neighbor as thy selfe, which is all one as if he sayd, if thou wilt enter into

life, kepe the commaundemēts. But to the sinful woman. Luk. 7. he saith: Thy faith hath made thee whole. And so Christ dealeth with two kindes of men, according too the diuersitie of whome, he sheweth the right way vnto heauen.

Althow the way by the lawe, sith no man was ener able to cōe to heauē by that way: By cause it is the straightest way to heauen, according to thys: The man that doth these things, shall liue by them: This way therefore doth Christ shew to them that hold scoone of hym. For whosoever despiseth Christ, either he shal die for euer, or else fulfill the lawe, which is impossible for him to do. Againe, there is another way to heauen, which is open to those onely that be leue in Christ, who is the way into heauen.

Of the third.

Thou shalt loue the Lorde thy God with all thy whole hart, with all thy whole soule, with all thy whole power, and with all thy thought, and thy neighbour as thy selfe. This is a summe of Gods lawe, and an abrigement of the ten commaundements. In both of these commaundements there are foure things to be considered. First the affection that is required to be in man towards God and his neighbour. 2. The obiects, namely God and the neighbour. 3. The causes of obedience, that is to say, of louing God and our neighbour. 4. The manner of louing.

1. The affection that the Lawe requireth, is louingnesse, which can not please vntlesse it be pure and voyd of hypocrisie. For nothyng can please God which is paynted, bycause he is, voyd of all paynting, and is holy, pure, and vncorrupted.

2. The obiects, (that is to wit, the things where about the affection of louing must be occupied) are God and our neighbour.

3. The causes of louing God and our neighbour are set downe in the commaundement. For God is to be loued, bycause he is our God and Lord: and our neighbour is to be loued, bycause he is our neighbour.

4. The manner of louing is expessed also. For God is to be loued with all the whole hart, with all the whole soule, and with all the thought: and a mans neighbour is to be loued as a man loueth himselfe. Nowbeit the things that wee haue touched briefly, must be expounded more at large.

¶ f. iiii.

Loue

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Loue or charitie in generall, is an entier affection, embracing a thing with friendly and hartty good wil, in such wise as the mynd burneth in desire of it, and wisheth most well vnto it. This charitie is of two sortes: the one of God towards the creature, and the other of the creature towards God and other things. Againe the loue of God towards his creatures is of two sortes. One vniuersall, wherewith he embraceth al his creatures, sustentynge and upholding them, that they may continue in their state. This louingnesse is called also his vniuersall mercy. Another is peculiar, whereby God with the inward affection of his heart, toucheth his Church right derely in hys sonne. This moued him to giue hys sonne, according to this saying: so God loued the world, that he gaue hys only begotten sonne. Thys moueth him to giue the holy Ghost. This moueth him to preserve the Church. To bee short, this louingnesse maketh him to giue himselfe whole to his Church. The thinking vpon, thys loue of God, wyll comfort vs against the sentence of the Law, against the bitterness of the crosse, temptations at the instant of death. Also this louingnesse of God causeth God to chastise his Chyliden, and againe to heale them when he hath stricken them.

I haue spoken of Gods loue towards hys creatures. Now followeth concerning the loue of the creature toward God and men, and other things. This charite or loue is the entyre affection wherewith man must loue God: and next God, hys neyghbor as hymselfe. This loue of the creature therefore is of two sortes also. One wherewith it fauoureth God, and another weere with it fauoureth the neighbour. Nowe, that loue wherewith it becommeth vs to embrace creatures, hath many degrees: Of which the first is that, whereby we loue our brethren that are knye vnto vs by alyance of Chrystes spirit. The second is that, whereby we fauour those that are be vnde vnto vs by any alyance of the fleshe. The third is that, whereby we loue others that are vnknyne vnto vs. The fourth is that whereby we endeouour to do good to our enymies. The fyfth is that whereby we fauour each other creature, accordyng to the degree of their worthynesse.

Which are the causes of louing God, or wherefore doo we loue God: Although it may be sufficiently knowne by the comaundemēt: yet notwithstanding I wyl reapeat the causes more deeply, & set each of the seuerally by it selfe. Therefore the loue of man towards God first is kindled by the remembrance of Gods benefices towards

us, and by thinking vpon the vnnearurable loue that he beareth vnto vs ward. Secondly, it must be encreased by the liuely feeling of gods fauour to wardes vs, whereof we haue experience euery minute. And thirdly it must be exceedingly enflamed by hope and trust of the good things promised. These causes are contained in these wordes: Loue the Lorde thy God. He is Lorde, that is to saye, Defendour: God, that is to say, Gouvernour and Sauour: and Thine, that thou shouldest looke for all good things at his hand.

Wee haue (after a sort) what manner a thing the loue of God is, wherewith man ought to loue God: and therewithall wee haue seene the causes. But what is the manner of louing? In what manner and after what sort must wee loue him? That is expessed in the text by these wordes: With all thy whole harte, with all thy whole soule, with all thy whole power, with al thy whole thought. This worde whole, signifieth three things which must go ioyntly with mans loue to wardes God. First, that the loue of men to wardes God must bee perfect: secondly that it be pure, and thirdly that it be continual. Then are they said to loue God with all their whole heart: which perfectly, purely, and continually beare an earnest loue towards God, so as they feare him onely, trust in him onely, and repose their hope in him onely. Then are said to loue God with all their whole soule, when their wil is answerable in all things, perfectly, purely, and continually, to his heauenly will. Which thing we pray may take place, when we say: Thy will bee done. He is loued with all a mans whole power, when all the members inward and outward doo perfectly, and purely, and continually bend themselues togither too obey and serue God. Hee is loued with all a mans whole thought, when there is no space to bee founde wherein God is not loued purely, perfectly, and holily. This is the manner of louing God substantially, which neuer was in any man since Adams fall, saue onely in Christ: albeit there be certaine tender beginninges of it in the regenerate. Of which thing there bee foure tokens.

First, to prefer the obedience of God before all things in the world, according to this: Hee that loueth mee, will keepe my commaunementes, and my father will loue him.

Secondly, to ble the holy Wilties reuerently in the feare of God,

Thirdly, to assure others by our example, to loue God.

Fourthly, to loue our neighbour for Gods sake. Where these foure

f. v.

things

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things meet, thou hast euident tokens of loue begun towards God: which must from day to day take new encrease in the regenerate.

I haue spoken of the first point of the lawe, that is, of the loue toward God: Nowe will I speake of the second point, that is to wit, of louing our neyghbours: concerning which, let these three things bee obserued. The causes of the loue, the manner, and the order. The causes are twayne: the one is commaundement, and the other is nature, bicause man is neyghbour vnto man. The commaundement of God is, that wee shoulde one loue another. Christ also giueth this charge: Loue ye one another. To disobey this commaundement, is a most heinous offence. The other cause is nature, soothly for that man is neyghbour to man, and that many wayes: as in respect of creation: in respect of resemblance: in respect of regeneration: in respect of the common life: and in respect of the glorie to come: of which degrees of neighbourhood we haue spoken already a while ago.

How is the neyghbour to be loued? The Lorde answereth: Loue thy neyghbour as thy selfe. Now how euery man loueth himselfe, let euery man learne of himselfe.

The order of louing is shewed afore, that is, that those shoulde bee loued most, that are alued too vs by the spirite of Christ. Then secondly those that binde vs by any aluance of the flesh. Thirdly, our enemies also are too bee loued, as Christ teacheth Math. v. And as Christ sheweth by the parable that he putteth forth here. And thus much concerning the two chiefe pointes of the Lawe, wherein it is manifest that no man is able to yeelde full obedience; which thing I shewed afore by foure reasons.

Yet is not this Lawe giuen for nothing. For first wee are taught hereby, what was the state of man before his fall, when it was yet vncorrupted. For then was man able to fulfill this lawe in all poyntes. Againe, hereby we understand how sore mans nature is corrupted, when wee see how farre we are wyde from the perfect obedience of the Lawe. Besides this, wee are warned too acknowledge our owne frailtie and uncleannesse, and to flee vnto Christ who is the perfection of the law, to iustifie euery one that beleueth. Moreover we be taught what is the end of the lawe, and what are the chiefe pointes of religious life, wherein we must occupie our selues. Lastly, hereby wee are admonished to thinke of what sort the obedience of the Angels and of the holy men, shal be in the euerlasting life.

of

AND he willing to iustifie himselfe, sayd vntoo Iesus: Who is my neighbour? When this Lawyer had receiued an other answer than he looked for: least he might seeme to be ouerset by holding his peace, swelling in opinion of his owne righteousnesse, he asketh who is his neighbour. To whom Christ made a far other answer than he looked for. And to the intent he may fetch in the Lawyer to assyle the case himselfe, he putteth forth a long parable saying: A certayne man came downe from Hierusalem too Hierico, &c. But in as much as all men are neighbours one too another, why dyd he not answer simply thus: All men are neighbours one to another. This answer woulde haue seemed both easier and shorter. The Lord did this to correct the leude interpretation of the Pharisees and Lawyers. For they interpreted the lawe after this maner: Loue thy friend and hate thyne enimie. So by these mennes iudgement, those that were friends, were deemed neyghbours also one to another. Which error Christ disproueth in the fifth of Mathew, and teacheth that we must loue our enemies also. Therefore forasmuch as Christ and the Lawyer agreed bypon the case concerning friendes: (for both of them confessed that friendes were too bee loued,) Christ goeth about too make the Pharisee confesse that enemies are in the number of neighbours, for all men are eyther friendes or foes vntoo vs. The Pharisee graunteth that friendes are too bee accounted neyghbours. But because the doubt is concerning enemies, Christ telleth this parable of the Jewe and the Samaritane, that is too wit, of two that by profession were most bitter enemies. For the Jewe hated the Samaritane extreamely, and counted him as a dogge, and the Samaritane coulde not but knowe it. But what cometh too passe? The Jewe falleth among cheeues, he is robbed, he is wounded, and he is lesse halfe deade. After that certayne Jewes had passed by this wounded man, and were no whit moued with his mischaunce: the Samaritane comes and helpes the poore wretch. Hee perfoymeth the deedes of charitie bypon him, hee settech hym bypon his owne beast: hee carpech him to his owne Inne: hee hath a care of hym: hee compoundeth with his hoste that hee shoulde intreate him well and friendlye: and he promyseth too paye it, if he laye out any more about the entertainments of him.

Which

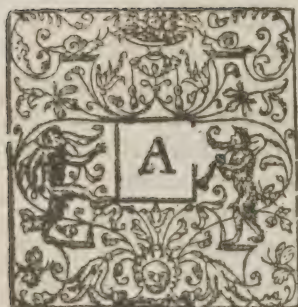
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Which of these thinkest thou (saith Christ) was that mans neighbour? Was it the Levite that passed by? or the Priest? or this Samaritan? The Pharise answered: Hee that shewed mercie to him. And Iesus said vnto him: Goe thy wayes and doo likewise. The Pharise confesseth that the Samaritane performed the deedes of charitie towards the wounded man, and that therefore he was rightly called his neighbour. And hereupon is made the answer, that al men are neighbours one to another. Howbeit to the intent to abate the high lookes of the Pharise, he biddeth him go and doo as the Samaritane did. By which saying he sheweth that the Pharise is farre from the perfection of the lawe. Wherefore let vs follow the Samaritane as much as wee can, through the grace of Christ, to whom with the father and the holy Ghost, be honour, praise and glory, world without end. Amen.

¶ Upon the .xiiii. Sunday after

Trinitie.

The Gospell. Luke .xviij.



And it chaunced as Iesus went to Hierusalem, that he passed through Samaria and Galile. And as hee entred intoo a certaine towne, there met him ten men that were Lepers, which stood a farre of, and put forth their voyces, and said: Iesus, maister haue mercy vpon vs. Whe he sawe them, he said vntoo them, goe shewe your selues ynto the Priests. And it came to passe, that as they went, they were clenfed. And one of them when hee sawe that he was clenfed, turned backe agayne, and with a loude voyce praysed God, and fell downe on his face at his feete, and gaue him thanks. And the same was a Samaritane. And Iesus answered, and said: Are there not tenne clenfed? But where are those nyne? There are not founde that returned againe too giue God praise, saue onely this straunger. And he sayd vnto him: Arise, goe thy way, thy faith hath made thee whole.

The

The exposition of the text.

The summe of this Gospell is, that Christ is the true Messias, very God and very man, who by his mightye will onely, can helpe whom he list. And he listeth to helpe all that flee vnto him, as the example of these .x. Lepres sheweth. For he disdaineth them not as many other men doe: but hee uttereth his fatherly mynde towards them, in healing them when they cal vpon him, and in ridding them from theyr disease, which was both most foule & most contagious. Neither is he otherwise minded towards any other, than he was towards these miserable soules, so that they craue his ayde as they dyd. Therefore let vs looke vpon these Lepres, and learne what manner a high priest wee haue, that is to wit, not onely such a one as is sorre for our mischaunces: but also suche a one as by his owne mightye wyl is able to helpe those whom he perceyue to craue his helpe, and to set them free from all myserie. For euen as he censed these in their going away, or rather when they were absent: euen so although he bee not seene present, yet can hee helpe. Wherefore let vs prease vnto him with assured fayth in all our necessities, assuring our selues that wee shall fynd helpe in due time. And thus muche breely concerning the summe and ple of this Gospell. The places are three.

- 1 Of these ten Lepres.
- 2 Why the Lorde sent them to the priest.
- 3 Of the thankfulness of the Samaritane, and of the unthankfulness of the other nyne.

Of the first.

In the first doctrine of this Gospell which I haue purposed concerning the Lepres: I wil say these thinges in order. How despised Lepres were among the people of Israel: what the deed of the teacheth vs: how a greate number are infected with spirituall Leprosie; and haue neede of Christ to be their Iohannite: and what wee may gather of Christes deede, concerning his affection towards vs.

Lepres were counted among the Jewes, vncleane and vnlawfull: to be conuersant among the Israelites, and that was for theyr most foule and contagious disease, wherewith they were atteinted. And by the appoyntment of Gods lawe, they caried about with them badges of reproche and sorowe, whereby they were put in minde of theyr vngodlinesse and wicked deedes, for which they were falne into suche miseries.

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miserie. In Leuiticus are numbred five badges, by which they might be discerned from other men, least they should be defiled with their infection. One was a loose garment. Another was a bare head. The third was a face muffled. The fourth was a dwelling separated from resort of men. And the fifth was an open proclamation, whereby they were proclaimed uncleane: as which were unworthy to be conuersant among the Israelites. Hereby it is easie to coniecture, in how great sorow they liued, and how miserable their state was: and being beset with these miseries, they resorte vnto Christ. Whereupon wee may gather remedies against three kinds of temptations: of which the first springeth of the thinking vpon the misery and filthinesse of our sinne. The second proceedeth of our untowardnesse, for that we bee not of sufficient behauiour to shew to so great a prince, as is our Saviour Iesus Christ. The third issueth of the consideration of desertes, whereof we perceiue our selues to haue none at all. For according to the example of these Lepers, we must not suffer our selues to be feared awaie with these things, from resorting to our onely phisician and saviour.

Now we see what these ten Lepres did. As the Lord entred into a certeine towne (saith the text) there met him ten Lepres, which stoode a farre of, & lift vp their voyce, saying: Iesu, maister haue mercy vpon vs. Here haue we in these Lepres an example of true lowlynesse, fayth, inuocation and confession.

That they stand a farre of, it is a token of submission & lowlynesse. For in consideration of their diseale (and of sinne which was the cause of their diseale,) they did from the bottom of their hart cast themselves down before God, acknowledging their own miserie, the foulenesse of sinne and the most iust sentence of the lawe condemning them. And so they are rightly humbled before God. Which humbling of themselves is the first greece or step vnto glory, like as pride is the first steppe vnto shame: which thing the Lord himselfe witnesseth when he sayth: Euery one that exaltech himselfe shalbe brought lowe, and euery one that humbleth him selfe, shal be exalted. Let vs then folowe these mens example, and cast downe our selues by true repentance, before God: which thing if we do, it shal happen to vs according to Christes saying: He that humbleth himselfe, shal be exalted.

In that they resorte vnto Christ, it is a witnes of their fayth, which they had gotte by hearing him spöke of abrode. For out of doubt they had

had heard of this most sweete saying of Christ, wherewith he allureth all men vnto him after so fatherly a sort, & offereth his grace vnto al mē: Come vnto me all yee that labour and are laden, and I will refresh you, and you shall finde rest vnto your soules. This worde Come all ye that labour, they had heard, and conceiued hope, that he who offered himselfe so gently vnto all men, would not shake them off. Wherfore through the fayth that they had conceiued, they encouraged themselves, and came vnto Christ. Let vs also (after these mens example, whereby the fatherly promise is confirmed, be encouraged to hope well of Christ in all our aduersities.

The fruite of this faith foloweth, which is Inuocation: for thus they pray: Iesu, maister, haue mercy vpon vs. In this most earnest prayer, firste they acknowledge themselves to haue no deservings, but rather horrible finnes. For he that sayth, haue mercy, boasteth of no desert, nor feeleth any worthines: but rather he confesseth his owne unworthynesse, and acknowledgeth him self unworthy a benefite. Secondly in this prayer they acknowledge Christ to be the true Messias, and the vanquisher of death and al misfortunes. They acknowledge him to be meeke and merciful, not such a one as encrease the affliction of those that bee afflicted, but rather suche a one as remediethe and healeth their diseases. Let vs also followe this example of praying, & let vs in our prayer think & acknowledge Christ to be such a one in very dede, as they describe him to be in this their prayer.

Also in these Lepres we haue an example of confession, which can neuer be plucked away from prayer. And surely a man could not confesse Christ in those daies without peril. For the men of might & wisdom did persecute Christ, & forbad folke to professe him, as we haue read in the ix of Ihon, where the Pharisees rebuke the blinde man whome our Lord had restored to his sight, bycause he confessed Christ. But let vs folowe the example of these Lepres. For although the affliction seeme grieuous, which is to be sustained for professing Christ, yet notwithstanding the soule health whereunto the profession tendeth, is greater and more certaine, then that we should flote from it for any fond frayings.

I haue spoken of the bodily Leprosie, & of the comendable deede of these Lepres. Now wil I brievely describe the spiritual Leprosie, and shew the remedies of it. The spirituall Leprosie is the attaining and

in

The.xiiii.Sunday after Trinitie.

infection of the minde, the harte, and the affections of man, so as no parte in man is pure and cleane. This Leprosie also hath his markes. Wherof the first is separation from the householde folke of God, and from the companie of the Saintes, Angels, and men. The second is an vncovered head, that is to say, a barenesse of the giftes of the holy Ghost, full of reproch, wherof is sayd in Ezechiel, thou wert bare and full of confusion. The thirde is a muffled mouth, that is to saye, a stinking breath and a pestilent blast of most lewd talke, which proceedeth from an uncleane harte. The fourth is a dwelling set from reioyt of mē, suche as the dwelling of the riche glutton is, who dwelt a greate way from the habitation of the blisfed soyt. The fifth is open proclamation, that is to say, the curse of the lame, whiche is openly proclaimed against all that repent not, that is, against all spirituall Lepres.

But what remedie is there against this ghastly Leprosie? It is not to be cured by any craning of man. There is but onely one Physician that can cleanse it, whiche is Iesus Christ. To whom if the Lepre come and humble hymselfe before hym, calling vppon hym, and craning to be healed: This most fullfull Physician will by and by, first with his owne blood washe of the filth of this spirituall Leprosie, and then with his spirituall oyle annoint the infected limmes, untill they bee made full whole. Unto hym therefore must wee goe on the feet of sayth: his medicine which is offered by the voyce of the Gospel, is to be receyued with the mouth of the hearte, that is to say, with sayth: Of hym is to bee requested that effectuall Oyle, wherewith the appaiered powers and strengthe are renewed: and great heede is to be taken, that wee fall not into this Leprosie agayne, by loosing this healthfull medicine of Gods woord, and this healthfull Oyle of the holy Ghost. Whiche thing if wee doo, the curing of vs will bee the harder afterwarde. For when any diseale hath taken to deepe a roote, it is a harder matter to heale it.

Of the second.

AS soone as he sawe them, he sayd: Goe and shew your selues to the Priest. Whom he had healed in their going away by his onely becke, the sendeth he to the priests: who though they were wicked and couetous, yet did they serue in the ministerie ordeyned by God. But why sendeth he them to the Priests? There were many & greas

great causes.

The first was, that he might trie their faith: whether they beleue his worde and his promise. For God is wont by diuers meanes to trie the steadfastnesse of his seruants in faith: not too their hurt or hinderance, but to the intent that their faith being tried, and as it were fined in the fire of temptation, may become the purer. So was the faith of Abraham tried, when he was commaunded to go kill his only begotten sonne. So was the wemians sayth of *Syrophonicia* tried, and there be many other exampls, as of Job, Ioseph, Dauid and all others.

The second is, that by this his doing he may confirme the publicke ministerie ordeyned by God. For the priestes had a commaundement to discern and iudge of Leprosie: and to receiue into the open congregations, such as will be thoroughly censed, excluding the others. And if he had done otherwise, he might haue seemed too haue broken Moyses lawe, which he came not to breake, but too fulfill and performe.

The third is, because the lawe and the priesthode beare witnessse of Christ, according as he sayth himselfe: The lawe and the Prophets beare witnessse of me. For whereas the priestes were commaunded to iudge of Leprosie, and to take the offering for the cleansing of the Lepre that was healed: it was a figure of Christes power, who can not only iudge of Leprosie, but also cleanse the same, & that with the sacrifice of his owne bodie, and with his owne precious blood.

The fourth is, that the priestes myght learne by that miracle that the true *Messias* was come. For so Eley tolde them before, that Christe should shewe his presence by woonderfull miracles, among which this is reckned up for one, that he should make the blinde to see, and cleanse the Lepres. Therefore when the priestes had seene this heavenly miracle, they should haue concluded vpon the Prophecie of Eley, that Iesus the sonne of Mary was the true *Messias* promised in old time to the fathers, specially with the Prophecies concerning Christis comming did leuell all to this time.

The fifth is, that the Priestes being by this miracle convicted, that Christ the true *Messias* was come, should send their hearers, and the people vnto Christ the mooste skillfull and cunning Physician both for bodie and soule: which thing they did not, least their owne gaine should be abated. They haue many folowers in. *in aduices*, specially in

Ex. i.

the

The Papacie.

The firste is that these Loppes being receiued by the record of the Priests, should shew their bountifullnesse toward God and the ordinarie ministerie.

Notwithstanding, beside these true causes for which Christ sent these Loppes to the Priests, the Papists haue forged another, namely that we should shiue our sinnes to the Priests, numbring vp all our faults, with all the circumstances of them, which surely is a thing impossible. The Papists therefore do wrest this text to a straunge sense, and with theyr allegorie doo make grinnnes wherewithall the wretched consciences are horribly snarled. And so of a most comforttable Gospell, they make a most butcherly slaughterhouse of conscience. What? Is not priuate confession to be reteyned? Yes in deede, but not in consideration of this Allegorie nor yet after the manner of the Papists, which like Iudges exact the reckening vp of all a mannes sinnes, and denie that there is any remission, if there bee not a full rehearsal of all the sinnes, which (as Dauid witnesseth) no man vnderstandeth, and muche lesse can he then reckon them vp.

But what is the cause why aurycular confession is kept still in our Churches of Denmark? For the comodities thereof, which are very many.

The first is, that in this priuate talke, the rude and ignorant may be instructed, which haue neede to be instructed in the Catechisme.

The second is, that in it striplings and yong men, may be tryed how they profite. For it is the duetie of a good shepherd, not onely to teach godly doctrine openly, but also his office requireth, that (after the example of Paule) he should make a prooffe of his hearers at home, howe muche they haue profited in godlynesse. For in this priuate communication he shal picke forward the slothful as it were with a spurre, he shal commend the diligence of those that haue profited muche, and encourage them to like continuance.

The third is, that in this priuate conference, an accounte of their faith is required of those, whose faith and relygion may iustly be doubted of.

The fourth is, that in this talke, the weak consciences are releued with doctrine, counsell, and comforte, specially when they bee entangled with any scruple of conscience. For such persons do wel by themselves, if they get them to their shepherds, that they may be raised

sed and receiue comfort.

The fifth is, that he that beleueth truly in Christ, is cleerely acquit from his sinne: For where as sinne is a falling from Gods law and will, with a binding of the partie to euer lasting death and damnation: out of doubt every one is acquit that beleueth the free promise, according to this saying: He that beleueth on the Sonne hath euerlasting life: whereupon it foloweth, that true absolution is a deliuerance of the beleuing man from his being boound to eternall death and damnation: yet notwithstanding it is profitable for al men to heare the Gospel priuately also, which being vttered by the mouth of the Minister, declareth forgiveness of sinnes, and inheritance of the kingdome of Heauen to them that beleue. For then verely is the kingdome of Heauen opened, when the Gospel that is preached, is receiued by faith.

Of the third.

AND one of them seeing that he was clenzed, came backe agayne with a loude voyce, glorifying God, and fel vppon his face before Iesus, giuing thanks. In this Samaritan we see a most godly example of thankfulness and thanksgiuing. Now to the intent we may be stirred by by his example, I will say somewhat concerning true giuing of thanks in this order. First what it is, and what causes it hath: next, what things are required to it: & lastly, for what thinges we ought to giue thanks.

As concerning the first, true thanksgiuing is an acknowledging and confession of benefits receiued, together with a thankfulness of minde, and a publishing of Gods goodnesse. This appereth plainly in this our Samaritane. He acknowledgeth himselfe to be clenzed of his Leprosie: he confesseth the same thing openly: he returneth with a thankfull minde vnto Christ: giuing him thanks for his benefits, and blasing abrode his goodnesse. This thanksgiuing hath diuers causes. First the knowledge of God the benefactor. 2. The knowledge of himselfe. 3. The perceiuerance of the benefite. 4. An affection earnestly bent by faith vnto the praying of God: at which things we see in this Samaritane. To the furtherance hereof also, cometh examples which may stirre vs vp to this thankfulness.

Thus haue wee what thanksgiuing is, and what causes it hath. Nowe let vs see what things are requisite vnto it. There are thre

E.g. ii.

things

The. xliii. Sunday after Trinitie.

things requisite. First vertues which can neuer be seperated from true thanksgiuing: and secondly the lawefull manner of thanksgiuing. The chiefe vertues are two: Truth, and Rightfulnesse. Truth, like as it simplye and openly acknoweledgeth G D D the benefactor (as this Samaritane doth) so it excludeth Hypocrisie and lying. Hypocrisie cruelly, that thou mayest giue thanks not only with thy mouth (as the Pharisee did) but with thy minde and voyce together. And it excludeth lying, that thou shouldest not ascribe thy successe in vnhonest things vnto G D D: as if a theefe would giue God thanks for a fat boodie, or a harlot for a wanton Louer. And Rightfulnesse excludeth pride and the abuse of the thing: and one the contrarie part putteth vs in minde of thankfulness, of humbling our selues, and of calling vpon God.

The manner of thanks giuing is sufficiently shewed both in the example of this Samaritan, and by his saying of Paule: I thanke God through Iesus Christ. For when the Apostle sayth: By Iesus Christ, he meaneth first, that in thanksgiuing, Faith must thinke before. Nexte that we shoulde acknowledge our selues to haue receiued the benefite by Christ. Then, that we shoulde referre all things to Gods glory. And lastly, that wee may both knowe that our thankfulness is accepted through Christ, and also that by the same Iesus Christ, we haue access to God the father, to giue thanks to him for his benefices receiued.

Now followeth a question for what things thanks are to be giuen. Job giueth thanks for the harmes that he had receiued. This Samaritane giueth thanks for the ridance from his disease. And so it followeth, that thanks are to be giuen both for aduersitie and for prosperitie, howbeit, after a diuers manner.

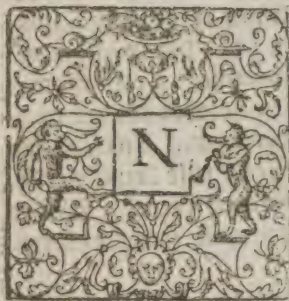
When thou giuest thanks for aduersities, as for affliction or other miseries, thou must doo foure things. First the burthen by weighing heauy vpon thee, must put thee in minde of thy sinne, and of repentance. For it is the witnesse of Gods iudgment for sinne. 2. Thou must accept the crosse and euery other miserie, as a rodde of thy most deare father, nurturing thee and chastizing thee lest thou shouldest perish with the disobedient. 3. Giue God hartie thanks for this his fatherly chastisement. 4. Thou shalt highly desire, either deliuerance from the burthen that presseth thee, or else assuagement, conditionally, that it be no hinderance to Gods glory, and thyne owne saluation.

For

For prosperitie thou shalt giue thanks with promise of continuall
mindfulness of them. And thus much concerning true Thanksgitiug.
But alas, no moe but one of the tenne cometh backe, the other nyne
go their wayes vnthankful for the good turne that they had receyued.
Whereupon the Lorde saith: Are there not tenne clenzed? and
where are these nyne? There are not founde that returned againe
to giue G O D praise, saue onely this straunger. Here thou seest an
example of horrible vnthankfulness, in those that had forgotten the
benefite newly receyued. There be many such in the worlde. But what
became of the n: By shaking fayth off, they continue in state of dam-
nation, when in the meane season this Samaritan heareth, Arise, goe
thy way, thy fayth hath made thee whole. Him let vs follow to our
onely Saviour, which is Iesus Christ our Lorde, too whome with
the Father and the holy Ghost bee honour, prayse, and glory for euer
and euer. Amen.

Vpon the .xv. Sunday after Trinitie.

The Gospell. Math. vi.



O man can serue two maisters: for ei-
ther hee shal hate the one and loue the
other, or else leane to the one, and de-
spise the other: ye can not serue God
and Mammon. Therefore I say vntoo
you: Bee not carefull for your life, what
ye shall eat or drinke: nor yet for your
body, what raiment ye shal put on. Is
not the life more worth than meate? &
the bodye more of value than raiment?

Beholde the foules of the aire, for they sowe not, neyther doo
they reape, nor carie intoo the barnes: and your heauenly fa-
ther feedeth them. Are yee not much better than they? Which
of yon (by taking carefull thought) can adde one cubite vntoo
his stature? And why care yee for rayment? Consider the Li-
lies of the fiede howe they growe: They labour not, neyther
doo they spynne. And yet I saye vntoo you, that euen Salomon
in all his royaltie, was not clothed like one of these. Wherefore

G g.iii.

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if GOD so clothe the grasse of the felde (which though it stand too daye, is too morowe cast into the fornace:) shall he not much more doo the same for you, O yee of little faith? Therefore take no thought saying: what shall we eate, or what shall wee drinke, or wherewith shall wee bee clothed? After all these things doo the Gentyles seeke. For your heauenlye Father knoweth that yee haue neede of all things. But rather seeke yee first the kingdome of God, and the righteousnesse thereof, and all these things shall bee ministred vnto you. Care not then for the morowe, for to morow day shall care for it selfe: sufficient vnto the day is the trauaile thereof.

The exposition of the text.

This Gospell is a part of that long Sermon that Christ made to his Disciples, Math. the 5. 6. and 7. Chapters. In which part hee condemneeth couetousnesse and distrust, as which can not stande with the seruice of God. For No man (sayth hee) can serue two maisters. Agayne, with many argumentes taken of Gods prouidence, he dissuadeth from vngodly and heathenish carefullnesse of things pertyning to this lyfe: which carefulnesse springeth partly of not knowing Gods prouidence: and partly of distrust byed in vs. by nature. Last of all, he prescribeth a certaine rule to those that are his: Seeke first the kingdome of God and his righteousnesse, and all things else shall bee cast vnto you. And least any man should surmise this saying to be a defence for pole mouthfulnesse, he addeth: For sufficient vnto the day is the trauell thereof. This is the summe of this Gospell. Nowe will wee propose certaine places, which are these.

- 1 Our Lordes saying: No man can serue two maisters.
- 2 How great the prouidence and care of God is for vs.
- 3 The commaundement and promise of Christ. Seeke yee first the kingdome of God, and his righteousnesse, and all things else shall be cast vnto you.

Of the first.

NO man can serue two maisters. For eyther he shall hate the one, and loue the other. &c. By the two maisters whō Christ sayth

sayth no man is able to serue, we must vnderstand two things which are so cleane contrary one too another, that they cannot bee together: but that where the one is, there the other must needes bee away. Such as are (for examples sake) byces and vertues: heauenly things and earthly thinges: the fleshe and the spirite: the true worshipping of God and Idolatrie, vnder which is conceyned couetousnesse, and God and the diuell. Of which Paule speaketh in this wise: What agreement is there betwene Christ and Beliall? Why no man is able too serue suche maisters, the reason is easie too shewe, bycause they commaunde and require contrarie thinges of their seruantes: therefore if thou obey the one, by and by thou doest against the other: and so contrariwise. The people of Israel (as we finde in the .xviii. Chapter of the thirde booke of Kings) woulde haue serued the true God and Baal together. Whose error the Prophete Helias repre- uing, sayth vnto them: Why halte yee on both sides? If the Lorde bee God, followe him: and if Baal bee God, followe him. As if he had sayde: You will serue two maisters that commaunde you con- traries, which thing it is not possible for you too doo, without the contempt of the one of them. For when you serue Baal, you offende God with foule whooredome. The same vice dooth the Prophet Osee reprodue in this people. But men will needes make such shifts for themselves. The Papyns worshipped both God and the diuell, painting the one white and the other blacke. And being asked why they dyd so: they answered: Wee worship GOD, that he shoulde doo vs good: and wee worship the diuell, because he shoulde doo vs no harme. After the same maner some in these dayes hold still the popish superstition for the most part, and yet neuerthelessse pretende too em- brace Gods worde and the true religion. In these dayes we will serue both couetousnesse, and our belly, and yet therewithall we boast our sel- ues to be true worshippers of God, but that cannot bee. He that wor- shippeth the diuel, hath renounced God. He that embraceth the po- pish Idol service, hath troubled the wel of gods word. He that serueth couetousnesse, can not bee the seruant of God. Which thing the Lorde purposed too shewe chiefly in this Gospell. Why so? Because Paule writing too Timothy saith: They that will be riche, doo fal into temp- tations, & the snares of the diuel, and into many bypocritabill & hurtfull desyres, which drowne men in destruction and damnation. For co- uetousnes is the roote of al euil, in seeking after the which diuers haue

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strayed

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strained from the faith, and wrapped themselves in many sorowes. Here both Paule cunningly peine the nature of couetousnesse, which fighteth full but ageinst godlynesse and the seruice of god. For they haue contrary effects. He that serueth couet. usnesse, falleth into the snares of the deuill: but he that serueth God, butteth the snares of the deuill. Couetousnesse drowneth a man into destruction and damnation, but the seruice of God deliuereth him. Couetousnesse leadeth a way from sayth: But the worshipping of god kepeth men in sayth. Couetousnesse snarleth a man in many sorowes, but the seruice of God leadeth a man into euerlasting ioy. Couetousnesse is the roote of all euil, and the seruice of God is the wellspring of all good. It is no marvel therefore that Christ saith: No man can serue God and Mammon. For they fight one against another, and are deliyghted in contrary things. God commaundeth thee to seeke the welfare of thy brother: but couetousnesse counsaileth thee to liue to thy selfe, as we see in the rich glutton. God commaundeth thee to bestowe of thy goods vpon the poore: but Mammon bids thee get other mens goods by hooke or by crooke. God wil haue thee sober: But Mammon bids thee run to ryot and take thy pleasure. Howbeit, it is here to be noted, that the Lord denieth not but a man may haue riches and serue God both at once. For Abzaham had riches: so had Dauid: so had Ioseph in Egypt, Ezechias, Iosias, Theodosius, Cornelius, and many other, who neuerthelesse serued God. Why so? Bycause they serued not theyr Ryches, but made theyr riches seruants vnto them. Therefore the Lord sayth in expresse words: No man can serue God and riches. What is it to serue riches? It is to set a mans hart vpon them as Dauid saith. It is to heape by riches by hooke or by crooke. It is to keepe goods with wrong, and not to dispose them by Gods commaundement. It is to shrink from the faith, and from the feare of God, for hording by of riches, and too deuise sundry wayes to heape by riches.

Howbeit for as muche as the chiefe cause of couetousnesse is heathenish carefullnesse for the belly: Christ endeuoureth to take away this cause. For he dealeth like the skilfull phisitions, who when they take in hande to cure any disease, doo shew the daunger of the disease: and first practise to take away the rootes and causes of the disease.

of

Of the seconde.

BEe not carefull for youre lyfe, what you shall eate, nor what you shall clothe your bodye withall. Chyist dothe not by these wordes prohibite godly and holy care: But Heathenish and vngodly care. Therefore leaſt any man might imagin that: his ſaying of the Lorde is a maintenance to ſlothfulneſſe (before I fall in hande with the arguments whereby our Lorde endeuoureth too call vs from heatheniſh & vnlawfull care, I wil ſpeake a fewe things concerning lawfull and vnlawfull care. For a man had neede to be well aduiſed in this caſe, and diligently to diſtinguiſhe the one from the other. For as there is no greater plague to the worſhipping of God, than heatheniſhe care and vngodly thoughtfulneſſe: ſo there is nothing more to bee wiſhed, than that every man ſhould walke carefully in his vocation before God. It is to be knowne therefore, that there are three ſortes of care. One is wicked and heatheniſh; another is neceſſary and holy: and the third is mixed of both. The middlemoſt is not onely lawfull, but alſo needfull and holy: in ſo muche as he that hath it not, can not be reckened among the children of God.

The vngodly or the Heatheniſhe and wicked thoughtfulneſſe and care, is that which groweth of diſtruſt and of the ignorance of Gods providence. This heatheniſh care is in the Goſpell of thys day condemned by the mouth of Gods owne Sonne, and forbidden to the children of God by many reaſons, as we ſhall ſee afterward. This unholy and prohibited carefulneſſe, is ſometime called the care of the fleſh, partly bycauſe it proceedeth of the corrupt iudgment of the fleſhe without faith, and partly bycauſe it tendeth to a fleſhly ende, namely the eaſe and reſtineſſe of this preſent life.

The carefulneſſe which I ſayd was neceſſarye, godly and holy, without which no man can be accounted among the children of God, is commended vnto vs by testimonies of the ſcripture, and many examples of holy men. Rom. 12. It is ſayde: Let him that ruleth, do it with diligence. 1. Tim. 5. If there be any that careth not for his owne, and ſpecially for them that be of his houſholde, he hath renounced the faith, and is worſe than an infidell. Abraham, Iſaac, & Jacob had a godly care for their houſholde. After that Joſeph had prophesied of the ſeven plentiful yerres, and of other ſeven barren yeares that ſhould follow thoſe plentiful, he tooke vpon him at Pharaoes commaundement, to care for the employement of thoſe ſeven yerres ſtore

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and prouision, after a godly maner. Daniel in Babilon, and the godly kings and Prophets among the people of God, did not compasse to great matters, without this godly care. Paul. 2. Cor. 11. Colof. 2. 1. Thessa. 2. uttereth his carefulnesse for the Church. So doo kings for their realmes: householders for their households: the ministers of the word for their hearers: the schoolmasters for their scholars: and to be brieue, al men in their seuerall vocation may haue (or rather ought to haue) this holy care, if they wil execute their dutie accordingly. But to the intent this holy and needefull care be not steepned with any vice: it is to be knowne, that foure things are required therunto. Of which the first is, Gods commaundement. For the godly minde must take nothing in hand but by the commaundement of God. Honest therefore must that vocation be wherof the care shal be godly and holy. Againe, that holy care must proceede of faith, for without faith, nothing can please God. Thirdly, for as much as if the Lorde keepe the Citie, they watch in vaine that keepe it: prayer and thanksgyuing must goe with it. Prayer verily, wherewith to desire Gods helpe: and thanksgyuing, whereby to attribute our successe vnto God, and not to our owne wisdom or worthinesse. For soothly it is the best remedie that can bee against the temptation of heathenish thoughtfulness, to flee vnto God by earnest prayer. Which thing Paul teacheth in the fourth chapter to the Philippians in these wordes: Bee carefull for nothing, but in all thinges let your requestes be made knowne too God by prayer and entretraunce with thanksgyuing. Fourthly, our care must tend principally too the glory of God. For although regarde may bee had to the welfare of our house: yet the principall ende must be Gods glorie. Fifthly, if our care and trauell haue not so good successe as wee would wish: Let vs submit our selues to the wil of God our father, in true feare and lowlynesse, according to the counsell of I Peter, sayinge: Submit your selues vnder the mightie hand of God, that he may exalte you in the time of exalting, and cast all your care vpon him, because he careth for you. And Psal. 5. Cast thy care vpon the Lorde, and he shall feede thee, and hee shall not suffer the iust man too bee tossed continually for ever.

The mixt care is that which in part seemeth godly, and in part is conuincd or found to be vngodly. As when we regard the thinges that perceyue too our duetie, (which thing God requireth earnestly at our handes:) but yet through a certaine misdoubting of Gods prouidence,

bys

byed in vs by nature, wee passe our boundes, and traiterously rush in-
 too Gods office. As when a householder bringeth vp his children a-
 right, & after a godly manner, and looketh well too his houtholde: but
 so, as ouer much fearefulnesse and sorow driueth him too impatience,
 when his trauell and care haue not successe according to his mynde.
 Therefore let the godly man cast his care vpon the Lorde, and do his
 duetie lustely, and not suffer his godly care to be stayned with heathen-
 ish distrust, to the intent that hauing cast away this heathenish dis-
 trust and sorowfulnesse, peace may continue with vs inwardly, and we
 may be moze modest and meeke towards men, with whom let vs serue
 all one God, shaking off the yoke of Damnon and heathenish carefull-
 nesse. Thus much haue I sayde concerning the thre kindes of care-
 fulnesse, to the intent we may know from which of them the Lord dis-
 suadeth vs in this Gospell. For he dissuadeth vs not from the godly
 and holy carefullnesse, such as hee himselfe sustained most of all men,
 but from the vngodly and heathenish care. Nowe here be set in order
 six argumentes, by which is confirmed Gods prouidence and care for
 vs. Whereupon is concluded, that heathenish care which proceedeth
 of want of knowing Gods prouidence, is to be shaken off.

The first argument. Is not the life more than meate, and the bo-
 die more than rayment? That is, if God haue giue the greater thing
 without your care, why should hee not giue that which is the lesse?
 Then sith he hath without your care giuen vs soule and bodye, which
 are great things, why should he not giue vs foode and rayment. Where
 of these things haue neede, that they may continue and not decay, spe-
 cially seeing he hath created all things to our vse.

The second. Looke vpon the foules of the aire, which neyther
 sowe nor reape, nor gather into their barnes: that is to saye, Your
 heauenly father feedeth the birds of the aire which are far inferior vnto
 you, if ye respect the degrees of worthinesse, why then should he not
 feede you whom he hath created after his owne likeness? Which this
 argument dooth Dauid comforte himselfe when he saith: Which gi-
 ueth meate to the vnyng Ravens that call vpon him.

The thirde. Which of you by taking thought is able too make
 himselfe one cubite higher? & wherfore then take ye thought for
 your rayment? As if he had said. Vaine is this thought of yours. God
 giueth Nature of the body without thy care, & why should he not giue rai-
 ment without this thy heathenish distrust of God, as though he refused

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to afflicte thee in thy labor.

The fourth. Consider the Lilies of the field how they growe. The Lilies in the fieldes take their sappe of the earth, according as God hath disposed before: and they are so beautifully arrayed, as that Salomon in all his glory was not arrayed like one of them. Seeing then that God doth so much for the Lilies which wither away within a while, and shall be burned: why should hee not clothe vs whome hee hath created to eternall life?

The fifth. After all these things doo the heathen seeke. As if he should say: You in times past, after the manner of heathen folke, were ignorant of Gods providence, and voyd of faith. But now yee knowe that God hath a care of you. Why then seeke ye things needefull for your selfe, with heathenish carefulnesse?

The sixth. Your father knoweth that you have neede of all these thinges. Marke these things advisedly. He sayth not, the dead-ful God, the ielous God, the maker of Heauen and earth, he that visiteth the finnes of the fathers vpon their children knoweth: But he saith, Your father knoweth: Whose father? Your father. What manner a father? Your heauenly father. Bycause he is heauenly, he is also most good, most mightie, and most wise. Bycause he is most good, he will giue those things that bee good. Bycause he is most mightie, he can giue what he will. And bycause hee is most wise, he knoweth how, what, and when it is meete to giue.

Of the thirde.

Seekeyee first the kingdome of God and his righteousness, and all things else shall be cast vnto you. In this short saying of Christ are two things, commaundement, and promise. The commaundement is: Seeke first the kingdome of God and the righteousness of God. And the promise is: And all things else shall be cast vnto you. First and foremost therefore let vs see the commaundement, and then the promise.

The commaundement is, that wee should seke the kingdome of God, and the righteousness of God. Here it is demanded what manner of things Gods kingdome and righteousness are. And againe, after what meanes they are to be sought. The kingdome of God is of three sorts in the scripture: that is too wit: of power, of grace, and of glorye. He bidderth vs not seeke the kingdome of his power, but of
his

his grace: from whence is the passage to the kingdome of glory. What is the kingdome of grace? It is that kingdome wherein we are receiued of mere grace, while we beleue the Gospel. For the Gospel is as it were the voyce of a crier, whereby they are called to this Kingdome. Of this speaketh Christ in another place: The kingdome of God is among you. Then is this kingdome, the grace of God which Christes Gospel offereth. The promise is the gate. The bringer in is the holy Ghost, which sanctifyeth and regenerateth vs anew in the Lauer of Baptisme by the worde. Brevly, this kingdome of Grace is mercy, forgiveness of sinnes, ioyfullnesse of conscience, and deliuerance from the kingdome of Sathan. What is that righteousness of God which he biddeth vs seeke? Out of al doubt it is the new life and obedience which God requireth of his children. And it is called the righteousness of God, because it pleaseth God, that is to wit, for the faythes sake whereby we are reconciled to God in the blood of Christ.

The promise is And all things else shall be cast vnto you. That is to say, the things that pertain to the sustentance of this life shall be given you. But Paule (whereof no man doubteth) did busily seeke the kingdome of God: and yet notwithstanding in the. xi. chapter of the second Epistle to the Corinthyans, he complayneth, that he was distressed with hunger and thirst. Agein holy Iacob suffered scarcenes of coyne and other victuals, in so much that he was constrained to go with his household into Egypt, least he and his shoulde haue perished for hunger. Therefore this promise of Christes semeth vaine. I answer: Christes promise faileth not: for the truth can not lye. For Christ who is our Iohisitor is not ignorant when remedies are to be ministred, and when they are to be withdraue. He regardeth not so much our unskilfulnesse, as his owne wisdomme. Therefore let vs take this for certeinie, that he forsaketh not those that are his. As for that we now and then want things necessarye, there be many causes, First, that we may be exercised in patience. 2. That now and then our sinnes may be punished with these plagues. 3. Forasmuch as we oftentimes seeke things superfluous, we iustly and rightfully want things necessarye. 4. Because we abuse things when we haue them.

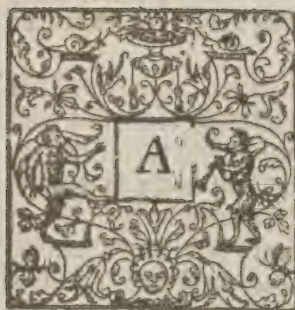
5. Because we yeeld not thanks vnto God. 6. Because we distrust God. 7. Because we diuers times ascribe the Good things that we receiue

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receiue, rather to our owne endeuour and paynfulnesse, than too Gods the giuer of them. Wherefore if we couet Gods blessing, let vs confesse and doo as the Prophet dooth, which sayth: All things are thine Lorde, and wee render vnto thee the things that wee haue receiued at thy hand. Here as the Prophet confelleth al things to be Gods gifts: so he turneth all things too Gods praise. Which thing that wee also may do, our heavenly father graunt vs through Iesus Christ, to whom be glory worlde without end. Amen.

Vpon the.xvi. Sunday after Trinitie.

The Gospell. Luke.vij.



And it fortuned that Iesus went intoo a Citie called Naïm, and manye of hys Disciples went with him, and muche people. When he came nygh too the gates of the Citie: Beholde, there was a dead man caried out, which was the onely Sonne of his Mother, and she was a widowe, and much people of the Citie was with hir. And when the Lorde saw hir, he had compassion on hir, and sayde vntoo hir: weepe not. And hee came nygh and touchied the Coffin, and they that bare hym stooode styll. And hee sayde: Yong man, I say vntoo thee aryse, and hee that was deade sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glory vntoo God, saying: A great Prophet is rysen vp among vs, and God hath visited his people. And this rumour of him went forth throughout all sewry, & through out all regions which lie round about.

The exposition of the text.

PAule the Apostle writing to the Romanes, saith: What things soeuer are written, they are written for our instruction, that through patience and comfort of the Scriptures wee might haue hope. Wherefore whē we reade the most swete Gospel of this day,

day, let vs knowe that he pertaineth not only to that wydow of Naim,
but also to all mankynde. For Christ in this Gospell beareth witnesse
of the power of his owne Godhead, of his pitifulnesse towardes them
that bee in distresse, and of his office. For first the Lorde proueth him-
selfe to be almightie, in that hee ouermastereth Death, which is the
king of sinne. Again, he bettereth his pitifulnesse towardes vs, in ha-
ving compassion vpon this womans miseries. And he sheweth that it
is his office to destroy the woorkes of the Deuill, for vnto that purpose
came he intoo the world, as Moyses, the Prophetes, he himselfe, and
the Apostles testifie. These are the things in generall, that are to bee
considered in this Gospell. Howbeit to the intent we may receiue the
greater fruite thereby, I will propound thre places, which I will in-
treate of in this Sermon.

- 1 What manner of affection Christ beareth towardes vs.
- 2 The declaration of this present myracle, with the circumstan-
ces of the same.
- 3 An Image of all Mankynde.

Of the first.

The Euangelist telleth a storie of a certaine yong man that was
dead, and carped out to be buried: at the sight whereof our Lord
was moued with compassion. For when he behelde the sorrowfull
mother, he conceived a deeper thought. There came to his remem-
brance the fall of mankinde, the tyrannie of the Deuill, and the great-
nesse of the miseries wherewith mankinde is distressed by reason of
sinne. He considered it was his office to ouerthrow these fortifications
of Satan. For he saw in this woman, a patterne of mans wretched-
nesse which dyd put him in mynde of mannes fall & of his owne office.

Wee maye therefore gather two thinges of this place. One,
what wee bee: and another, what Christ is towardes vs. Wee in very
deede are myserable, in distresse, and damned, and wee can not of our
owne power wrest our selues out of so great mischeenes. Christ is
G O D and man, and came too saue that which was losse, who in
this case bettereth his affection towardes mankinde. For hee is
none otherwyle minded towardes vs, than he was towardes this wy-
dowe. Hee is greeued for hir calamities, and he is greeued for ours.
He helpech hir, & he wil helpe vs also. This is the very thing that the
Apostle saith, wyting to the Hebrues: We haue an high Priest that

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can be forry with vs in our infirmities. Vea surely, he hath greater affection and loue towards vs, than this widow hath towards hir only sonne, whom she foloweth here weeping to the place of his burial. For thus saith the Prophet: Can a woman forget the Babe of hir owne wombe: though she doo forget, yet will I not forget thee.

But: what are the causes of this vnspcakable louingnes of Christ towards vs, that are al to be dawbed with the filthinesse of many wicked crimes: Surely there is no desert of ours, ne woorthinesse in vs. Howbeit there be foure causes whereby the sonne of God is moued to embrace vs with so great louingnesse.

The first is his fatherly kindnesse. For he created vs, and therefore wee are his by right of creation. And although he knowe vs to be full of filth and wickednesse: yet notwithstanding he findeth somewhat in vs that is his, namely, that we be his creatures. Then hast mercy on all things (sayth the wise man) and thou hast none of the thinges that thou hast made.

The seconde is the woorthinesse of our creation: Namely, for that wee are created to the likenesse of God, according to this: Let vs make man after our owne image and likenesse. And bycause this image was for the chiefe part thereof defaced through sinne: the Lord himselfe came to repaire it againe. Which thing commeth then too passe, when we beholding him stedfastly by true faith, are transforned into the likenesse or image of God.

The third is, the end to which we are created. For we are created to be the temple of God glorifying God. And albeit that this Temple was then vnhalowed through sinne: yet the stufte of it was still remaining, wherof Christ might build up a new Temple.

The fourth is the destruction of Satans kingdome, to ouerthrowe the which, Christ came into the worlde. A certaine hanfel of this destruction was giuen in this miracle. Christ encountered oftentimes with Satan, and oftentimes did put him to flight, and at length ouercame him when he arose againe from death. This victorie of Christs shall be perfect in the last day, when the last of all enemies (death) shall be abolished. These foure causes moued our Lorde to take fleshe vpon him and to become man: and in the fleshe, that is, in the nature of man, to suffer both in soule and body for mankind.

And although this affection of Christes be oftentimes commended vnto vs in the worlde of God, and warranted with many miracles,

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And with the obedience of the Sonne of God himselfe, who was obedient too the father even vnto the death of the crosse: yet notwithstanding there be three things that labour to perswade vs otherwys. That is, the law, conscience, and the heape of miseries wherwith wee be ouerwhelmed in this life. If of these things crye vnto vs that we are abiecta from Christ.

The lawe sayth: Cursed is euery one that continueth not in al the thing that are writen in the booke of the lawe. And there is no man but hee seeth he hath innumerable wayes transgressed the law. Wee looke vpon Eue who became subiect to the sentence of cursing for breaking of one commaundement: and what shal become of vs that haue offended God so often?

The sentence of this lawe is confirmed by the fearefulnesse of the conscience, which is as good as a thousand witnesses, as it is said in the Proverb: The conscience is a thousand witnesses. Hereunto pertayneth this saying of the Poet: *As eache mannes conscience findeth him, so feelles he in his hart, a ioyfull hope or dreadful feare, accordyng to desert.* And S. Bernarde saith: The euil conscience of our times, is our witnes, our iudge, our tormentor, and our prison: for it accuseth vs, it iudgeth vs, and it condemneth vs. What can be more greuous (I pray you) than day and night to cary such witnesse about vs in our breast? In my being convicted by the recorde of this conscience, haue abridged their own times, while they could not endure to heare her accusing them and bearing witnesse against them.

To the furtherance hereof cometh the huge heape of calamities, which confirme the sentence of the law & the conscience. Against these three most greuous temptations, let vs in true repentance set Christ alone. He came into the worlde to take away the curse of the law: to wipe out sinne: to turne into glory al the mysries of those that beleue in him, howbeit in such wise as al things are done orderly. This worlde is a wast wildeernes, from whence we must passe into our countrey. The people of Israel came not by & by into the resting place that was promised them. Ioseph came not to so great dignitie in Egypt, without imprisonment before. Christ entered not into his glory till he had him first crucified, dead and buried. Therefore it becometh vs also to enter into glory by the crosse. For thus sayth I Paul: If we suffer with him, we shal raign with him also. He that shuneth the encounter, lotheth for the garland in bayn. No man shalbe crowned (sayth the Apostle)

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but

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but he that contendeth lawfully. The same saith: we are made safe by hope. Therefore against the curse of the lawe, let vs set Christ who became accursed for vs. Against our conscience accusing vs, let vs set Christ acquiting vs from sinne. If the sonne set you free (sayth he,) you are free in deede. Against the miseries of this present life, let vs set Christ and the purpose of God: whose will it is that we should become like vnto the Image of his sonne. To be brief, let vs in true repentance and sayth flee to the throne of grace our Lord Iesus Christ. In him only shall wee find helpe at time conuenient. For he sayth to all that beleue in him: Be not afrayd my litle flocke, for it pleased my father to giue you a kingdome. And so let vs not suffer any thing in heauen, in earth or hell, too perswade vs that Christ is otherwise affectioned towards vs, than he was towards this widow. Therefore let vs learne hereby that God iudgeth far otherwise than doth the worlde. Our God and mediator Iesus Christ doth not after the manner of the worlde reiect them that bee in myserye and distresse, but he receyuech all that come vnto him: according to his promise: Come vnto me al ye that laboure and are laden, & I will refresh you, & pee shal find rest vnto your soules. Furthermoze goodly widowes may learne hereby, what a patrone, aduocate, and comforter they haue: Let gouerners of churches lerne hereby, not to shun such as be in mysery and distresse: And let the magistrate learne by the example of Christ, not to despise, not to shake of, not to condemne men because they be in misery & distresse, but rather to cherish & comfort them. Again let vs al learne to embrace one another with mutual affection of charitie, and to comfort one another after a godly maner. And thus much concernyng the first part of this Gospel. Now followeth the second.

Of the seconde.

In the declaration of this present myracle there be many circumstances. Of which eche one hath his seuerall lesson, and therefore I will reherse them in order with their lessons and admonishments. The first: When the corse was caried forth, the widow his mother followed after, and a great companye of the citie with hir. Here we see two things: of which the first is the solemne bearing out of the Corse, which the sorrowfull mother followeth: and the other is the honour and solemnitie of the burial. They carie the dead Corse after an honest sorte to the place of buriall: so also did the holy Fathers. Abraham

Abraham buried his wife honourably. Joseph conveyed the Corse of the Patriarke Jacob to buryal, with a great trayne of people. Jacob and Elau buried their father Isaac honourably. To bee short, among all the Godly there was great solemnitie bled in buryals. And that was done in hope of the resurrection of theyr bodyes, and of the immortalitye that is to come. The Church at this day foloweth the example of the holy fathers, though many be to be found which cast out their dead Corles as if they were the carkasses of swine. In our buryals is bled such a solemnitie as this is. The godly being perfect followe the Beere: and there is singing, ringing, & sometime preaching.

They that folowe the Beere, do first utter their good wil towardes him that is departed, 2. By this deede they shew an example of their fayth, concerning the rising againe of the dead. 3. They are warned that they themselves in their time when (the Lord shal thinke good) must folow, and by death take their leaue of these miseries of the worlde.

Then is there singing, and that is, to the intent the living may comfort themselves with Godly Psalmes, and giue G D D thanks for him th it is dead, if he depart in the true profession.

The ringing is, not only to cal the people together to bring the Corse to the Church, but also that the living may thereby be put in mynd of Gods trumpet, by which al the deade shall be waked up in the last day.

Lastly there is preaching, too the intent that those which wayte vpon the Corse too Churche, maye carie home some instruction and comforte wyth them against death. And thus much briezly concerning the first circumstance, and the solemnitie of buriall which is obserued among vs.

The seconde: Our Lord sayth to the wydow, weepe not. Here some demaund whether it be lawfull too mourne for the dead. The examples of holy men and the scriptures admit mourning for the dead. In Deuter. the last Chapter, all the people mourned in the desert for Moses when he was dead. Abraham bewayled his wyfe Sara. Joseph a holy man mourned many dayes for his Father Jacob. Dauid mourned for Amnon his sonne: Israell for Samuell: Martha for Lazarus: and our Lord himselfe also wept for Lazarus. Iesus the sonne of Syrach in his. 31. Chapter saith: My sonne shed thy teares ouer the dead, and begin to sorowe as if thou haddest suffered harme.

Thy. ii.

But

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But Ieremie in his 22 Chapter saythe : Bewaile not the dead. And Christ sayth here to the woman : weepe not. These countersayings Dauid reconcileth. 1. Th. 4. where he saith: Brethren, I woulde not haue you ignoraunt concerning them that are false asleepe, that yee sorowe not as others do which haue no hope. Then is it heathenlike sorowing that is forbidden, which hath no hope of comfort by the resurrection of the dead. But mesurable mourning is graunted, such as they vse which haue comfort set present before them.

But in as much as wee fall into mention of comforte, let vs hztesly say from whence Christians may fetch comfort in the death of their friends. First let them thinke vppon Gods wil, which they are bound to obey. 2. Let them thinke vppon the vniuersall case of all men. For we must al dye once. 3. Let them think vppon Gods ryghteousnesse. For what is moze ryghtful than that hee which hath giuen lyfe, should take it to himselfe againe, & keepe it, when he sees it good so to doe. 4. Let him thinke vppon Gods wisdome, who onely knoweth whither it is moze for our behoofe to liue or die. For he taketh many away either by cause they should not be made worse, or else that they should not endure any moze troubles in this mortal life. 5. Let the think with themselves that the dead are set free fro the miseries of this life. 6. Let the think it is vaine to take long sorowe for them, sith sorowe cannot call them againe. For so did Dauid comfort himselfe in the .12. Chapter of the second booke of Kings. He mourned as long as his child lay sicke: but when he was deade, he arose and washed, and ate meat. 7. Let them think that he which soroweth ouermuch, doth hurt his owne body, and in so doing sinneth against God. 8. Let them think that the blisse of immortalitie is not to be enuyed to the partie deceased. For blissed are they (sayth the Scripture) that die in the Lord. 9. Let them thinke vppon the resurrection of Christ, and of our selues also which shall be at the latter day. For this thought must be a common remedie, not only against the sorow that we conceiue for the deade: but also against all afflictions as well of mynde as body. But some man objecteth: I haue forgon the comfort of my lyfe. Then thou bewaylest not him that is deade, but thou bewaylest thyne owne selfe and thy losse that thou hast by forgoing him. It is a naturall thing too weepe. Thou sayest truth: but let grace overcome nature. Thus much is added hieely in the seconde circumstance concerning comfort at the death of our dere friends.

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The thirde: Our Lorde toucheth the coffin wherein the dead man lay. By which touching hee declareth that his bodye was the instrument to get vs life and saluation.

The fourth: He speaketh to the yong man and sayth: I say to thee yong man, arise. So also rayled he the yong mayde, as in Marke. So rayled he Lazarus, that had bin buried foure dayes, as is in John. Here we are taught, both that Christ is stronger than death, and that his word is the word of life and saluation.

The fifth: The dead man riseth at Christes call, and this is the miracle, he riseth that was dead: he began freightwayes to speake: and our Lord deliuered him to his mother.

The sixth: Feare fell vpon them all, and they glorified God saying: A great Prophet is risen vp among vs, and God hath visited his people: and this saying was spread abroad of him through all Iewrie. Here is described a double fruite of this miracle. The one befalling to the present hearers: and the other extendeth vnto others, to whom the report of this miracle came. The present beholders conceived sayth hereby, and so feared God, glorifying him with true worship, and acknowledged the Messias to bee come, whom also they confessed. Besides that, the report hereof came vnto others that were in Iewrie and the countrey bordering thereupon, who in likewise conceived sayth in the Messias. And in these dayes the report hereof cometh vnto vs, whereby we may acknowledge Christ too bee the very Messias, and to be stronger than death, and may conceiue faith in him: magnifying God with harte, voyce, confession, and manners: and so it will come to passe, that one day we shall haue by hym a ioyfull resurrection to enter lasting life.

Of the second.

Saint Ambrose sayth that the image of the Church is set forth here: and because it representeth our estates, it is woorth the opening. The widow (saith he) signifieth the Church: the dead yong man, euery sinner that liueth without repentance: and the Coffin betokeneth the body of sinne. The widow bewaileth hir dead sonne: That is to say, the Church lamenteth for the vnpentantnesse of the wicked, and entreateth Christ to moue them and drawe them to him with his word and his spirit. Christ therefore biddeth them that carped the coyle to stande still. For the sinner is bozne to hell by foure porters,

h. iiii.

which

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which are these: First hope of longer life. Secondly, looking vpon other
 mennes fautes. Thirdly, presumption vpon Gods mercye. And
 fourthly, flatterie of leud companie. Now if thou wilt ryse from the
 death of sinne, thou must needs heare Christ who byddeth the porters
 awake. If it be therefore thou must exclude hope of long lyfe, because life
 is vncertaine (according as the experience of manye teacheth) and
 perill is at hande as it is too bee leene in the ryche glutton. Agayne,
 thou must not see another mannes euill lyfe before thee as a patterne
 too folowe: but thou must submit thy selfe too GOD as Abraham
 dyd: thou must trust in him: and thou must amende thy conditions:
 knowyng that the multitude of offenders shal excuse no man in iudge-
 ment. It booted not Adam too saye: The woman that thou gauest
 mee hath gyuen mee of the Apple. Thirdly, lay away presumption
 of Gods mercie: for this presumption is a great contempe of God.
 Roma. 2. Fourthly, put away flatterers that entice thee too euill.
 And when thou hast done so, leane vpon Christ with lively faith, and
 he will quicken thee to eternall life, the which, Christ graunt vnto vs,
 to whom be honour for evermore. Amen.

¶ Vppon the. xvii. Sunday after

Trinitie.

The Gospell. Luke. xiiij.



It chaunced that Iesus went intoo the
 house of one of the chiefe Pharisees too
 eate breade on the Sabbath day: and
 they watched him. And behold, there
 was a certaine man before him which
 had the Dropisie. And Iesus answered,
 and spake vntoo the Lawyers and Pha-
 risies, saying: Is it law full too heale on
 the Sabbath day? And they hilde their
 peace. And he tooke him and healed
 hym: and let him go: and answered them, saying: Which of you
 shall haue an Asse or an Oxe falne into the pit, and wil not straight-
 way pull him out on the Sabbath day? And they could not an-
 swere.

Were him agayne too these things. Hee put foorth also a similitude too the guesstes, when hee marked howe they pleased to be in the hyghelt roomes, and sayde vntoo the .ii. : When thou art bydden too a wedding of any man, sit not downe in the highest room, least a more honourable man than thou bee bydden of hym, & he (that had him and thee) come and say too thee: Gye this man rounge, and thou begin with shame too take the lowest rounge. But rather when thou art bidden, goe and sitte in the lowest rounge, that when hee that had thee cometh, hee may say vntoo thee, Friende sit vp hygher. Then shalt thou haue worship in the presence of them that sitte at meate with thee. For whoso- ever exalteth himselfe, shall be brought lowe, and he that hum- bleth himselfe, shall be exalted.

The exposition of the text.

The occasion of this Gospell was this. Christ being bidden to dinner of a certaine Pharisee, was watched by those that sate at meate with him, that eyther in his woordes or in his deedes they might haue founde somewhat to charge him withall. For the world is so wicked, that like as men cloke vices vnder the visors of vertue: So they are not ashamed to raise slander vpon honest deedes and true vertue. So great is the malice of men. Notwithstanding, Christ is not feared away with their leudnesse, but keepeth his olde wont, and executeth his office euen in the thickest of his enemies, leaving vs an example, that we should not cease to proceede in wel doing, though wee should see all the whole world bent against vs. Christ therefore healeth this wretche, declaring therein the might of his Godhead, his most forwarde will too helpe them that bee in miserie, and his Office for which hee came into the worlde. Moreover he shew- eth the right manner of halowing the Sabbath day, and by his deede dooth as it were define the true keeping of the Sabbath. By which thing, like as hee repproueth the pride of the Pharisees and their igno- rance in the Scriptures: So he exhorteth them vnto true humilitie. And thus much concernyng the summe of this present Gospell. The places are three.

- 1 Of the Sabbath, and the true workes thereof.
- 2 Of the myracle by which the vse of the Sabbath is confirmed.
- 3 Of true Humilitie.

Phil.

When the Lord was bidden to dinner by a certain Pharisee upon the Sabbath day, and that a certain man diseased of the Dropie was brought before him, he demanded of those that seemed too themselves to be wiser than other men, whether it were lawfull to heale bypon the Sabbath day. And the cause why he put forth this question, was for that as the Pharisees had with their glosses corrupted the other scriptures: So also had they defaced the keeping of the Sabbath. Howbeit forasmuch as the question is concerning the Sabbath, wee will set forth the whole doctrine concerning the Sabbath, and speake of four things in order. First wherefore God ordeyned the Sabbath day. Secondly what is the right vse of the Jewes Sabbath. Thirdly what manner of holy dayes ours ought to be. And fourthly of the true Ceremonies of the Church, and of the ends of them.

Why then did God ordeyne the Sabbath day? There be reckned chiefly fyue causes. Of which the first is, that it shoulde be a perpetual Sacrament or remembrance of Gods rest after the creation of the world, which he made in sixe dayes with all the furniture and contentes thereof. This cause is alledged in the seconde of Genesis, where Moyses sayth that the Lorde commaunded the Sabbath day to be kept holy, because he rested that day from creation. The same thing also is declared in the xx. of Exodus in these wordes: The seventh day is the Sabbath of the Lorde. For in sixe dayes the Lorde God made heauen and earth.

The second cause of the ordeyning of the Sabbath is, that it shoulde bee a type and counterfigure of Chyilles Sabbath keeping. For it representeth the Sabbath, which Chyist the true Pascheouer and creator of the new Heauen and new earth shoulde rest in his graue bypon the Sabbath day, and kepe the very Sabbath aryghte. And therefore he commaundes the Jewes strictly, to kepe the Sabbath day. And by the vnsercheable deuise of his wise dome he ordeyned, that Chyist the true Paschall Lambe, shoulde be slayne and put to death bypon the very day of the Pascheouer, and that he rested the Sabbath day following, in his graue.

The third cause also why the Sabbath was ordeyned, was that it shoulde be a pledge of the promise. For God promised his people a

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Sabbath, that is to say, a rest. Esay the xiiii. And in that day, when G O D shall giue thee rest from thy labour and from thy confusion, and from thy hard bondage wherein thou didst serue. &c. The people of G O D looke for three kindes of rest. The first is from the labour of the present troubles in this life. The second is from the temptations wherewith oure owne Conscience and the Deuill assaulteth vs. The third is from the thraldome of the Deuill, so as he may neuer more hzing vs vnder his bondage and hard yoke.

The fourth cause of the institution of the Sabbath is, too the intent there shoulde bee a time certaine for teaching and hearing the woorde of G O D, or that there shoulde bee a time wherein there might be an open and common professing of the religion, in which the godly myght take comfort, and the ignorant bee instructed in godlynesse. Esay. 58. If thou call a delicate Sabbath: Then shalt thou delight in the Lord Job. 22. Then shalt thou delyght in the almighty and lift up thy face vnto God. For the Sabbath was not ordeyned to play and drinke in, but to pray and prayse God in. Whereupon Austin sayth: It is lesse Cuill to go to plough, than to play vpon one of those dayes.

The fifth cause is for ciuill policie which is commended to Gods people. Dent. 5. In these wordes: Keepe the Sabbath day, that thy man seruant, thy maide seruant and thy self may rest. And afterwarde: Thou shalt doo no manner of worke therein, thou and thy sonne and thy daughter, thy man seruant, and thy maide seruant, thyne Oxe and thyne Ass, and the Stranger that is within thy gate. And thus haue wee the true causes, and the ryght vse of the Jewische Sabbath. Now although the Jewische Sabbath together with other ceremonies of Moyses, bee abolished and disanulled, so farre forth as pertaineth to the keeping of the seueneth day of the weeke: Yet notwithstanding, as touching the vse of it, it is continuall, as a thing ratified by the lawe of God and nature. For like as God will be serued, and that his worde shal be preached: So nature telleth vs it is bitterly necessarie, that there shoulde be some certaine time appoynted for holy matters. Therefore there must needs be certaine dayes appoynted for folke to assemble and mete in openly at certain houres, that the woorde of God may be taught and learned, to the intent all things may be done orderly and after a comely fashion too the Church, according as Paule teacheth the Corinthians.

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Proouer, in our holypayes to things are to be obserued. One is, what is to be eschued: Another is, what is to be done. Three things are to be eschued. The first is outward labour: and to the intent the mind may wholly intend to Gods seruice: that is to say, that it may wholly intende to heare Gods word, to learne it, and to considee vpon it. And therefore it is the Magistrates dutie to prouide that the seruice of God be not hindred at such times by boddy laboures. Howbeit, here is to be knowe that there be foure exceptions which excuse those that labour at such a time. The first is necessarpe. For our Lord himselfe excuseth his Disciples for plucking the eares of coyne vpon the seuenth day, as sayth Mathew in the twelue Chapter.

The seconde is the profite of the Church, like as the Priestes do all things vpon the Saboth day which seemed needful in the Church, without trouble of conscience for the Saboth.

The third is the profite and sauergarde of oure neyghbour: wherefore our Lorde also healed the man that had the dropsie, vpon the Sabboth day.

The fourth is the authoritie of the superiours; to whome we must be obedient. But let the superiours take hede that they offende not him which is the superiour while they hold their inferiours too straght. The second thing that is to be eschued, is voluptuous lyfe, together with all the works of darknes which fight euil but against keeping holy the Saboth day. Thirdly thou must eschue the contempe of godly ceremonies: soothly, least eyther by absenting thy selfe, or by despising the holy Ceremonies, thou giue others example to become worse.

Thus haue we what things are to be eschued in our holypayes: Now let vs see what is to be done in them. First therefore in as much as the Jewes were occupied in killing sacrifices, and in offering: Let vs also slea the sacrifices of our owne bodie, and offer the Calues of our lippes. Let vs earnestly repent: let vs glorifie God with hart, mouth, confession, and behauior: let vs offer the incense of our hart: that is to wit, sayth, and hope: let vs offer the sacrifice of wel doings, with which kinde of sacrifice God is delighted (as the Apostle sayth to the Hebrewes:) let vs be quicke to giue almes: Let vs cherish the weak members of the Church: & let vs heale the also (as much as may be) after the example of Christ and other holy men, which exercised

edified themselves in the true holyday works.

Now remaineth somewhat to be sayd of Ceremonies. Ceremonies are customes and ordinances made to gouerne the body of the Church withal. These, if they be lawfull (for I haue nothing to doo with hygodly Ceremonies) eyther haue they warrant of the manyfested woorde of God as Baptisme and the Lords Supper: else they make in deede too the maintenance of the doctrine, and orderlynesse of the Church, and are ordeyned by some counsell of the spiritualtie or by the godly Magistrate. These Ceremonies serue to two endes. For they are ordeyned for comelynes and order sake. Of comelynes are two partes: The first is, that we should be stirred by vnto godnesse, by those helpes: The latter is, that modestie and grauitie myght appeare in the mynistracion of godlynesse. Order consisteth of three partes. The first is, that the chiefe doers or heades of the congregacions, might haue a certaine rule to deale by. The second is, that the hearers accustome themselves to obedience and discipline. The third is that peace and quietnesse be provided for, by mayntaining the Church in good estate. Thus much brievely concerning Ceremonies and the Ends of them, and the parts of those endes.

Of the second

The second lesson which this Gospel teacheth, is concerning the miracle whereby the man was healed that was diseased of the Dropsie. In this miracle are foure things to be obserued. The question, the healyng, the defence of the deede, and the ble of the same.

The question is put forth by Christ himselfe, Whether it bee lawfull to heale vpon the Saboth day. Hereunto the Pharisees make none answer, for if they denyed it to be lawfull, they should haue seemed cruell against the myserable soule that was diseased of the Dropsie. If they had graunted it to be lawfull, they wolde haue bene afrayd too some transgressours of the lawe. If he had not healed him, they wolde haue sayd, that eyther he could not or would not helpe this diseased person. And if he had healed hym, they would haue thought themselves to haue had iust cause to accuse him as a breake-her of the Saboth, & so consequently as a despiser of the lawe of God. Here was danger every way. But our Lord passing not for the Sophistrie,ooke this wretched man that was diseased in the Dropsie,

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He, and healed him before the Pharisees faces, & sent him away whole and sounde. In which deede (as I sayd at the beginning) hee shewed both his power, his will, and his office.

Now followeth in the third place, the defence of this deede. Which of you (sayth he) hauing an oxe or an Asse fallen into a Pyt, draweth him not out by and by vppon the Sabbath day? As if he had sayd, Either it is lawfull to heale a man vpon the Sabbath day, or else unlawfull. If it be lawfull, why say you waite for mee as a transgressor of the Lawe if I doo it? But if it be unlawfull, why doo you saue your Asses and your Oxen vppon the Sabbath day? What sayd they to this? They could not answere thereunto (sayth the Euangelist.) But to what vse serueth the healing of this Droopie by Christ? Too two vses. The one is generall, whereof I haue spoken already, namely, that by this miracle Christ might shewe his power, his will, his office, and the truth of his Doctrine, and thereby confirme faith in the beholders. And the other is speciall. For doubtlesse this man that was diseased of the Droopie, was salued in too it by disordered suffering.

Therefore wee also may learne, that Christ despiseth not those that haue cast themselves in too diseases through their owne fault, so that they folowe the example of this man that had the Droopie, that is to say, if they come vnto Christ with all their hart: and if they suffer themselves to bee touched and healed by him: that is, if they beleene bys word, fall to repentance, acknowledge Gods iust wrath, and desire pardon and healing of their soze, or at least wise assuagement of it for Christes sake.

Of the third.

AND he sayd to the guests that preased for to sit highest at the table: when thou art bydden to a feast, &c. As by this parable he condemneth pride: so he teacheth true humilitie which is a very rare vertue. Of which I will say these things in order. First, what humilitie is, next, how many kindes of it there bee. Thirdly, what causes it back, as wel of furtherance as of hinderance. And fourthly, what be the fruites and rewardes of true humilitie.

As touching the first: to the intent we may knowe what humilitie is, wee must see whom the Scripture calleth humble or lowly. Paule calleth those humble whom Christ calleth poore in spirit, such as those
are

are which being betterly boyd of all opinion of their owne strength, wisdom, and ryghteousnesse, impute vnto God alone, whatsoeuer good things they haue. Humilitie then is a vertue, wherethrough we acknowledging our selues as wee bee in deede, doo waxe vile in our owne sight: and betterly boyding from vs all trust in our owne strength, wisdom, and ryghteousnesse: doo cast down our selues before God, and in him onely seeke all good thinges through Christ. Notable examples hereof are in Mary Magdalene, in the theefe, in the Publicane, in Dauid, and in other holy men. This is the true humilitie, of which Christs promise is to be vnderstode: Blessed be the poore in spirit. Thus haue we what humilitie is. Now let vs see how many sortes there be of it. One is whereby we cast downe our selues before god: and another whereby we humble our selues before men. But we must beware that pride put not on the visor of humilitie: which if man plucke not of, surely God will bring it to shame. But let vs leaue that visor, and speake of the true humilitie that hath respect to God and man. Humilitie to godward, is the true feare of God, springyng of the true acknowledging of our owne infirmitie, & of Gods goodnesse towards vs: such as was the humilitie of Danielles in prison, who when he could not bow the knees of his body because of the streictnesse of the prison, did bowe the knees of his hart. So did Abraham humble himselfe, when he confessed himselfe to be but dust and ashes. True humilitie to manward is a true mildnesse, wherethrough we prefer not our selues proudly before any man, but with a single meaning apply our selues vnto all men. Of this humilitie we haue the greatest example in the sonne of God, whose example Paule admonisheth vs to followe Phil. 2. So was the blessed virgin humble, so was Anne the prophetesse, & so were many others.

Now must I speake of the causes (according as I promised in the third place) which surely are many. The first is Gods commaundement. For the first table requireth humilitie to Godward, and all the second table requireth humblenesse to manward. The second is, the example of Christ. Whereupon Paule in the second chapter to the Philippians: Let the same mind be in you which was in Iesus Christ, who being god, tooke the shape of a seruaunt upon him. The third is the consideration of thy selfe, what thou wert before thy birth, what thou art from thy birth to thy death, and what thou shalt bee after this life. Thou wert seede and bloud in thy mothers wombe,

nowe

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notwe thou art in a wplodernesse of myseries during this lyfe, and in the ende thou shalt bee woormes meate. The fourth is, that thy goods and good giftes (if thou haue any) are not thine owne, but Gods, bestowed vppon thee too doo good with vntoo others. Therefore if thou bee eyther proude of them, or abuse them, thou must stand in feare of horrible punishment. The fifth is, too thinke that God is able too take away what giftes soeuer thou hast, if thou abuse them, and peebe not the prayse too him alone. The sixt is, that many which seeme to haue lesse giftes than thou, do oftentimes imploye theyr labour more to the profite of the common weale and the Church than thou dost. For as God is the strength of bread, so is he the power whereby any thyng is made acceptable too hymself. And these are the fixe causes, which beeing knit together, make true humilitie: the which is hindered by twoo mischeues, strife and vayne glorie. Wherefore Paule in the second to the Philippians sayth: Doo nothing of strife or vayne glorie, but through humilitie, let euerye man esteeme other better than himselfe. For as for those which haue a delyght in stryuing, lyke as they bee destitute of charitie: so are they also voyde of true humilitie: and vayne glorie fighteth full butte against humilitie. Thus haue we what humilitie is, of howe many sortes it is, and what causes it hath. Nowe followeth that whiche I promised to speake of in the fourth place, of the rewarde and naturall frutes of the same. He that is humble shall receiue three frutes: the first before God: the second before men: and the third in himselfe.

First before God the fruite is, that he which is rightly humble, hath God dwelling in him. Whereuppon Esay. 57. I dwell hygh above, and in the Sanctuarie, and with him also that is of a contrite and humble spirit. And in the. 66. Whome shall I regarde? Euen him that is poore, and of a lowly troubled spirit, and standeth in awe of my wordes. Luke the seconde, God exalteth the lowly. 1. Pet. 5. God resisteth the proude, and giueth grace to the lowly.

Before men the lowly person receiueh this fruite. Euen as the proude bodye is disdeyned of all men: euen so hee that is lowlye in deede, is honoured of all men: and an honest name and reporte followeth him.

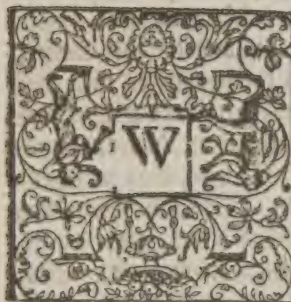
In himselfe, the lowly person findeth these most sweete frutes. First humilitie or lowlynesse is the mother of chastitie and patience. Secondly, it is the way vntoo wisdome. Prouerbes. 11. There as

is lowlynesse, there is wisdom. Thirdly, it is the keeper of fayth, and of the feare of God. Fourthly, it is the furtherance of innocation, and after a sort, procureth to be heard of the Lorde. Psalm. 101.

The Lorde looked downe vpon the prayer of the lowly. Fifthly, glory accompanieth lowlynesse. Math. 5. Blessed are the poore in spirit, for theys is the kingdome of heauen. Mat. 24. He that humbleth hymselfe, shal be exalted. Prouerbes. 29. The lowly person shall come to worship: not for that lowlynesse deserueth these thinges, but bicause these thinges fall vnto the lowlye through the lowlynesse of Christ. To whom be glory for euer and euer. Amen.

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Trinitie.

The Gospell. Math. xxij.



Then the Pharisees had heard that Iesus dyd put the Saduces too silence, they came together: and one of them (which was a Doctour of lawe) asked him a question, tempting him and saying: Maister, which is the greatest commaundement in the Lawe? Iesus sayde vnto him: Thou shalt loue the Lorde thy God with all thy harte, and with all thy soule, & with all thy mind.

This is the first and greatest commaundement: And the seconde is like vnto it. Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hang all the lawe and the Prophetes. Whyle the Pharisees were gathered together, Iesus asked them, saying: What thinke yee of Christ? Whose sonne is he? They sayd vnto him: The sonne of Dauid. Hee sayde vnto them: Howe then dooth Dauid in spirit call him Lorde, saying: The Lorde sayde vnto my Lorde, sit thou on my right hande till I make thine enemies thy footefooles. If Dauid then call him Lorde, howe is hee then his sonne? And no man was able to answer him any thing, neither durst any man (from that day forth) aske him any moe questions.

The

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The exposition of the text.

This Gospell containeth a summe of the christian doctrine, that is to wit, the doctrine of the lawe and of the Gospell. A Pharise propoundeth a question concerning the Lawe, & Christe againe an other concerning the Gospell: But for a sundry purpose. For the Pharise asketh a question concerning the Lawe, to the intent to tempt Christ, and to picke a quarrell to him. But Christ demaunded of him concerning the Gospell to the intent to bring the miswearing Jewes and Pharises, vnto the true knowledge of the lawe and the Gospell. For they, because they thought that men were iustified by the deeds of the law, despised the Gospell, supposing there was no neede of any other doctrine to the attaynement to saluation, than the doctrine of the law, whose error Christ confuteth. See heere the goodnesse of Christ. Although the Pharises aske the question vpon malice, yet notwithstanding Christ answereth them according to his owne office: and teacheth an absolute doctrine concerning the lawe and the Gospell. Therefore the summe of this Gospell is, that Christ contriueth all the lawe and the prophetes into these two poyntes: which are the loue of God, and the loue of our neyghbor. Afterward he enquireth of the Pessias, that is to wit, of himselfe, to the intent he might shew what one he was, namely, God and man, who was to this ende promised to the fathers, that he should destroy the workes of the Deuill, and that all kindred of the earth myght be blissed in him, who becoming our Priest, shoulde pacifie Gods wrath by paying our raunsome for vs.

The places are three.

- 1 Of the Saduces whose mouthes our Lord stopped.
- 2 The question concerning the summe of the Lawe, and a rule how to serue God.
- 3 The question concerning the Pessias.

Of the first

The Pharises hearing that hee had put the Saduces too silence, assembled together. &c. Albeit that the Pharises and Saduces were of a sundry religion one from another, and defended contrary opinions: yet they agree in this, that both of them do set themselves against Christ. Herode and Pilate were enemies

males: yet they agree in this poynt, that both of them desire too dispatch Christ out of the way. Thus both ungodlinesse conspire against Christ and his holy Gospell.

As concerning that hee sayth: Christ had put the Saduces to silence: it is too bee knowen, that the Saduces (who denyed, that the soules of men liued after death, and tooke awaye the resurrection of the deade) did strive againe with him, eyther to the intent to winne him to subscribe too their opinion, or else too make him a laughing stocke too the rude people, that was seduced and noozled by these teachers. Therefore they stept vnto Christ after this manner: If the dead shall rise againe, many incommadities, many debates, and many absurdities will ensue. This they goe about too proue in this wise. There was a certaine woman among vs, that had been wyfe to seuen men one after another. Nowe if there shall bee a rising agayne of the deade, this woman shall rise, and the seuen husbandes that shee had shall arise also. Nowe if shee sticke to any one of them, the rest wyll fall at oddes with him: and if they all dwell with hir together, nothing can be moze troublesome to the woman, nor nothing moze harde for the men to abyde. Therefore seeing that these absurdities shoulde follow the resurrection of the dead, it is yll doone too auouche, that there shall be a resurrection. This was their manner of reasoning, whose duetic it had been to instruct the people aright concerning the hope of euerlasting life, from which like a sort of false captiues they withdrew men, & yet will needes be called righteous. But Christ stoppeth these felowes mouthes, & so putteth them to silence, that beinge dashed out of countenance with his wordes, they had not what to say. Therefore he repproueth them, confuteth them, and teacheth them. He repproueth them, for that they were ignorant in the Scriptures, and yet would take vpon them to be teachers of the Scripture. He confuteth them openly by putting forth an example. God is the God of the lyuing: God is the God of Abraham, Isaac, and Iacob: Ergo, Abraham, Isaac, and Iacob doo liue. If they lyue, either in their bodies, or in theyr soules. In theyr bodies they liue not, for you know theyr Tumbles: therefore they liue in theyr soules, which you falsly surmise to die togeather with their bodies. But nowe mens soules liue, that in their tyme they may returne into their bodies, too the intent that such as haue done wel in this lyfe may receiue reward, and those that haue done eail, may suffer iust punishment. This is the summe of the

I. i.

confutation

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confutation. What dooth that teache two things. The one is, that the dead shall rise againe by the myght and power of G D D, vnto whom nothing is impossible. Hee was able to create all thinges of nought, and why shall he not bee able to call soules againe into their bodies, specially such hee hath determined it, and that it is too the aduancement of his righteousness and glorie: Paule in the seconde to the philippians sayth: We looke for a Saviour from Heauen, euen Iesus Christ, which shall transforme our corruptible bodies, that they may become like vnto the glorious body of hym, through the same power, whereby he is able to make all thinges subiect to himselfe. Therfore when our reason beginneth to dispute of the resurrection, let be set foure thinges against it. Gods determination: Gods almightynesse: Gods iustice: and Gods glorie.

His determination, for that he hath ordeyned and appoynted to raise the dead. Because God is vchangeable, hee will neuer call backe againe or disanull this determination. And there are certayne examples of this determination remainyng. Christ our Lorde rose againe from the dead. Enoch was conueyed aliuie into Heauen, Helias was taken vp aliuie into Heauen in a fire Chariot.

Let his almightynesse be set against our reason, which thinketh it impossible for the dead to rise againe. For if he could not do the thing that he hath determined to doo, he were not almighty. And if he were not almighty, neither were he to be called God.

His iustice requireth, that we should render rewarde to them that haue deserved well, and punishment to the vngodly. We see that in this life the godly for the most part are in ill case, and the vngodly in good case. But nowe in as much as Gods iustice requireth that the good should fare wel, and the euill should fare amisse, and that it faileth not out so in this life: there must needs be another life to come, wherein God according to the rule of his righteousness shoulde render to the godly life euermoring, and to the vngodly the paines of hell.

Also Gods glorie is to be set against the Saduces opinion and our owne reason. God made man for his owne glory, that he should continually praise and glorifie him. Which thing verily could not come to passe except there were a resurrection of the dead.

Moreover, Christ instructeth the Saduces, concerning the state of men after the resurrection. There shall bee no vse of mariage, there shall be no begetting of children: but they shall liue for euermore continually.

continuaill chastitie, as the Angels of God doo. Therefore there is no debate to bee feared betweene the many husbandes that haue had one selfe same woman to wyfe one after another, when they lyued here. Thus much concerning the Saduces, and the confutation of theyr errorre, and the confirmation of vs for the resurrection of the dead: the beleefe wherof is warranted vnto vs by the determination of God, which is vnhangeable: by his myghtynesse, whereby hee is able too make all thinges subiect too hym: by his iustice, wherethrough hee recompenceth euery man accordyng to his deedes: and by his glorie, which must be rendred vnto hym of the Sainctes world without all ende.

Of the seconde.

Now steps forth the Pharisee and demaundes of Christ which is the cheefest commaundement in the law. Our Lord answereth: Thou shalt loue the Lorde thy GOD with all thy hart, with all thy soule, and with all thy power. This is the first and greatest commaundement: and the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hang all the lawe and the Prophetes. That is to saye, whatsoeuer Moyses and the Prophetes doo teache of the true seruice of God, it is conteyned in these two poynts. For as much as I haue lately on the .xiii. Sunday after Trinitie, & oft else where spokē concerning the lawe of God, and tolde what it is: what is the vse of it: that no man is able to fulfill it: and howe it is abrogated from the godly: I will not here repeate the same things any more, but will speake of two other things. First, wherefore Christ sayth that the second commaundement of louing a mans neyghbour, is lyke vnto the first, louing of God. Agayne, because Christ sayth, that the whole Lawe and Prophetes doo rest in these two commaundementes: which is: for that in them is conteyned whatsoeuer Moyses and the Prophetes haue taught concerning the true seruice and worshipping of God: I will speake a litle of the true worshipping of God, that wee may stand vpon a sure ground in that behalfe.

As touching the first point, it is to be knowne, that the second commaundement of louing a mans neyghbour, is not laid to be like the first, either in order, or in obiect, or in degree of louing. For in order the first commaundement is the former. The obiect (or thing whereon the first commaundement resteth) is God, according as the obiect of the second

It. ii.

cont.

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commāndement of man, our neighbour. The degrees of loue require that the chiefeſt good thing ſhould bee loued moſt: and then all other things elſe in their order, according to the degrees of their worthineſſe. Therefore is not the ſecond commāndement like the firſt, in order, in obiect, or in degree of loue. How then is it like it? Firſt in the affection of louing, becauſe either of them both demaundeth vnfaigned loue. Secondly in band: for both of them binde vs either to obedience, or to puniſhment. And laſtly, in attaineement of obedience: for he that ſayth he loueth God, and hateth his neyghbor, is a lyer, ſayth Iohn the Apoſtle. And thus much brieſly concerning that the ſecond commāndement is like the firſt of louing God. Now will I ſpeake of the true worſhippyng and ſeruiſe of God, becauſe the commāndements of louing God and our neyghbor, conteyne the grounde and ſubſtance of worſhippyng God.

Therefore to the intent we may the better vnderſtand the doctrine of worſhippyng God aright, I will ſpeake of foure things in order which make to the opening of the matter. Firſt I will giue a rule whereby the worſhippyng of God is too be exacted and tryed. Secondly I will ſhew a ſubſtancial foundation, wheremypon to ground the worſhippyng and ſeruiſe of God. Thirdly I will declare what worke may rightly be called Gods ſeruiſe. Fourthly I will ſhew what manner of men are able too peelde rightfull ſeruiſe vnto God. Theſe foure poyntes being thoroughly knowen, it will appere vnto vs manifeſtly which is the right faſhion of worſhippyng God.

Then as concerning the firſt rule of ſeruing God, let this be ſet for a general & vnmoueable rule: that no worſhippyng pleaſeth God, but ſuch as is of his owne appoyntment. This rule is not admitted of all men: and therefore we muſt fortifie it with ſtrong foundations. Firſt therefore God in the prophet Eſay, and Chriſt in his Goſpel, confirmeth this rule with theſe wordes. They worſhip me in vaine, teaching doctrines that are the deuifes of men. And the holy Ghoſt by the mouth of Paule Coloff. 2, condemneth all worſhippyng that men deuife of theyr owne bzaynes. And the Lord in Ieremye ſayth: Make in my precepts. Again, it is vnpoſſible to pleaſe god without faith. But ſeruiſe is done too the intent it may pleaſe: Therefore it muſt needes bee done by faith: but of faith it can not be done, unleſſe it be warranted by the commāndement and manifeſt woord of God.

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For sayth dependeth of the word of God. By these most certaine reasons the seruice of God is in such wise confirmed, that he that will stande to the deniall of it, may be thought more foole, than he that denieth the Sonne to be by when it is high noone, and that the day is at his full lyght. Therefore let vs hold this rule fast, and not suffer it to be wrested from vs by any sophistrie.

The vse of this rule is manyfold. First by this rule is stablyshed the authoritie of the lawe maker. For in a common wealch where every man may make lawes at his pleasure, the authoritie of the soveraine Lord falleth into contempt. This authoritie chalengech the Lord to him selfe in the first commaundement, when he sayth: I am the Lord thy God. &c. The second vse of this rule is, that this rule deliuereth from errour, that wee shoulde not erre in worshipping God. The thirde is, that it hindreth the superstitions and malapartnesse of men in deuising newe worshippings. Thus far concerning the rule of worshipping God, namely that no worship pleasech God, but such as is of his owne appoyntment: and concerning the confirmation and vse of this rule. Now will I brievely speake of the foundation of Gods seruice, which is the thing that I purposed in the second place.

Now this foundation consisteth partly in the true knowledge of God, and partly in the knowledge of our selues. We attayne to the knowledge of God, by the word, and by the record added to the word. For both of them teach vs. First, that God is the fountaine of all power, wisdom, righteousness and truth. Secondly, that all glory is to be giuen vnto him. Thirdly, that he is most ready to helpe. And fourthly, that he will haue all men to flee vnto him in any danger. We attayne to the knowledge of our selues by two things: that is, by considering the Image of God, to which man was created, and by weyghing our owne strength and power as they are now. The thinking vpon Gods Image directeth vs to the consideration of the end for which wee men were made reasonable creatures: and it pouereth vs to the duetie wherein it becommeth vs to be continually occupied, namely that we shoulde expresse the Image of God in all holy esse and puritie. The weyning of our strength and power as they be now, enforcech vs to confesse our selues utterly vnable to performe our dutie as we ought to do. These two knowledges therefore tend to this purpose, that we shoulde giue all the glory vnto God, and take from our

¶ i. iii.

¶ i. iii.



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setnes all matter of boasting: and this knowledge sheweth vnto vs our owne filchines and infirmities. These things being thus opened concerning the rules of Gods seruice, and the foundation thereof, I wil now come vnto that which I purposed in the thirde place, and I wil clearly define what the true seruice or worshipping of God is.

The seruice of G D D therefore is, a woorkes commaunded by G D D, doone of fayth, chiefly too the setting forth of Gods gloze. Here first is shewed, what woorkes are Gods seruice, that is to wit, those onely, which G D D hath commaunded in his lawe, as it evidently appeareth by the rule before giuen. Secondly, is added faith, out of which the woorkes must proceede. For faith is the compasser of all good woorkes: and that is, bycause no woorkes can please God, vnlesse the person that dooth it, please him before: and the person pleaseth by fayth. Cayne maketh sacrifice: and Abel maketh sacrifice. Both of them had Gods commaundement, yet was not Caines sacrifice a worshipping of G D D as Abels was. Why so? Bycause Caine had no fayth, but Abel had. Cornelius in the .ix. of the Actes, and the Pharisee, giue almesse. Both of them had commaundement so to doo. And the woorkes of Cornelius was Gods seruice, bycause it proceeded of fayth: but the Pharisees deede was abomination because the person pleased not God. Two husband men tyll their ground: the one dooth G D D hygh seruice, ploughing in the feare of God, and looking for blissing from G D D: And the other pleaseth not G D D, bycause he is voyde of fayth and the feare of God. And yet haue both of them commaundement of the woorkes. In the sweate of thy browes shalt thou eat thy breade. The handmaydes that doo seruice obediently too their mystrisse, (peradventure in sweeping the floore) haue both of them the commaundement also. But she that bringeth faith with hir to hir businesse, dooth seruice vnto God: whereas shee that wanteth Fayth, thoughe shee doo in dede that which shee is bounde to doo of duetie, yet can not hir woorkes be called a seruice of God.

Furthermore, the woorkes that is commaunded and wrought in Fayth, must tende to Gods gloze chiefly. This is confirmed by the testimonie of Esay: Euery one that calleth vpon my name, haue I created to mine owne gloze. I haue shapen him, I haue made him. But what is it to glorifie God? In fewe wordes, it is to attribute all gloze vnto him, and to praise him with harte, with mouth, with confession,

cession, and with behauiour.

Nowe followeth that which I promysed to speake of in the fourth place. That is too wit, who they bee that are able too yeelde true worship vnto G D D. Although this may bee gathered of the things that went before: Yet notwithstanding I will shewe it briefly here. They onely can doo seruice and worship vnto G D D, that haue accesse vnto him: But the children of G D D onely haue accesse vnto hym: wherefore they onely can doo him seruice aright. His children are all those that beleeue in his name. John. 1. And these haue accesse vnto the Father through sayth. Roma. 5. And for the same cause Christ teaching his Disciples to pray, byddeth them say: Our father which art in Heauen, meaning that none but his Children can call vppon him. Let this suffice concerning the true seruice of G D D, the summe whereof is conteyned in louing G D D and our neyghbour. Nowe remaineth that I speake of the thirde doctrine.

Of the third.

What thinke you of Christ (sayth hee) whose sonne is hee? They say vnto hym, Dauids. The Pharisses thought themselves ryghteous by the lawe: but if that had been true, Christ had been promysed in bayne. For thus sayth Paule in the seconde to the Galathians. If ryghteousnesse come by the lawe, then Christ dyed in bayne. Our Lorde therefore asked them of the Melsias, that is, of Christ, that by making mention of him, he myght stirre them vp too knowe and consider too what ende the lawe was giuen, and too thinke wherefore the Melsias was promysed. Which thing if they had doone aright, they shoulde haue reasoned thus: The Melsias was promysed too take awaye sinne, like as Esay witnesseth: Wee bare our diseases. Gene. 15. In thy seede shall all nations be blessed. Therefore is it needefull, that the sonne of Dauid, shoulde be not onely man, but also God, the Lord of Dauid, according as the Psalmist testifieth: The Lorde sayde vnto my Lorde, &c. By this kind of reasoning, they might haue iudged aright both of the lawe and of Christ, and so they had embraced Christ the Saviour, to whome bee honour worlde without ende. Amen.

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The

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The Gospell. Math. ix.



Esus entered intoo a ship, and passed ouer, and came intoo hys owne citie: And beholde they brought to hym a man sicke of the Palsie lying in a bed. And when Iesus sawe the sayth of them, hee sayde too the sicke of the Palsie: Sonne bee of good cheere, thy sinnes be forgyuen thee. And behold, certayne of the Scribes sayde within themselves: Thys man blasphemeth.

And when Iesus sawe theyr thoughtes, he sayde: Wherefore thinke yee euill in your hartes? whether is it easier too saye, Thy sinnes be forgyuen thee, or too say, Arise and walke? But that yee may know that the Sonne of man hath power to forgyue sinnes in earth. Then sayth hee too the fycke of the Palsey: Arise, take vp thy bed, and goe vntoo thine house: And he arose and departed too hys house: But the people that sawe it maruelled, and glorified God, which had gyuen such power vnto men.

The exposition of the text.

This Gospell conteyneth one of those miracles wherewith as our Lorde testifieth his power, will, and office: so hee confirmeth the certeinie of his doctrine. It is shewed in thys present storie, how Christ healed a man that was diseased of the Palsey: Which deede his hearers accept not all with one mind. For the Pharisees blaspheme: the common sort by beholding the miracle are put in minde of the presence of God, and are confirmed in Christs doctrine: wherby they not onely conceiue feare and sayth, but also vnder the true fruites of sayth by setting forth the goodnesse of God. This Gospell therfore is as a certayn picture wherin Chrilles kingdom in this worlde is paynted out, in which there bee some that bying the diseased vntoo Christ: and some that murmur, as the Pharisees in all times: and other some that feare God aright, and glorifie him for his deedes. Among these siddy sorts of hearers, stands Christ

Christ in the middes, receyuing all that comie vnto hym, despising no man for hye myserye, healing theyr woundes, teleasing our synnes, and with hys holy spirite, as with a most precious balme, he assuaged our bygones, and healed them. This is the summe and the drift of this dayes Gospel, whiche for instructions sake I will deuide into three places.

1. Of those that brought this man that was sicke of the palsey in a bed vnto Christ, that he myght heale him.
2. The murmuring of the Pharisees accusing Christ, and his defence.
3. The ende and vse of Christes myracles.

Of the first.

AND Iesus taking ship, &c. Here first and formost is to bee considered the occasion of the myracle wrought in this place by our Lorde. Christ taking ship (sayth he) passed ouer and came into his owne Citie, that is to wite, *Capernaum*. For he kept there very much. What was the cause of this his going thither? He had been in the land of the *Gergesenes*, where he healed a man that was possessed of a deuill: & when the Deuils desired that they myght enter intoo the swine, the Lorde agreed, and so the herd of swine ran headlong intoo the Sea, and were drowned. When the inhabiteurs sawe this, they came vnto Iesus, desiring him to depart from them, for they byd set more by their swine than by Christ and his Gospell. And surely they haue many felowes in these dayes, whom we may rightly call *Gergesenes*. Two things therfore are to be obserued here: one, which is set forth for vs to eschue, and another which is commended to all godly folke to follow. The vnthankfulnes of the *Gergesenes* is to be eschued, that set more by a peece of Bakon than by their soule health. Like vnto whō, are the most part of those, that are called by the name of Christians. Christes forwardnesse is set forth for vs to folowe, who vpon euerie occasion that he could catch holde on, was earnest to enlarge the boundes of his kingdome. For as by this iourney he sheweth how greatly he thirsted mans saluation: so by his example, he commendeth vnto vs diligence in his vocation.

Nowe foloweth the first part of this Gospell. And beholde they brought vnto him a man that was sicke of the palsey lying in a bedde. And Iesus seeing theyr sayth, sayde vnto hym that was sicke of the Palsey: Bee of good cheere my Sonne; thy synnes are forgiven

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forgiuen thee. In this first part of the storie wee haue foure things which are needfull to be obserued. The first is the example of the bearers. Secondly, the man himselfe that had the palse. Thirdly, the respect that Christ had to the fayth of them. Fourthly, howe the man that had the palse was receiued of Christ.

As concerning those that bare him, their fayth bewrayeth it selfe by tokens certayne, which burneth in such wise wheresoever it is, that no ashes can choke the flame of it. This faith had they conceived eyther by seeing him teach and heale others before, or vppon the report that they had heard of Christs doings. The effect is that they had perswaded themselves, that he woulde receiue them that were afflicted, and heale them. This liuely fayth of these bearers yeldeth fine sold fruite, of which the first is, the confession of Christ, whome it was a hard and rare matter to confesse among so many outrageous enemies. The second is inuocation, which can no more bee from true faith, than heat can be from fyre. For all the wishes of the belouers (which neuer cease) are inuocations. The thirde is, valiantnesse of mynde, in that they hazarded their life for acknowledging of Christ. For the pharisees, Scribes, and chiefe men of this people did persecute al those that gaue any honour vnto Christ. The fourth is, the loue of their neighbour whereby they fauoured their neighbour vnfeignedly. And the fift is the paine and trouble that they tooke for the help of their neyghboure. For they not onely beare him, which was a point of charitie: but also when they could not come the next way vnto Christ, by reason of chong, they gate vp into the house tope, and let downe the diseased soule by the winbeames; which deed was not voyd of daunger. What learne we by this? Let vs euen in spite of the world confesse Christ as these bearers did. Let vs cal vppon him both for our selues and for others. Let vs put our selues in perill for the truth of the Gospell if neede so require. Let vs loue our neyghboure entirely, not only in affection, but also in dede. And let vs spare no paines if we may do them any good.

An other thing which I sayd was to be obserued in this first part, is the man himselfe that was diseased of the palse, in whome are three things to be marked. His disease, the cause of his disease, and that he woulde be caried vnto Christ. His disease was the palse, which is whea one of a mans sides, eyther the right side or the left so sett his felong and natural moving. Surely a ryght greuous disease: where-

whereby the whole use of a mans bodye is hindered. The cause of the disease was double. Trinitiefall, which is originall sinne in all men. And special, which had his beginning eyther of disordered living, or else of some very sore disquietnesse of mynde. Now in that he would be borne unto Chryst, it betokeneth that he had fayth, like as those had that did beare him.

Let vs also folowe this example of him that had the pallsie. Let vs acknowledge as wel our inward as our outward disease; let vs confesse our sinfulness, and let vs suffer our selues to be carped vnto Chryst, as thys man that had the pallsie did.

The thyrde thing that I admonished you to consider in thys first part, is that Chryst sawe the faythe of those men; that is too witte, of of him that had the pallsie, & of them that carped him. Whereby wee may learne these thyngs. First in what sort Chryst is mynded towards vs. For hee is of the same minde towards vs, that he was towards the man that was sicke of the pallsie. For the Lorde is no acceptor of persons. And secondly, that Chryst hath not an eye so much too the greatnesse of our sinnes, as to our fayth. This fayth obrayneth of Chryst all thyngs for the welfare both of the bodye and the soule. And although I thinke this mā that was sicke of the pallsie, had some little sparke of fayth: yet I will not strue agaynst it, if any man say that the bearers had the fayth and not the pallsie man. For it is no straunge matter, for corporall, yea and for spirituall benefices too bee obteyned for the fayth of other men. For like as one man by his wisdom may make another man proue wise: so he that beleueth, may by his fayth obtaine fayth for other men. Howbeit, like as no man is wise by another mannes wisdom, but by his owne: so no man is saued by another mans fayth, but by his owne. Here then wee may learne, both too pray for other folks, that the grace of God may increase towards them: and also to request others that they will commend vs too God with their prayers; for the prayers of the godly is greatly available.

The fourth thing that I set forth to bee looked vnto in thys first part, is the manner howe hee receyued this pallsie man, whiche is expressed in these words. Bee of Good chere my Sonne, thy sinnes are forgiven thee. Here let two thyngs bee thoroughly weyed. The one is, why hee receyted this pallsie man in such wise: and the other is, the saying of Chryste in receyuing him.

This

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This Pallie man seekes deliuerance from his boddy disease: and wherefore then sayeth Christ, Thy sinnes are forgiven thee: Undoubtedly there be great and weyghtie causes.

The first is, to teach vs that diseases are the rewarde of sinne, as Paule sayth: The reward of sinne is death. And Christ in the. 5. of Iohn, sayth vnto one whome hee had healed, Behold thou art made whole, beware thou sinne not hereafter, least some worse thing befall thee, I Cor. 11 for missing the Lords supper vntreuerently, many were dead, and many were weake.

The second is to teach vs where the healing of the bodye is too bee begun, namely, at the mynd, whose spottes must first bee cleane wyped out, before a man minister Physick to the bodye. Let vs therefore kepe this order in curing our diseases. First let vs acknowledge the disease: Next let vs repent, and desire forgiveness of our sinnes for Christs sake: Then let vs in the feare of God, and with thanksgiving vse the ordinarie meanes of helpe: and let vs acknowledge the Physicion to be Gods minister, who in Gods stead, shall put to his hand to the healing of vs.

The third is to reprove the Pharisees by this saying, who iudged not aright eyther of his person, or of his office. For alwayes there bee some, that seeke to picke quarrels to the works of God. Which thing warneth vs that wee should not bee the lesse diligent in doing our duetie.

The fourth is, that taking hold of this occasion: hee might instruct vs more fully, concerning his owne person, his soue to war is men, and his office for which he was sent into the world by his father.

Now let vs wey our Lords words: For he sayeth to the pallieman: Sonne, bee of good chere, thy sinnes are forgiven thee. These bee the wordes of the sonne of God, wherefore they neede be weyed aduersely. This word sonne, is to be set against despayre, which this present disease would haue perswaded him vnto. This saying, Be of good chere, is to be set against the curse, which euill conscience wene about to perswade the wretch in. Thy sinnes sayth he. Were grace limited farre above sinne. This saying, Are forgiven, is to be set against the dreame of satisfaction, of merites, and of ryghteousnesse that cometh by the lawes. Thy sinnes (sayth he) are forgiven thee. And so saying he applyeth the benefite of his grace too the wretch

wreth. Thus haue wee here the Doctrine of saluation, remission of sinnes, iustificacion and adoytion. For these benefites sticke linked together so fast continually, that they cannot be plucked asunder. We requireth faith: to him that beleueth, he forgiveth his sinnes: whome he had obsoled from his sinne, him hee adopteth to his sonne, and accepteth him as ryghteous: and whome he hath iustified, him also wil he glorifie by bestowing euerlasting blisse vpon him: neyther is there any other way of obteyning saluation, than that which is set out vnto vs in this example. The pallsman doth three things. He acknowledgeth his sinne: he acknowledge himselfe too bee iustly punished for his sinne, and he putteth his trust in the sonne of God. Agein, Christ doth iii thyngs. He releaseth sinne: he adopteth him to be his sonne: and accepteth him to eternall life. Follow thou this example: Acknowledge thy sin in good earnest: acknowledge gods iust iudgment: & beleue in the sonne: and thou shalt fele sensibly, that Christ will bestowe his benefites vpon thee. Let this suffice too be spoken concernyng the first doctrine of this Gospel: and now foloweth the second.

Of the second

AND beholde, some of the Scribes sayd 'within them selues: That man blasphemeth. And when he sawe the thoughtes of them, he sayde: why thinke you euill in youre hartes. Here the grudgynge of the Scribes, and Christs answere, doo shew in what sorte the kingdome of Christ, and the kingdome of Sachar meete one against another. Wee haue here two thynges: of which the one is the accusation of the Scribes accusing Christ, and the other is Christes most ryghtfull defence. The accusation of the Scribes was this: This man is a blasphemers. Wherefore? Bycause he taketh vpon him to forgive sinnes, which pertyneth onely vnto God. For (accordyng to the phrase of the scripture) blasphemie is, to attribute that thing vnto a creature, which is proper or peculiar vnto God. Now to forgive sinne, is proper vnto God: which thing is assured by the testimonie of Esay, where the Lord by the mouth of the Prophet sayth: I am, I am he that wipe a way thine iniquities for myne owne sake, and I will no more remember thy sinnes. Here vpon they thinke they may conclude as by an infallible consequene, that Christ is a blasphemers, after this manner: Whosoever taketh

vpon

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Upon him that which is peculiar unto God, is a blasphemer. This Iesus taketh vpon him that which is peculiar unto God: Ergo, this Iesus is a blasphemer. And undoubtedly it had bin a true argument, if Christ had bin mere man, and not God also. See I pray you how much our papistes and Donkes are worse than the Scribes. The Scribes were taught by the woord of God to defend this proposition: No man can forgive sinnes but only God. But the Papistes attribute forgiveness of sinnes to the merites of saints, to Pastors, and to pardons, which thyngs they deale not freely, but sel them very deere. Surely a wonderfull kinde of Chapmen. They sel that which they haue not: they sell men the smoke of words, and take ready Gold for it. They promise their chapmen Heauen, and deliuer them Hell.

But what shal we say of the ministers of Gods woord? Do they forgive sinne? They forgive not themselves, but they pronounce forgiveness of sinnes, to all that they finde like this man that was sycke of the Palsie. They giue not ought of theyr owne: But they offer another mannes, by the commaundement of Christe. For they offer forgiveness of sinnes by the voyce of the Gospell. As many as receyue this voyce by faythe do out of all doubt receyue forgiveness of sinnes. For Christ sayeth: He that heareth you, heareth me. But what sayeth Christ to this accusation? When he saw their thoughtes, hee sayde: Why thinke ye euill in your hart: whether is it easier to say, thy sinnes are forgiven thee, or to say, arise and walke? Here Christ doth thre things. First he sawe the thoughtes of them, which is the propertie of God only. Wherevpon the Scribes ought to haue thought that Christ was more than mere man: For no man is able to see the thoughtes of another man. For onely the spirit of God searcheth the depeth of mennes heartes. Secondly he blameeth them: Why doo ye thinke euill in your hartes? As if he had sayde: Wee sinne in thinking amisse of me. By this we may note, that euill thoughtes are sinnes. Thirdly by visible signe he confirmeth his hidden Godhead. As if he had saide: You say that he that taketh vpon him that which is peculiar vnto God alone, is a blasphemer: for he hurteth Gods name and fame. Verily I confesse this to be true. But in that pee beleue not me too be G O D, you do amisse. Wherefore you are blasphemers, and not I. And now that I may shew and proue my selfe to be very God, I heale this Palsie man with a becke only which

which surely is pecular to the power of the Godhead. If I can do this by my diuine power, why shoulde I not also forgiue sinne. Which can bitterly take away a disease, but he that taketh away the cause of the disease: Now you see with your owne eyes, that I take away the disease: and why beleue you not that I am able to take away the cause of the disease also, which is sinne? Thus Christ appealeth too his owne doings which beare records of him. For thus sayth he in Iohn: If ye beleue not me, beleue my workes which beare witnesse of me: Of this second doctrine therefore we may learne thre thyngs. Firste that there is continually battaile betweene the kyngdome of Christ & the kyngdome of Sathan. For Sathan is euer grudging and deuiling of sundry wiles, how he may enter vpon Christs kyngdome according to this; and thou shalt lie in waite for his beele. Secondly, that Christ by his wisdom & power ouercometh the power & deuises of Sathan, according to this: There is no wisdom, there is no counsell against the Lord. And thirdly that we shoulde submit our selues vnder him, acknowledging him to be very God, and confessing him with al such as flee vnto him in true repentance.

Of the thirde.

AND the people seing it, were afrayde, and glorified God, Here we haue the effect and fruite of this miracle in the beholders, which fruit the Euangelist senteth ouer in this storie vnto vs. I haue oftentimes spoken of Christs miracles heerebefore: and therefore I will say little heere. Christ by this miracle confirmed the power of his Godhead: his owne fatherly will towards men: his office (which is to saue) for which purpose he was sent: and sealed by the truthe of his Doctrine, as it were with some authenticall and princely seale. Again in the hearers was conceyued faith, out of sayth flowed the feare of God: and by sayth they glorified God with heart, voyce, confession, and manners. Heereby then let vs also gather these foure things concerning Christ: and together with these toke on, let vs conceiue faith, feare God, and glorifie him, who is to be prayesed, worlde without end. Amen.

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The Gospell. *Math. xxiij.*



Esus sayd too his Disciples : The kingdome of heauen is like vnto a man that was a King, which made a mariage for his sonne, & sent forth his seruantes to call the that were bidden to the wedding, and they woulde not come. Againe, he sent foorth other seruantes, saying : Tell them which are bidden: beholde, I haue prepared my dinner, myne Oxen and my fatlings are killed, and all things are readie, come vntoo the Mariage. But they made lyght of it, and went their wayes : One to his Farme place, another too his marchandise : and the remnant tooke his seruantes, and intreated them shamefully : and slue them. But when the King heard therof, he was wroth, and sent forth his men of warre, and destroyed those murtherers, and brent vp their Citie. Then sayd he too his seruantes : The Mariage in deede is prepared, but they which were bidden, were not worthy : Go yee therefore out into the hygh wayes : and as many as yee finde, bid them too the Mariage. And the seruantes went foorth intoo the hygh wayes, and gathered togyther all, as many as they coulde finde, both good and badde, and the wedding was furnished wyth guesstes. Then the King came in too see the guesstes : And when he spyed there a man, which had not on a wedding garment, he sayd vnto him : Friend, how camest thou in hither, not hauing a wedding garment ? And he was euen speechlesse. Then said the King too the ministers : Take and binde him hand and foote, and cast hym intoo vtter darkenesse, there shall bee weeping and gnaeing of teeth: For many be called, but few are chosen.

The exposition of the text.

Looke what Christ dooth continually, that dooth hee also in this dayes Gospell. For as the good father exhorteth his children to honest life, and that sundry wayes : So Christ the Lord and father of the worlde to come, is not contented with one way, but assauech many wayes to keepe his children in their duetie. For sometime he dooth it with

with faire woordes, as when he sayth in Mathew. 11. Come vnto me
all yee that laboure and are laden, and I will refresh you, and some-
time with fatherly promises, as when he sayth: He that cometh
vnto me, I will giue him of the water of life. Sometime with rewards,
when he bestoweth the present benefices vpon them. And sometime
with threathings, as when he saith in the. 18 of marke: He shal come
and destroy those husbandmen, and let out his vineyard vnto others.
After the same manner, in this Gospell hee dealeth partly by threath-
nings, putting forth a parable: for he threatheth destruction to those
that shall refuse to come to his marriage clad in wedding rayment:
and partly by promises, that he will honorably welcome and well
enterteine those that come, and are apparelled in wedding rayment.
Therefore the summe of this Gospell is, that Christ requireth of his,
a life worthy so holy a calling, and threathning horrible punishment
vnto those that liue in the Church without repentance and sanctifica-
tion, which is that wedding garment that this bridegrome requi-
reth. The places are three.

- 1 The opening of the Parable.
- 2 The blaming of him that saith at the wedding without a wed-
dyng garment.
- 3 Christs complaint: many are called and few are chosen.

Of the first.

THe kingdome of heauen is likened to a man that was a king
&c. Now to the intent this present gospell may become the swee-
ter too vs: Let vs looke vpon the partes of this similitude, which are
many.

The first: in this place the kingdome of heauen signifieth the
Churche gathered together by the voyce of the Gospel, which of Peter
is called a holy nation, a kingly Priesthode, and a chosen generation.

The second: The man that was a king, signifieth God the father
of Heauen, whome Paule calleth the King of Kings, and Lord
of Lordes.

The third: The Kings sonne is our Lorde Iesus Christ, of
whome he saith: This is my beloued sonne in whome I am well plea-
sed. This sonne of God is called of Dauid the Bydegrome decked
with holy decking.

The fourth: vnto this sonne did the father then make a marriage,

R. k. i.

when

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When he willed him to bee bozne of the blessed virgin Marie, and he (as David saith) cometh as a Bridegrome out of his chamber. This sonne tooke the Church vnto him as his spouse, and betrouched hir vnto himselfe, according to this saying of the Prophet Oseas: I will marry thee to my selfe for ever, and I will marrie thee to mee in righteou'snesse and iudgement, in mercy and compassion, and I wyll marrie thee to mee in fayth, and thou shalt knowe the Lorde: This Brideale (as in respect of all mankind) was begun by handfasting, as soone as the first man and woman were created. For when G O D made man, to the intent he should knowe him and loue him, when he garnished our first parentes with Originall righteou'snesse, when he imprinted the Image of his Godhead in them: then did he make this enurance. Notwithstanding, this enurance was broken by and by through the craftynesse of Sathan, who entised man to wicked breach of wedlocke, so as he forsooke his true spouse, and tooke him to that most filthy whooremaister the Deuill: Which iniurie the dispised Bridegrome reuenged when he made the Harlot naked by taking away the kings Image, and spoyling hir of his wedding Jewels. Howbeit, (O wonderfull goodnes of the Bridegrome.) He determined to redeeme his spouse that had been carryed away and most filthily defiled. And so the father of this Bridegrome puttech hir forthwith in hope of this redemption, by making hir a promise of the blessed feede. At length whē the fulnesse of time was come, the father sent out his sonne, bozne of the virgin Mary, bound vnder the law, to redeeme his spouse that was vnder the curse of the law, which thing came then so passe, when he made himself the raunsome, wherewith she was redeemed and recovered out of the handes of the adulterer Sathan.

And as in respect of eche man seuerally, the Church is handfasted and betrouched to Christ hir Bridegrome, by faith and Baptim, according as the Bridegrome himselfe saith: I will betrouch thee to my selfe for ever, and I will marrie thee to me in righteou'snesse and iudgement, in mercy and compassion, and I will marrie thee to me in fayth, and thou shalt knowe the Lorde.

In this betrouching there are two things in generall to be considered. The one is the contract and promise of the Bridegrome: and the other is the couenanting of the Bride whereby shee is bound vnto hir husbände. In the couenant of the Bridegrome there are three things. First, the good wyll and free loue of the Bridegrome, wherby he

he fauoureth the Bride without any desert of hers. Secondly, the meaning of the continuance of the wedlocke betweene the Bridegrome Christ, and the Church his spouse. I will betrouth thee to mee (sayth he) for euer. Therefore he continueth the Churches husband for euer. Thirdly, the reckening vp of the iewels which Christ the bridegrome bestoweth vpon his wyfe, and they are numbered here to bee foure. Righteousnesse, iudgement, pitie, and mercy. With his owne righteousness decketh he his wife, when forgiving hir sinnes hee ascribeth his owne obedience vnto hir, wherethrough she appeareth a comelie and beautilfull Bride in the sight of the Bridegromes father. With his iudgement he reuengereth hir of them that did hir wrong: maintaining hir, and pulling hir backe into the way when hee steppeth awry. He embraceth hir with pitie: that is to say, with husbandly affection. For this pitie is a kindly louingnesse, issuing from the innermost closets of the minde. And he embraceth hir with mercie, in that he pardoneth hir dayly misdeedes, and cureth hir miseries. These four things are in the couenant of the Bridegrome. And in the couenant on the behalfe of the Bride, there bee two things. The acknowledging of the benefite with the prayling of God: and sayth whereby the spouse leaneeth vpon hir husbandes breast, and without any distrust looketh for all the good things that he hath promised. By this mutual contract let vs conceiue Doctrine, comfort, and sayth, that no discouragement of aduersitie cause vs to fleete from this Bridegrome, who neuer forsaketh his spouse; vnlesse shee like a forsworne woman doe first bzeake the faith and trouth that shee hath plighted. Again, we learne hereby also, that whosoener hath not the faith of Christ, is none of Christes, but is defiled with shamefull aduoutrie. Whereby it appeareth how truly Iohn hath sayd in his Apocalips: Blessed are they that are called to the Lambes Supper.

The fifth: It is to be obserued, what they be that bid the guests to this royal marriage. First the eternal God, the bridegromes Father by his voyce biddeth guests to this wedding: Next, many holy Fathers before the flood, Noe & Melchisedech: Joseph & Moyses in Egypt. The holy Prophets & kings in the lande of Canaan, Daniel in Iury. After these cometh the bridegromes owne maister of household Iohn Baptiste, & pointed out the bridegrome with his finger, who also himselfe with his Apostles, made Proclamation and had guests to the wedding, saying: Come, all things are ready.

R. h. ii.

The

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The sixth: The prouision for the Mariage feast is to be considered. For euen lyke as at the Mariages of mē, are kylled Bulles, Sheepe, Oxen and wyld beasts: so also against this mariage there is made most excellent prouision, and large allowance of all things. First there is set before vs, not corruptible bread, but liuely breade from heauen: whereof whosoener eateth, shall neuer after hunger. Next is set before vs water of lyfe. For thus sayth the Bridegrome himselte: If a man drinke of the water that I shall giue him, he shall not dye. Thirddly the Bridegrome refresheth our werie soules with his owne body and blood. Fourthly, he furnisheth vs with his owne apparell, whilest we put him on by Baptism. For thus saith the holy Ghost by the mouth of Paul, As many as are baptised, haue put on Christ. And fifthly, our iunkets are the frutes of the tree of life, wherby the Bride shall haue hir strength, that she may neuer die.

The seventh: But they (sayth the text) refused to come. Did they so? What a churlishnesse is that? Were they hydden and would not come? What letteth them? First their household guest sinne that dwelleth in them. This guest holdes them backe with his pretie conceits, that they cannot come to the wedding when they are hydden. Secondly, the Bridegromes enimie, that is to wit, the Deuill besetteth and foyleth all the wayes, and by diuers meanes stoppeth by the passage to the wedding. Thirddly, sundry affaires keepe them away. For one hath a farme, another hath Oxen, another hath a wyfe, & another some other thing to busie himselte about. And the rest saught hys seruantes, and slue them. The Scorie of the world sheweth this to bee most true. Unto this wedding did he byd Abell: But the Deuill sent out his champion Cayne, and killed him. Unto this wedding did Noe bydde guesstes by the space of a hundred and twentie yeeres, but those that were hydden, mockt him and laughed hym to scoone for his labour. Unto this did Ioseph also bid guesstes in Egipte, but a filthy strumpet accused him, and made him to be cast into prison. To this byd Moyse byd guesstes, but hee suffered manye thinges at their handes, whome hee had. Too this wedding byd the most holy Kinges and Patriarkes bydde guesstes, but their calke was hild scoone of. At length came the Bridegromes own maister of the household, Iohn, but he was murdered by Herod. To this wedding dooth the Bridegrome himselte the very sonne of God byd guesstes, but hee is hanged vpon the galowes of the Crosse. To this wedding

so the Apostles bid guesles, and after them all godly ministers of Gods worde: Whome the Diuill assailling, partly with his Sophistrie, partly with his Tyrannye, and partly with his Hypocrisie, strueth to kil. So the greatest parte of the world being unkinde, refused to come to this wedding of the sonne of God.

The eyght. What sayth the kyng to this? If it he is angry, which surely is no maruel. For he sawe both himselfe and his maryage despised of those which will they nill they are compelled to confesse, that what so euer good thing they haue, they may thanke him for it. Secondly he punisheth them bodily: whereof the thanklesse world which the Lord destroyed in the flood, had experience. This doth the burnyng of Sodom beare witness of: This doth the destruction of Hierusalem testify. Thirdly he punisheth spiritually in this life, with darknesse and ignorance: and after death with everlasting paines. Greece, Turke and Italie, & the greatest & most flourishing part of the whole world, are examples of this punishment. This doth the rich glutton testify, who repenting to late and in vayne, in Hell, is tormented there with endlesse paynes.

The ninth: Doth the king for mens unthankfulnesse, breake off the maryage, which he had determined vpon? No, But he sayth to the seruants: The wedding is redy, but those that were bidden, are not worthy. Although this may bee vnderstode of the unthankfulnes of the whole world: yet doth Christ in this place entreat chiefly of the unthankfulnes of the Jewes, who in these words, he threatneth to shut out fro the maryage of the kings sonne. Go yee therefore out into the hygh wayes, & as many as ye finde, bid them to the marriage. Behold the bountifulnes of this king. He willet al men to be bidden to his sonnes maryage without respect of nation or persons. For he speaketh of the calling of the Gentiles to the Gospel. And it is to be marked aduisedly that he sayth: Whomsoever you finde, bid them to the marriage. But when was this spoken to the Bridesgrames seruants? Euen then, when Christ sayd: Go yee into the whole world, and preach the Gospel to all creatures. Hee that beleueth and is baptised, shal bee saned: and he that beleueth not, is condemned already.

The tenth: And the seruants went forth into the hygh wayes, and gathered together all, as many as they could finde, both good and badde, and the wedding was furnished with guesles.

R. k.iii.

This

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This came to passe after Whitsunday, after that the Apostles were armed with the holy Ghost, and from thenceforth vnto this day, by the ministers of the Gospell.

Of the second

ANd the King came too see his guests: and when he spied a man there, which had not on a wedding garment, hee sayd vnto him: Friend howe camest thou hyther, hauing not a wedding garment? This place teacheth, first, that in the visible congregation of the Church, the cuill are mingled with the good vntill the last day: which thing the Parable of the Darnell declareth also. Neyther is any such Church to be hoped for in thys lyfe, as the Anabaptists dreame of. For the Church is in all poynts like a feeld wherein wheat and Darnell growe both together. For like as wheat abideth wheat still, although neuer so much Darnell spring vp from time to time: So the Church continueth holy, though it haue diuers rotten members. As many as professe chrysten religion, are members of the Church: howbeit some be quicke and some dead. Those be quicke that haue a liuely fayth: and those be dead which professe the religion without liuely confidence in Chryst. As for those that are out of the visible congregation of the Church, they are enemies of the doctrine, & neither quicke nor dead members of the church. It foloweth, that the kyng coming in, saw a man without his wedding garment. What is this wedding garment? This is needful to be known, that we may enjoy the sweetnes of Chrystes marriage perpetually. At the last day there shal stand in this kings sight two kinds of men: of whome the one refuseth to come to this wedding, as the Turkes and the vngodly Jewes, and many heathen nations at this day. It is manifest that none of these hath a wedding garment: Of whome notwithstanding, many do loue ciuill honestye. Therefore this outward ciuillnesse of Aristides, Fabritius, Fabius Maximus, & Caro, is not that wedding garment which he requireth. And the other sorte came to the marriage, that is to say, they conueyed themselves into the outward congregation of the Church at the preaching of the Gospell. Howbeit, these are not all of one beewe. For some trust to their owne woorkes, and thinke their shamefulesse too be covered with the garment of their woorks. Is this the wedding garment? No in good sooth: For they are thrust out from the marriage: but none are

are thrust out from the mariage, that bring a wedding garment with them. Other some haue no workes but euil workes: howbeit they bragge of fayth, and boast themselves to bee faithful, and they suppose that this their fonde craking is the wedding garment, but they are decepted: For of such hypocrites the Lorde sayth: Not every one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of my father which is in heauen. And other some beleue aught, and these mortifie the flesh and liue in the spirit, and repent and set their minde too liue blamelesse. These only haue the wedding garment. Therefore whether ye call liuely fayth or holynesse of life the wedding garment, ye shall not take your mark amisse: For as the calling to this mariage requireth fayth: so requireth it also true holynesse. And that this is the true wedding garment, it appeareth in Abell, Abraham, Haudlin, and manye other Saintes. And it is no maruell that such a liuely fayth shoulde be the wedding garment: For whosoener beleueth his sinnes are released, Gods wyath is taken from him, & he becometh the sonne of God. For it is writtten, He gaue them power to become the sonnes of God, as many as beleued in his name. He that beleueth on him hath everlasting lyfe. Moreover, Chyistes ryghteousnesse is imputed too the beleuer, wherewith the man beeing apparelled, appeareth ryghteous in the sight of God. But here thou must beware that thou put not on a bosome in stead of the true garment: that is to say, that thou boast not of vaine presumption in stead of true and liuely fayth. If thou couest to knowe the markes of it, these they be. Wheresoener is true fayth, there is also repentance with it, there is hate of sinne, there is true feare, and againe there is comfortableness of harte kindled by the holy Ghoste, a desire to further Gods glozy among men, the duties of charitie, or (too comprehend all in one word) true holynesse, which is none other thing than a sequesteryng of our selues fro the wickednes of the world by mortifying the flesh, and a clinging vnto God by quickenynge of the spirit. Wheresoener this holynesse is, it is a continuall strife: For the flesh fighteth against the spirit. This holynesse is not made perfect at an instant, but groweth all the tyme of a mans life, which thyng the liues of the Saintes may easilie teache vs. And thus much concerning the wedding garment.

But I pray you what shall be done to them that haue not this wedding garment? That dooth the Texte tell in these woordes; Binde

h. iiii.

him

him hand and foote, and cast him into ytter darknesse, there shall be weeping and gnashing of teeth. The ytter darknesse betokeneth punishment and sorow, which are out of the kingdome of God, namely in Hell. Into this darknesse was the riche glutton cast, and so shall all those be cast that are not found clothed in the wedding garment.

Of the third.

MAny are called, and fewe chosen. This saying of Christ containeth two things: that is to wit, a setting forth of the mercy and goodnesse of God, who calleth all men too his sonnes marriage. Neither is it to be thought that he calleth any, whom he would not haue to be at his sonnes wedding: and a complaint against the unthankfulnesse of the greatest part of the world. Many (sayth hee) are called: For the Bridegrome commaunded his Apostles to go forth into all the whole world, and to call men to this marriage, as he sayde afore: Cal to the marriage whomsoever ye finde. But fewe are chosen. That is, fewe haue the wedding garment. For such are chosen, as are sorted out from others, and are excellent aboue others. Therefore Peter saith, that Christians are chosen to sanctification of spirit, that is to wit, that they should be holy in spirit. Verily God will haue all men saued, as Paule teacheth, and this parable sheweth, yea and Christes owne wordes witnesse. Math. xi. Come vnto mee all yee that labour and are laden, and I will refreche you. Let vs set this saying against all the enemies of Gods grace. Therefore if thou looke to Godward, Gods will is that all men should be saued, and come to the knowledge of the truth, and he calleth all men (without exception) to the marriage of his Sonne. But if thou looke vnto menwarde, fewe are chosen, that is to say, fewe when they heare the Gospel doe receiue it by faith, and become holy in spirit. Therefore the cause of damnation is not in GOD, but it is to be sought for in our selues. Howe often (sayth Christ) would I haue gathered thy Chyl dren together, and thou wouldest not: Beholde thou hast here two things. Christ would: and Ierusalem would not. Therefore by this saying wee are warned, that it is not inough to heare the Gospel, but wee must also obey the Gospel. For (as Peter saith) it is therfore preached, that we should bee mortified as towarde the fleshe, and to liue after the spirit.

This much concerning this dayes Gospel: whereby wee may learne that God hath not created vs to damnatio, but to blissfulness, &c.

that he hath freely prepared all things that pertain vnto true blis-
nesse: And agayn, that those which are damned, are damned, through
theyr own fault, as which would not obey the Gospel. Therfore if we
haue regarde of our soulehealth, let vs put on the wedding garment,
and let vs minde true holinesse, through Iesus Christ our Lorde:
To whome with the Father and the holy Ghoſte bee honour for euer-
more. Amen.

¶ Upon the .xxi. Sunday after
Trinitie.

The Gospell. Iohn. iij.



Here was a cerryayne ruler, whose sonne
was sick at capernaum. As ſone as the
ſame heard, that Ieſus was come out
of Iewrie into Galilee, he went vntoo
him, and beſought him that he would
come downe and heale his Sonne, For
he was enen at the poynt of death.
Then ſayd Ieſus vnto him: Except yee
ſee ſignes and wonders, ye will not be-
leeue. The ruler ſayd vnto him: Sir,

come downe or euer that my Sonne die, Ieſus ſayth vntoo him:
Go thy way, thy Sonne lyueth. The man beleued the worde that
Ieſus had ſpoken vnto him: And he went his way. And as he
was goyng downe, the ſeruaunts met him, and told him, ſaying:
Thy Sonne liueth. Then enquired he of them the hower when he
beganne too amende. And they ſayed vnto hym: Yeſterday at
the ſeuenth houre the Feuer leſte him. So the Father knewe that
it was the ſame houre, in the which Ieſus ſayde vntoo him: Thy
Sonne liueth: and he beleued, & all his houſhold. Thys is againe
the ſecond miracle that Ieſus did, when he was come out of Iew-
rie intoo Galilee

The expoſition of the texte

This Goſpel teacheth vs whyther we ought to flee for ſurcour in
all the troubles of chys lyfe, that is to wit, to the fountayne of all
welfare.

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wellfare and felicitie, Iesus Christ. Which thing Elay also putteth in
in mind of, when he saith: Ye shal drawe water out of the welles of
of the Saviour. To this wel we must com, not with feete, but with
minde: not with reason, but with Faith. Furthermore, this Gospell
sheweth, how forward Christ is to helpe, who sendeth away none that
cometh to him, without comforte. For he is not otherwise affectio-
ned towards any man, than towards this noble man, this Courtier
of Herods court, whom he not only comforted by worde, but also hel-
ped by myracle. The summe of this Gospell therefore is included in
this saying of Ioh: Every one that calleth vpon the name of the Lord
shall be saued. The places are three.

- 1 Of mens myseries, and of the cause and remedie of the same.
- 2 Of the rebuke wherewith Christ rebuketh this seruane of the
kings.
- 3 The true nature and inclination of Faith.

Of the first.

THere was a certaine Ruler whose sonne was sicke: This sad
father, and his sicke sonne, doe set before our eyes the myseries
of this world, which as they are the punishments of sinne: so are
they also as it were certaine sermons of Gods iudgement, whereby
we are allured to repentance, like as this Courtier being sad for the
sicknesse of his sonne, seeleth his owne sinne, and bewaileth it. Here-
unto maketh also that saying of Elay: Their distresse shall be a lear-
ning vnto thee. Howbeit, to the intent wee may the better consider
Gods goodnesse towards vs, I will declare by what meanes God
is wont too call vs chiefly to repentance: These wayes are chiefly
foure.

The first: He settech forth the doctrine of the lawe, wherein hee
painteth out our sinnes as in a table: sheweth the blindnesse of our
minde: bewaileth our doubting of Gods prouidence, promises and
threates: vettereth the uncleannesse of our affections: and sheweth
the stinche of the stomacke, the turning away our will from God, and
the horrible atteinting of al our powers. Again, in the second table of
the law, he paynteth out our vnfaithfulness towards men, and the un-
cleannesse of our thoughtes, so that if there appeare any vprightnes in
our whole life before we be conuerted to Christ, the same is no better
than

than a cloth stayned with matter, and most vnpure blood: which thing Clay complayneth of in these wordes: All our righteous doing are as a most filthie cloute. The cause why the lawe setteth this our filthinesse before vs, is, that we being warned of their sinche, shoulde repent, and depart from our most wicked wayes.

The second: The excesse of inward myseries, which no man is able to describe and bewaile sufficiently, was neuer yet so great, neyther was any mannes calamitie yet so extreame, but that any of vs might fall into the same, as Ambrose godlyly admonisheth vs, saying: *Wee eyther are now presently, or heretofore haue been: or may bee, in the selfe same case that this same man was in.* In holwe great myserie was Adam, who not onely sawe the one of his sonnes murder his brother: but also beholde the most sorowful fallinges of hys posteritie from God by the space of nyne hundred yeres: How great was the griefe of Dauids mynde, when hee sawe the rauishment of his daughters, and the slaughter of his sonnes: What shoulde I speake of a fewe? All men feele the byting of the Serpent: which byting serueth too none other purpose, than that wee shoulde thereby acknowledge Gods most iust iudgement, and flee vntoo him for pardon, by true repentance. Manasses like a madde man rose vp against the Church of God by the space of xxb. yeres together, and defiled himselfe in horrible wyse, neyther had it come intoo his thought to repent him, if hee had not been led away prisoner intoo Babilon, where the streightnesse of imprisonment gaue him vnderstanding. For being nurtured there in the schoolehouse of miseries, he bowed the knees of his hart, and in humble wise desired pardon of his sinnes, which thing he also obtained.

The thirde: God setteth before vs the examles of other men, tragical factes, & horrible punishmentes of others, that taking warning by them, wee may fall to amendment. For all the falles of men that are set out in stoyes, eyther of the Scripture, or of worldly wyters, tende too this ende too make vs heedefull. Cayne by falling into sinne, was ouerwhelmed wth euerlastyng paynes. Saule fel from God, and returned not by repentance, but was ouerwhelmed wth Gods wrath. Many in these dayes falling from the Gospell, lyght into the Devils snare, out of which they are neuer able to winde themselves agayne. Wherefore taking warning at these mens horrible falles & most dreadfull punishment, let vs fall to amendment betimes, least

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least God call vs of in his anger, and then wee too late remember the saying of the Poet: For happy folke wee may them take: whom others harmes the waver make.

The fourth: Sometime God preached by tempests, earthquakes, and dreadfull sightes in Heauen, such as were seene before the destruction of Hierusalem, as blasing starres in the likenesse of swordes: of which sort our age hath seene many, whereat, if we take not warning to repent and amend, wee shall fall into most sore punishments. The peere. 1561. since Christs birth, there was seene in the Skie a man nayled vpon a Crosse, hauing a Crowne of Thorne vpon his head. Of this sight I haue many witnesses, whereof diuers are noble men and godly persons, right worthy of credite. The same day it rayned blood, and many other things are seene dayly. As often then as such manner of sightes are shewed vs from Heauen, let vs know that God allureth vs to repentance by these tokens of his wrath. And whereas the Lord sayth: Bee not afrayde of the signes of Heauen, he meaneth that wee should fall to repentance, least the euilles which the signes threaten, should light vpon vs. For all things worke together to the welfare of them that repent.

The fifth: The death of the Sonne of God is set forth to vs, wherein God sheweth that he is exceeding sore displeased with sinne, and therewithall prouoketh vs to repentance. For he vpon the crosse stretcheth out his armes bathed in his owne blood, and allureth all the whole world to repentance, & offereth grace to al that repent. Therefore whosoener maketh delays to repent, hee despiseth Gods sonne, and shall suffer dreadfull punishment when his time commeth.

The sixth: The end of this life is vncertaine. For our life is like a bubble or a floure in the field, which flourisheth to day, and to morowe is cast into the fire. Saint James also openeth vnto vs the frailtie of this life. We haue seen many that lyued without repentance, taken away with todayne death, so as they could haue no leasure to repent. The Axe (saith John) is set to the roote of the tree. And Salomon sayth: Whither the tree fall to the South or to the North, looke in what place the tree falleth, there shall it lye. That is to say, looke in what case the righteous Iudge shall finde thee at the houre of thy death, such shalt thou be iudged to be.

See howe many wayes the Lorde prouoketh vs to repentance. Himselfe saith: I will not the death of a sinner, but that hee should turne

turne and liue. This good wil of his he declareth vnto vs: in that hee prouoketh vs so fatherly by so many meanes for repentance: which prouocation to repentance, doubtlesse pertaineth to all men.

But Paule saith: that God hath not chosen many wise men after the flesh, nor many men of power, nor many noble men borne: and yet the same man sayth: God will haue all men saued. Howe then dooth he not chooseth: God is sayd not to haue chosen them, not because hee would not haue them saued, but for the sequels of it. That is to saye: because the wisdom of this world, and power, and nobilitie of birth doo like baytes entice and withdraue many from obedience of the Gospell. Dauid was riche and puissant, and Hero also was riche and puissant. Of which two; the first was not enticed by his riches and power, too fall from the Gospell: but the other, by making more account of his present prosperitie, than of the glorie of the life to come, made his riches an occasion of his owne damnation. Isaac was borne of a noble stocke, and Ismael was a noble man borne too. But yet both of them were not of like inclination: For Ismael holding himselfe content with the noblenesse of his birth, despised the promises: whereas contrariwise Isaac by beleeuing the promise, was iustified and saued. By these examples it appeareth evidently, that the Lord reiecteth no man for the giftes that himselfe hath heaped vpon the. For power, riches and noble birth are Gods good giftes: And happy is hee that bleseth them wel. But he that bleseth them amisse, hee by his owne default turneth Gods giftes into instruments of his owne damnation. Let vs therefore embrace Iudas counsell, if we haue any care of our saluation. For thus sayth hee: 1. Cor. 7. Let them that vse this worlde be as though they vsted it not. He would not haue a Christen mans mind abused about earthly things, so as they should lead vs away from the right way of this life. He will haue vs so to liue, as if we should passe out of this life at euery minute of an houre. Therefore in al the affaires of this present life, let vs haue our hartes lifted vp to the consideration and mynding of the heavenly lyfe. Hereunto percepneth this saying of Paule: Seeke the things that are aboue, where Christ sitteth at the right hand of the father.

Of the second.

Iesus sayde vnto him: Vnlesse ye see signes and wonders ye will not beleue. Here Christ findeth fault with the courtier who was.

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was in great fauoure, and one of the chief about Herod: which thing Christ seldome didde, specially for as muche as men came to him in heauinesse to seeke his helpe. Whereby we must learne, not to be clawbackes of the Court, and to speake things that may please: but touch the bile as Christ did, and to put him to paine, that afterward he may the more luckily bee healed. Now as touching this faultie finding of Christs, it is to be understode that God rebuketh somtime as a Iudge, and somtime as a Father: so that there is fault finding which is iudgelike, and another which is fatherlike. The iudge like is, that whereby he repproueth the vnrepentant persons as a Iudge, such as were the Scribes, Pharisees, and hypocrites, after such manner as is in Mathew: Woe be to you Scribes, Pharisees and hypocrites: This is a dreadfull mienace of the eternall damnation: To which all the worlde is subiect for despising the Gospell, according to this: He that beleueth not, is iudged or condemned already. The fatherly rebuke is that, whereby God chastizeth euery soule whome he receiueth vnto him. This tenderly to this purpose, that we shoulde not be disappointed of the promised inheritance. All the holy men from the begimning of the worlde vnto this day, are an example of this rebuking: For there was neuer yet any of them, but he felt this fatherly rod one time or other. It is good for me (saith Dauid) that thou hast brought me lowe, that I might learne thy iustifications. Both these kindes of rebuking shoulde of dueitie put vs in minde to flee sinne, that we fall not into the hands of the liuing God and perill for euer: As said away through our owne fault. Here let vs lift vp our eyes, and looke vpon the conditions of the worlde.

Many will seme as though they were no straungers to godlynes, but yet in hope of long life, they delay their repentance frō day to day. Many are deceiued by their owne Scitall imaginations, as say: If I be predestinate to eternall life, I neede not greatly to take thought whether I liue wel or ill, for God will not alter his owne decree for my sins. This is an horrible blasphemie. First for that this horrible saying doth exceedyng great wrong vnto God, whose will is not that any man shoulde be damned, but that all shoulde bee saued, and that by saluation (that is to say by Iesus Christe) whome they must embrace by fayth. The Lorde did not commaunde the Gospell to be preached to this man or that man, but to all men indifferently, and he addeeth a condicion: He that beleueth, shall be saued, and he that beleeueth

ueth not, that hee damned. No destenie is able to alter the decrees of God. Therfore we mu't thinke in this wise, that like as Hector saith in Homer: *The best handfull of good lucke that can be, is too sight for a mans Countrey.* So is it an undeceivable destenie to beleene the Gospel, at least wise if a man minde to be saued.

Another sort bicause they heare that Gods mercye is great, doo sinne at their pleasure, and repent at their leasure. This imagination hath ouerthrowne many, and ouerthroweth many at this day. Paule sayth: *Be not seduced: God is not mocked. Whatsoeuer a man soweth, that shall he reape.*

And other some set befoze them the multitude of them that sinne. That man (sayth he) hath a minde to bee saued, no lesse than I. God wyll not cast away so great a multitude. But looke what happened in the flood. Christ in spirit by the mouth of Noe preached to the spirites, that is, to them whose soules are now in prison: But the most part of the world refused to heare Christs spirit preaching, in so much as onely eyght persons were saued. Nought at all booteth here the multitude of the euill. Fiue Cities (whereof the chiefe were Sodome and Gomozre) hild scozne to heare God speake. What auayleth them their multitude? Did they not perishe euerychone sauing Loth and his two daughters? Therefore let vs beware that the multitude of them that sinne, hinder vs not from repentance. Let vs shunne the wordes of the vngodly that prouoke vs to sinne. Let vs beare in mind Christs saying, who can not lye: *Unlesse ye repent, ye shal al perishe as they did.*

Of the thirde.

AND the man beleued the saying that Iesus spake vnto him, and went his way. Here it is first to be obserued, that Christ reiected not the Courtier bicause his sayth was weake. In deede he found fault with the weakenes of his faith, but he did not cast him off: For the Lord did not breake the bused reede, nor quench the smoking flaxe: but rather he releued the one, and stirred vp the other. He chydeth his Disciples for their wauering faith, yet hee putteth them not from him as unworthy persons. For he knoweth what our infirmities are: he knoweth with how great engins our faith is assaulted: he knoweth that in all mankind there is horrible doubting.

But Philip sayth to the Eunuche that desired Baptism: *If thou*
beleue

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beleue perfectly. Therefore if baptisme cannot be bestowed, but where
as is perfect fayth: neyther are other benefits to be looked for. Here
are two questions: one of doubtyng, and the other of the perfection of
fayth. As to the doubtyng I answer thus: Fayth is both strong and
weake: howbeit in respect of sundrye begynnys. For if ye haue
an eye to the flesh, doubtys ryle continually one after another. Sara
to whome the seede was promised, laughed, and accordyng to the vn-
derstandyng of the flesh, did cast great doubte. So Abraham and ma-
ny holy men, as oft as they be touched with the feelyng of the fleshe,
beginne somewhat too doubte. For the flesh is euermore against the
spirit: neyther can any man looke for so great strength of Fayth, but
that it shal be oftentimes battered with the battellarmes of the flesh.
But if ye looke to the Spirit, Faith is strong, and casteth no doubtys.
Abraham (saythe Paule) sticked not, throughe distrust, for that he was
forespent with yeaes, and his wife Sara varreyne bothe by nature
and age: But he gaue glozpe to God in beleueng that he was able
too make good his promise.

Howe is fayth perfect: doth it not neede dayly increasments? It
is a perfect faith, and yet hath neede of daly increasments. Wee had a
perfect fayth which sayd: Lorde I beleue, how be it, encrease thou
my fayth. This may bee shewed by this most goodly similitude: A
childe that is newly bozne is a perfect man: And a man full growne
is a perfect man. So also standeth the case with faith. The faith is
perfect which receiueth and taketh holde vppon Christ perfect: but it
hath neede of dayly increasments, to the intent it may become full in
all his partes. Like as a childe though he be a perfect man, yet hath
need of dayly foode and nourishment to the intent he may come too
his full growth and makynge: Euen so he that beleueth, hath neede
too minde Gods word continually, hath neede of the Heauenly bread,
and hath need of the spirituall drinke, to the intent he may from day
to day take new increasment: Which thing we see in the Apostles. Pe-
ter had fayth when he sayde: Whither shal we go: thou hast the word
of lyfe. How be it this fayth of Peters got greater strength, and came
as it were vnto full growth on Whitsonday, when, hauing receyued
Christes spirite visibly, he came abrode, and at one sermon wanne
threethousand people vnto Christe. So also must fayth encrease in all
others: which, if a man haue respect to, the substance of it is perfect
by & by as soone as it is conceived by the worde: but if ye haue an eye
to

to the quantitie of it, it groweth greater by dayly encrease.

And as concerning the doings of Faith, they are moſte trimly ſet out in this Courtyer. For firſt faith compelleth this Courtyer too flee vnto Chriſte for refuge in his aduerſities, as vnto a moſte true and ſkilfull philiſition for all diſeaſes and greefes. Secondly, it enforceth him too call vpon Chriſte, and too craue his ayde. Beſides this, it maketh him not too giue ouer Chriſte ſoothwith, when he coulde not at the firſt intreatance, wime his purpoſe, but too hang vpon him with earneſt ſute, and not ſuffer himſelfe to be ſhaken of for a rough anſwere, from him whome hee acknowledged too be the onely Sauour. And by ſo doing hee obteyneth of Chriſte what hee would. Wherethrough his faith encreaſeth the more, and he becommeth the more cherefull and earneſt in ſuing, and yeldeth the frutes of confeſſion and gloryfying, as is ſayde here, And he beleued and all his whole houſholde. Hereby then wee may gather that faith hath ſix frutes going with it continually.

The firſt is, that faith will bryue vs to Chriſt in oure aduerſities, too ſeek help at his hand. It knowes no Saintes too call vpon, but onely Chriſt, whome it acknowledgeth to be the only mediatoire betweene God and man.

The ſecond is, that when it is come vnto Chriſte, it calleth vpon him, not for it owne worthynneſſe, but vpon truſt of his gentleneſſe and mercey.

The third is, that though it obteyne not out of hand, yet it ceaſeth not like a ſluggarde, nor ſaynteth like a coward, but procedeth ſtill in praying.

The fourth is, that it obteyneth what it will, and wiſſeth that which may turne to the glory of God.

The fifth is, that after it hath obteyned what it will, it groweth more and more, and commeth too a fullſome quantitie.

The ſixth is, that after it yeeldeth the fruite of confeſſion and praife of G D D. And this ſentence is too be marked heedfully: Hee beleued and all his houſe. The like thing reporteth Luke of Cornelius. Hereby therefore wee may learne too inure our houſholde vnto godlyneſſe: Let vs be a patron and example of doctrine vnto it: Let vs inſtruct the ignoraunt, chaſtiſe the offenders, quicken by the dullerds, & (to be ſhort) let vs to the vtermoſt of our power endeouour that there may be as many churches as there be houſholdes. But

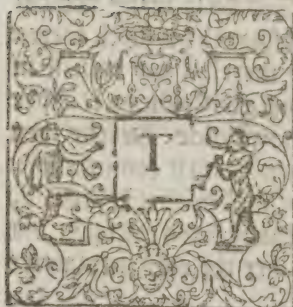
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as for them that haue no care of their houtholde, to see them traded in
 on theise, they may brag of sayth as much as they list, for they haue
 but the smoke of sayth and not sayth it selfe, which is alwayes bearing
 fruite through Iesus Christ our Lorde, to whome be praise and glory
 world without ende. Amen.

¶ Uppon the .xxii. Sunday after

Trinitie.

The Gospell. Math. xviij.



Herfore is the kingdome of heauē like-
 ned vnto a certain man that was a king,
 which would haue accomptes of hys
 seruantes. And when he had begun to
 reckon, one was brought vntoo him,
 which ought him ten thousand talents;
 but for as much as he was not able too
 pay, his Lorde commaunded him to be
 sold, and his wife and children, and all
 that he had, and payment to be made.

The seruant fell downe, and besought him, saying: Syr haue pa-
 cience with mee, and I wyll pay thee all. Then had the Lord pitie
 on that seruant, and loosed him, and forgaue him the debt. So the
 same seruant went out, & found one of his felowes which ought
 him an hundred pence, and he layde handes on him, and tooke
 him by the throte, saying: Paye that thou owest. And his fe-
 lowe fell downe and besought him, saying: Haue pacience wyth
 me, & I will pay thee al. And he would not, but went and cast him
 into prison, till he should pay the debt. So when his felowes sawe
 what was done, they were very sorie, and came and tolde vntoo
 their Lord all that had happened. Then his Lorde called him, and
 said vnto him: O thou vngracious seruant, I forgaue thee all that
 debt when thou desiredst mee: shouldest not thou also haue had
 compassion on thy fellowe, euen as I had pitie on thee? and hys
 Lorde was wroth, and deliuered him to the gaylers, till he should
 pay all that was due vnto him. So likewise shall my heauenly fa-
 ther do also vnto you, if yee from your hartes forgiue not (euery
 one his brother) his trespasse.

The

The exposition of the texte

The occasion of this Gospell was the question that Peter asked of Christ, howe often hee shoulde forgue his brother that offended him, whether vnto seuen tymes. To him Christ answereth: I say not to thee seuen tymes, but vnto seuentie times seuen times, that is to wit, of sinnings. Seuentie times seuen are foure hundred fourescore and ten: whereby is signified, that wee must forgive the faulte of our brother that repenteth, as often as he offendeth agaynst vs. For he put a number certayne for an infinite. Howbeit, in as much as this seemed harde too Peter: our Lorde put forth a Parable, the summe whereof is this, God our heauenly Father pardoneth vs oftentimes offending agaynst him. Wherefore wee also must forgive our brethren that haue dealt amisse with vs, as often as they bee sorie for it. This Gospell therefore pertaineth too the thirde parte of Repentance: namely to the leading of a newe life by faith: of which newe life, one part is a forgiving one another of the misdoings that scape vs. Howe to the intent this Parable maye be the more clearly vnderstoode, I will make a comparison of things in this wyse. Like as a verie riche Creditour is in respect of a verie poore debter, but yet such a debter as humbleth himselfe, and casteth himselfe downe flat at hys Creditours feete, beseeching him of releafe: Even so dooth God behaue himselfe towarde sinners, humbling themselves before him in true repentance, and casting themselves downe, and craving forgiveness for Christs sake. But the riche Creditour releaseth the debt to the debter that humbleth himselfe: Ergo, God of his mercy forgiveth the repentant person all his sinnes. Nowe like as God behaveth himselfe towarde sinners oftentimes offending agaynst him: so must a Christen man behaue himselfe towarde his brothers or selvaue seruantes that trespass agaynst him. Therefore lyke as God forgiveth vs our misdoings freely: so must we also forgive the displeasures wherewith we are impeached by our brethren. Againe on the contrary part: Looke in what wise the Creditour dealeth with his debter to whom he earst released his debt, and afterwarde founde him cruell agaynst his brother: so dooth God deale with those whom he earst receyued into fauour, and afterwarde findeth them cruell towarde their neyghbour. But the Creditour calleth such a thanklesse person to a backreckening: Ergo, God calleth back

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too freight iudgment, such as are hard to theyr neyghbours. There fore wee must forgive our neyghboure as often as he trespassed a gainst vs. The places are three.

- 1 The true manner how to repent.
- 2 A commendation of Gods mercie towards sinners.
- 3 The mutuall due of Christians, to forgive, and to be forgiven.

Of the first.

The parable of the creditor and debtor, setteth forth a very trim manner of repentance and amendment, then which there is not a more excellent in al the newe Testamēt. Wherefore let vs thoroughly wey al the circumstances therof: who is the Creditor: when he requireth a reckening: why we are his debtors: how much we owe him: what is too bee donne when our account is called vpon: how Gods iustice may be satisfied, which exacteth payment of that which is due.

Who is the creditor? God the heavenly king. Hee hath lent vs many good thinges. He hath created vs after his owne image. Hee hath given light into our minde, rightnesse into our hart, and bothe inward and outward powers, wherewith wee might perfourme obedience vnto him. But are not these thinges blotted out through the sinne of our first parents? That is very true. Howbeit the giftes that he bestowed vppon Adam, belonged to all his posteritie. Then at such time as our firste Father lost his giftes, he cast both himselfe and vs with him into death. Therefore God doth right too require of vs that which wee losse in our first parent. Yea verely, we haue diuers wayes encreased the debt, and it is growen to so great a summe, that no man is able too pay it, though he should sell himselfe, and all that he hath.

When doth the Creditor demand the debt? although he do continually put vs in mind of the debt, yet he is to bee thought then chiefly to cal for a reckening of it, first as often as our owne conscience chargeth vs with sinne, and as it were citech vs to the iudgment seate of God. Secondly, whē the holy Ghost commeth in the ministry of the law, and repproueth sinne and citech vs vnto punishment, if payement bee not made. Againe, whan the signes of Gods wrath are seene, eyther in heauen or in earth: and mozeouer when we are vexed with crosse or sicknesse, which are as it were Gods ministers that call vpon vs for the payment of the debt.

But

But why are finnes called dettes. Bycause that as ordinarie detts do binde men to payment: so do finnes binde men to satisfaction of the penaltie, vnles there be made a discharge.

Wherefore do we owe? This is tolde already. For we owe so muche as he put into the handes of our foyefather Adam, all the which wee haue losse, and mozeouer haue burchened our selues with new detts, prouoking Gods wrath against vs by our dayly transgressing of his most holy law.

How great is the summe of the det? The Creditour answereth, that thou owest ten thousand talents, and that thou hast not one half-penny towards it, so farre art thou of from euer being able to discharge so great a dette. The ten commaundements conteyne the parcels of the dette. There is demaunded of thee the feare of God, loue, feyth, and pacience, in the first commaundement: In asmuch as thou hast not performed this obedience, and discharged thy selfe of it, thou art in sinne in arrerages. After this manner is the det to be examined in euery seuerall commaundement of the firste and second table: and wherevpon the greatnesse of the det is to be gathered.

But what is to be done in this case? Wee muste folowe the example of this Debetor which falleth downe before his Creditor, humblyng himselfe and desirynge releasment, which he also obteyneth. That is to wit, we must acknowledge the greatnesse of our sinne: wee muste bee sorie from our hart, that wee haue not payed that wee ought: and vpon truste of Christ wee muste flee vnto our heauenly father, desirynge forgivenesse and releasment of the det. Which thing if wee doo, we haue a promise that he will forgie vs the whole dette, and receiue vs into his fauour. This thing is plainly shewed in this present miracle: whereof I will now set forth certaine examples to stirre vs by withall.

The sinful woman in the. vii. of Luke acknowledgynge hir dette, sought vnto Christ for fauour, and leaned vnto him by liuely faith: and by and by the Lorde told hir she had obteyned releasment of the dette, for thus he sayth: Many finnes are forgiven hir. But there it is added, Bycause she hath loued much. Notwithstanding, Christe sayth not, she hath satisfied hir det with hir louingnes, but after she had obteyned releasment of the det, then she loued: which thyng Christe sheweth playnely by this Parable propounded here. For when the Pharise was offended, bycause Christe did not shake of this

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woman

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Woman as a sinner, and mislike of his seruice as vnpure, he corrected his ouerthwart iudgment in this wise. A certeyne Creditor (sayth he) had two debtors, of which the one ought him five hundred pence, and the other ought him fiftie. Now when neyther of them was able to pay, hee forgauē them both. Tell me therefore whither of these loueth him more? The Pharisee answering, sayde: I suppose hee to whome more was forgien. And Iesus sayd vnto him: Thou hast iudged aright, and tournyng to the woman, he sayde vnto Simon: Seekest thou this woman? I am come into the house, and thou hast giuen me no water for my feete: but shee hath washed my feete with hir teares, and wiped them with the haire of hir head. Thou hast giuen mee no kisse: But she hath not ceased to kisse my feete. Thou hast not anoynted my head with Oyle: but she hath anoynted my feete. Wherefore I say vnto thee that many sinnes are forgien her, for shee hath loued much. For to whome little is forgien, he loueth little: And he saide vnto her: Thy sinnes are forgien thee. Here wee see playnly, that when shee had obteyned releasment of hir debt, then shee loued. For after forgienesse of sinnes muste folow newe obedience, which is termed here by the name of loue.

Also let vs loke vppon the example of Dauid, in whom are to be seene these two motions whiche wee sawe in the sinners woman: great fearefulness, and comforte. For when hee was repproued by the Prophete Nathan for rauishing an other mannes wife, and for sleaing his husband, there rose vp in Dauid horrible fearefulness for the greatnesse of his debt, of which sort of feares, he himselfe describeth many. There is no rest in my bones for the sight of my sinnes. He acknowledgeth Gods wrath against him: Hee is sorie that he hath displeased God: He is afraide least God should shake him of, as he had seene Saule dreadfully cast away before: and finally he feared bothe the eternall and present punishment. Here had he bin fordone for sorow, if he had not heard the comfort of the Prophet in Gods rume: Thou shalt not die, The Lord hath taken away thy sinne. At the hearing of this comfort, sayth kindled in him, whereby, taking holde vppon the releasment, he began to beholde the mercie of God, & rested vpon the mediator.

Wee haue heard a late, a most godlye example in the Publycane, who in such wise acknowledged the greatnesse of his debt, that he durst not so muche as lift vp his eyes. And yet hauing heard

hearde of the greatnesse of Gods mercie, he rayleth himselfe by faith, and prayeth: O God be mercifull too mee a sinner. And so he obeyed a free discharge of the whole debt.

Let vs set before vs these exmples, which plainly shewe vs the doctrine of repentance and forgiveness of sinnes: That forgiveness of sinnes, is the free releasment of the debt, which happeneth to him that repenteth, and fleeth to Gods mercie for Christes sake. And although this release be utterly free as in respect of our selues: yet if we looke vppon Christ (who for our sinnes suffered dreadfull punishment, there is made satisfaction to God for our debt.

Let vs therefore marke well this word releasment, whiche of it selfe alone conteyneth in it right manyfolde doctrine. First it overthroweth the Pounke doctrine of satisfaction. For if saluation befall men through releasment of the debt, accordyng too the Gospell, whatmadnesse is it to say, that saluation happeneth for satisfaction of the debt: For releasment and payment do so fighte one agaynst another, that they can in no wise stand both in one respect. Secondly it overthroweth al merits of mē: for how can that be of merit, which is of free gift? Paule sayth openly: Vnto him that worketh, rewarde is giuen, not of fauour, but of ouertie: but vnto him that worketh not, but beleueth in him that iustifieth the vngodly, his sayth is imputed to him for ryghteousnesse. Accordyng wherevnto Dauid also sayth: Blissed are they whose iniquities are forgiven, and whose sinnes are couered. Thirdly the woorde of releasment overthroweth satisfaction, which the Papists teach, which satisfaction must be made (as they beare men in hand) by pilgrimages, fastings, and almesdeedes. Also it quenchech the fire of Purgatorie. For if the debt be released, why is the debter punished? Lastly this worde releasment openeth vnto wretched sinners the gate of grace: in the conflict of death, it is the haue of saluation: and it is the wellspring of all comforte. And thus much concernyng the first place.

Of the second.

Because this text concernyng the Parable of the creditor, sheweth how great Gods loue and mercy are towards mankind: I wil speak somwhat therof. The mercy of God is of two sortes: The one is vniuersal, wherethrough he suffereth the sunne to rise vpon the good & bad: & the other is particular, wherewith (as a most deare father) he embraceth the Church of his sonne. Of which Christ speaketh in the

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chirpe

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thirde of Iohn: So God loued the world, that he gaue his onely begotten sonne, too the intene that euery one which beleueth in him, should not perish, but haue life euerlasting. Our heavenly father could not by any greater record haue declared his mercy towards vs, than in giuing his sonne, who might by his death redeeme vs from damned damnation, and giue vs euerlasting life. Therefore as ofte as wee heare Gods mercy named, let vs thinke these things.

First, let vs thinke howe great the miserie of mankinde is before he be receyued into fauour. Thankpnde lyeth vnder foote, and wounded by the Diuell, with whose venime being mozeouer poysoned, hee breatheth nothing but sinne, for which he is subiect to eternall paines.

2 The causes of this miserie are to be thought vpon, which are partly the finnes of our first Parentes, and also our owne filthinesse. For although that by the fall of them, wee be bound vnto the sentence of damnation: yet notwithstanding by our owne new sinnes from day to day we are bound to sorer punishments.

3 The louingnesse of God, and his gentlenesse towards mankinde is to be thought vpon. For the louing kindnesse (saith Paule) and the gentlenesse of God our sauour appeared vnto all men. What greater louing kindnesse could there bee, than that he hath not cast vs away for so great shamefulnessse and filth?

4 Is to be thought vpon, the ransome, that is to wit, the sacrifice of the sonne, wherby mans miserie is releued, and sinne abolished. Him that knewe no sinne, he made sinne, that wee might be made the righteousnesse of God in him. 2. Cor. 5.

5 Is to be thought vpon, the way by which wee may come to the possession of Gods mercy. That way is shewed in the first place, and is none other than true repentance.

6 Is to be thought how farre forth Gods mercy stretcheth: that it is not belonging too a seue, or too the men of one age: but indifferently to all that feare him. For the holy virgin being taught by the spirit of Chriſt, whom she had conceived by the holy Ghost, singeth in this wise: Gods mercy is fro generatiō to generatiō vpon them that feare him: that is, to all that repene.

7 Is to be thought vpon, continual thankfulnessse in al the whole life, that wee may glorifie God for his so great mercie, with hart, mouth, profession, and behauiour.

8 Wee must thinke howe wee may bee heedefull in framing our whole

whole life, that wee looke not so great a benefite through our owne fault, as this better did.

Of the third.

The third thing that I purposed vpon, is of mutuall forgiving eche others scapes that are wont to happen. For this goeth ioynly with beleefe of forgiveness of sinnes. Now there are two things that goe ioynly with beleefe of remission of sinnes: namely Grace & Gifte. Grace is the very iustification it selfe, whereby Chyistes righteousnesse is imputed to them that beleue, and their sinnes clearly are forgiven. Of this we haue spoken in the first place. Gifte is the very bestowing of the holy Ghost, wherethrough a man that is iustified by faith onely, is together therewithall regenerated and sanctified, that is to say, is mortified in the fleshe, and quickened in the spirit. The fleshe is mortified, when the custome of sinning is abolished, & the spirit is quickened, when we begin to performe newe obedience vnto God. A certaine parcell of this quickening, is mutuall forgiving, whereby eche of vs forgive other their misdoings and displeasures. Howe necessarie this forgiveness is, this dayes Gospel sheweth most evidently, as I sayde at the entrance into it. Christ hath commaunded vs to pray: For giue vs our debtes as we forgive our debtors. For Christ wil haue vs to follow his fathers example.

Howbeit, there are two kindes of men that offende vs. Some as soone as they perceiue themselves to haue offended, doo by and by in humble wise desire forgiveness. But as touching those that procede to offende, thou shalt forgive their offences after this manner: Laying aside all desire of reuenge, thou shalt not cease to loue him still, but rather requite him with a good turne in steede of iniurie, although thou haue an yll opinion of him as he doth deserue: for when as God byddeth wishe well to our enemies, he doth not forthwith require that wee should like well of those things that he himselfe condemneth: but his meaning is onely that our mindes should be cleere from malice. But as touching those which as soone as they haue offended, come by and by & desire forgiveness, we must receiue them into fauour as our brethren, so as we may haue a good opinion of them, and therewith all bee perswaded that the remembrance of that sinne is wyped out before God.

Moreouer, it is to bee knownen, that there happeneth two manner

of

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of offences among brethren: by the one of them, one brother hurteth another: by the other the Church is hurte, that is to wit, by some stumbling blocke when some person lyueth naughtely and dooeth euill, although he doo no harme at all to our owne person or goods. After this sort did that incestuous person hurt the Church of Corinth, whom it tooke to fauour vpon his amendment. This forgiving or releasement is of two sortes. Thou shalt lay aside all hatred towards him, and then vpon his submission thou shalt receiue him into fauour, and embrace him as thy brother, whom thou didst earst shunne least thou shouldst staine thee with his infections. Let this suffice briefly concerning the thirde place which requireth mutuall forgiveness of the scapes that happen betweene man and man, and that after the example of the heavenly father, who hath forgiven vs so great a debt for Christes sake, to whom be glory for evermore. Amen.

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Trinitie.

The Gospell. Math. ix.



Then the Pharisees went out, and tooke counsell howe they might tangle hym in his woordes. And they sent out vnto him their Disciples with Herodes seruantes, saying: Maister, wee knowe that thou art true, & teachest the way of God truely; neither carest thou for any man: for thou regardest not the outward appearance of men. Tell vs therefore, howe thinkest thou? Is it lawfull that tribute bee gyven: too Cesar, or no? But Iesus perceiuing their wickednesse, sayde: Why tempt yee mee yee hypocrites? Shew me the tribute money. And they tooke him a peny. And he sayd vnto them: Whose is this Image and superscription? They sayde vnto him: Cesars. Then said he vnto them: Giue therfore vnto Cesar, the things which are Cesars: and vnto God, those things which are Gods. Whe they heard these words, they marvelled, and left him, and went their way.

The

The exposition of the texte

The intent of the holy Fathers that appoynted this Gospell to be read in the Church, was, that there shoulde remayne in the Church, a doctrine concerning the difference of the spirituall kingdome of Christ, and the kingdome of the worlde. And agayne, that the godly myght knowe howe farre forth the ciuill Magistrate is to bee obeyed. Nowe the occasion of this Gospell was the malice of the Pharisees, who (according to the Prophecie of Dauid) tooke counsell against the Lorde and against his anoynted, to the intent they myght ouerthrow his kingdome, and stablisch their owne superstition. The whole Gospell is occupied about this question, whether Gods people ought of right to bee subiect to the ciuill and foreine Magistrate, and to pay him Tribute, and to obey him: To this question Christ answereth thus: The Church oweth obedience to all those to whome it is subiect. Then in as much as the Iewishe people is subiect both vnto God (for he chose it to bee his peculiar people) and vnto Cesar, who hath subdued it by force of armes: it ought to render vnto God, that which is due to God, and vnto Cesar, that which is Cessars. This answereth seruethe to this purpose, that he may teache howe his Church ought to be subiect to the ciuill Magistrate, and pay tributes, and so long to obey, vntill it commaunde any thing that is against Gods worde and the lawe of nature. The places are two.

- 1 Of Hypocrisie and customable vnthankfulnesse towarde those that haue deserued well.
- 2 Of the question of the Pharisees and of the Magistrate.

Of the first.

Then the Pharisees went their way, and tooke counsell howe too take aduantage of his woordes. All the whole storie of the Gospell beareth witness that the Pharisees were Christs enemies. And although there were nothing that they could finde faulie with, either in his Doctrine or in his life: yet seeke they all occasions that may be, to trouble him without cause, & to raise a slander of him as though he taught euill, and liued euill. This hath been a continuall practise of Hypocrites in this worlde. Wee haue an example of it in Christs Church at this day. The Donkes and Popishe Pharisees knowe well inough that our doctrine which wee teach, is taken out of

the writings of Poyles, the Prophetes and Apostles, and they haue nothing that they may iustly finde fault with in the behauour of many godly Ministers: yet inuent they diuers craftes to defame them, and seeke a thousande wayes to deface the Gospell, and they had leuer see the Turke reigne, than the purenesse of the Gospell maynteyned. Fro whence comes this so great outrage? From whence is all this malice? They are Satans champions, and therefore it is no wonder though they endeuour to breake into Christs campe. Besides this, they haue hitherto highly bin esteemed and much set by, and were called most holy fathers. But now because their hypocrisie is discovered, they growe out of credit, and their superstition is hyllied at and despised. Therefore bende they all their force to stoppe the course of the Gospell by slaughter and bloodshed. But, God be thanked, Christs Church is buylded vppon a most firme rocke, so as the gates, that is to wit, the deuises and the powers of hell are not able to preuaile against it. Such then that this is an ordinarie matter, it is not to bee marvelled, that these Pharisees doo according to their accustomed manner.

Let vs see then by what policies they invade Christs kingdome. Our Euangelist appropriateth vnto them foure policies, which they vse before they put to their handes. The first is Counsell. They tooke counsell (sayth he.) For counsell is the foundation to wooke vppon. Therefore they meet and conferre their wicked deuises together: and the more mischeuous that eche of them is in giuing aduise, the more is he commended. This did the spirit of Christ in Dauid foresee long before, as wee finde in the second Psalme: Why dyd the Heathen so furiously rage, and why did the people imagine vaine things? They were vaine in deede, bycause the Lorde turned their deuises into folly. Againe, here is noted to what purpose all their counsels tended. To take him in a trap in his wordes, sayth the Euangelist: that beyng so taken, he might be made a testyng stocke to the people: his doctrine be defamed: his aucthoritie be abased: and he at last be haled to punishment as a blasphemour against God, and an heretike and euill dooer. Wee see the drift of the Pharisees counselling together. In the thirde place foloweth what manner of deuise they founde out. It lyked these good counsellers to send their Disciples with Herodes seruantes. A very litle fetch, that they might haue witnesses present to reposit his err and to Herode, if he had sayd ought that afterwarde might scarce bee

bee well lyked of. These their Disciples had they noozled thorowly in hypocrisie, that they might bee the fitter to deceiue. For none deceyue men sooner, than these that outwardly ppretend holynesse and curtesie, when priuily they purpose to beguyle. Fourthly, the communication of those hypocrites is described in this wise: Maister, wee knowe that thou speakest the truth, and teachest the way of the Lorde aright, and that thou carest not for any man. This is the beginning of their talke: which surely (if thou looke vpon the woordes) is most apt. For it conceynerh two things: First they acknowledge him too bee their maister, and afterwarde they attribute vnto him the vertues which a saythfull teacher ought to haue. When they acknowledge him to be their maister, their meaning is, to seeme not his enemies, but his friendes, or rather his Disciples, and such as had great desire to learne at his hand. And when they attribute vnto him the vertues that a true teacher ought to haue, they craftely winde themselves in with him, to the intent he should beleue they ment him no harme. But there is no deuise, there is no wisdom agaynst the Lorde. And what are those vertues which they attribute vnto Christ? The first is, the loue of truth. Wee know (say they) that thou art true. The second is, certaintie of doctrine. And that (say they) thou teachest the way of God aright. And the thirde is, stedfastnesse and stoutnesse of minde. And thou carest for no man, say they. Wherefore? Because thou respectest not any mans person (and this is the fourth vertue) for thou (say they) regardest not any mans person. These foure vertues are great, and are required of all Gods ministers. The loue of trueth dyueth away the darkenesse of ignorance, and maketh the truth too shyne out cleere. The certayntie of doctrine makes vs that we bee not tolled too and fro wyth the wyndes of variable doctrine, nor flote in the fondnesse of false reportes. Stedfastnes and stoutnesse of mind make a mā inuincible in his office. When the teacher hath no respect of any mens persons, it maketh that the truth can not be suppressed for feare, or for any other thynge. These vertues doeth the Lorde attribute to Iohn the Baptist, and the sequels shewed, that hee was endued with them in deede. For when Herode had taken away his brother Philips wyfe, Iohn boldely withstoode hym, not fearyng the person or state that Herode bare. For he sayde: It is not lawfull for thee to haue thy brothers wyfe: For which thing he was put to deatch with in a while after. Such vertues had Helias also, who resisted the wycked

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wicked King Ahab, and sayde openly too his face: It is thou and thy fathers house that trouble Israel. But as for those that doo not this, are more ryghtly to be called hirelinges, than true shepherds. Hitherto concernyng the practises of Hypocrites against Christe,

Of the second.

Now foloweth their question, wherewith they thinke too catche suche holde of Christ, that hee can not shifte awaye from them. Is it lawfull (say they) too pay Tribute vntoo Caesar or no? Here they thought that of necessitie and simply he must haue answered one of these two thinges; eyther that it was lawfull, or not lawfull. If he had sayde it had been lawfull, he should haue displeased the people; vppon whome the Emperoz had layed this burthen against their willes: & so the Pharisees might haue a gap opened to destroy him, whē the people had Abandoned him. And if he had said it had not bin lawfull, Herods seruātes were at hand to cary him forth with as a seditious person to be punished. What doth the Lorde then to this question? he doth two thinges. First he rebuketh them, and afterwarde he asloyleth their question. Iesus (sayth the Euangelist) perceyuing their wickednes sayd, Why tēpte you me ye Hypocrites? Here they founde true by their owne experience, the thing that they had spokē to him befoze in the way of flattery: Thou respectest not the persons of mē. The solution to their question he framed in this wise.

Shew me a peece of the tribute money: and they shewed him a pennie. Whose image and superscription is this, sayth hee? They sayd vnto him, Caesars. Then sayd he vnto them; Giue therefore vnto Caesar, the thinges that are Caesars, and vnto God those thinges that are Gods. The question is answered in such wise, as that neyther our Lord suppresseth the truth, nor the Pharisees haue any holde to picke quarrels to him. Therefore being confounded, they wondered and went their wayes. So little can anye deuice or any craftinesse preuaile against the Lord.

But what doth this answer of Christes teach vs? First it putteth a difference betwixt Caesars kingdome and Gods kingdome: that is, betweene the kingdome of the world and the Church. Again it putteth a difference betwene the persons that are chiefe of these two diuers kingdomes. Also it teacheth that obedience is to be performed in both kingdomes: that is to say, that God must haue his seruice in
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his spirituall kingdome; and that due dutifullnesse must be perfoꝛmed to the ciuill magistrate. In this place I shoulde shewe what is due too God, & what to the ciuill magistrate. Howbeit forasmuch as I haue often heere tofoꝛe entreated of the seruice of G D D, I will now speake heere onely of the Magistrate, to the intent wee may bee put in minde howe godly opinion we ought to haue of the magistrate. I will therfoꝛe say fve thinges concerning the Magistrate. First from whence he is, and what he is. Secondly, what conditions ought to belong to a good Magistrate. Thirdly, what is his duetie, & what are the ends of the ciuill government. Fourthly, what right the Magistrate hath vpon the bodies and goodes of his Subiects. And fifthly what the subiects owe to their Magistrate.

The first that I purposed; that is too wit, from whence and what the Magistrate is, is declared by Paul in the third to the Romaines, where he teacheth that the Magistrate is of God. For there is no power (sayth he) but of God, and the powers that are, are ordeyned of God. Which thing truly is to be vnderstande of the rightfull gouernement, and not of the confusion that is oftentimes seene in states of gouernement for mennes wickednesse. Therefore as long as good Magistrates guyde the helme, wee see God (after a sorte) present with vs, and rulyng vs by the hande of those whome hee hath sent ouer vs. Contrariwise, where vngodly Magistrates beare the sway, verely the wickednesse it selfe procedeth of the Diuel, and of the lewde wil of the ruler: But yet God being displeased, letteth loose the reynes to tyrantes and vngodly persons, that hee may thereby reuenge the vnthankfulnesse of men.

Thou haste from whence the Magistrate is: and what he is, the same Paule defineth: namely that he is Gods ordinaunce for the wealth of his subiects, while the good are made much of, and the euill punished with bodyly paynes.

The second that I purposed vpo, was of the conditions or properties of a good magistrate, which in the xii. of Exodus are counted foure. That is too wit, that a iudge or a magistrate should be wise, fearing God, true and not couetous. Wisdome muste rule his doings, leaste in execution of iustice, he may offende through error, and giue wꝛong iudgmēt. The feare of god must make him haue an eye to God in all cases, and to beware that he doe not any thing that may offende him. Truthe must put him in mind that he admittē not false

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interpretations and wresting of the lawes, nor gyue eare too flatterers. The hatred of couetousnesse must maynteyne sinceritie and vpright dealing in iudgement. For whereas are Judges that wyl be bribed, there farewell equitie. For if the accepting of persons be the marryng of iudgement, that ryght can take no place: vndoubtedly couetousnesse wyl byng to passe, that the Judge shall rather looke vppon the person than the case. Therefore whosoever bearyng office is led with rewardes, he can not see what is righte ful and good. For rewardes doo blynde the eyes of the wyse, and peruert the woordes of the iust. And heereupon it is, that Esay calleth couetous Judges theeuers fellowes.

The thirde thyng that I purposed concerning the Magistrate, was of his office, whereof I wyl now speake. And I wyl shewe the dutie of a Magistrate partly by the testimonies of the Scripture, and partly by examples of famous men that haue borne office too theyr commendation. The dutie of a Magistrate in generall, is to be a keeper of Gods law, that is, a maynteyner of true religion. This dutie doeth the goodly Magistrate then fulfill, when after the example of Dauid, Iosias, and Ezechias, he taketh away Idolatrie and the occasions of Idolatrie: Lyke as Ezechias brake the brazen serpent into poulder: Iosias purged this Temple from dyuers Idols: Moyles brake the Calfe: And Dauid by exhortations brought the people too doo true seruice vnto God. For sith the Magistrate is ordeyned of God to be Gods minister for the weale of man: verily he must too his power ridde out of the way what thinges so euer he seeth hurtfull vnto man, that the common wealch of the realme, and the welfare of his subiectes be not impeached. Agayne the Magistrate must after the example of Iosias, see that true religion be set footch, maynteyned and spred abrode, and that wycked doctrine bee abolished. And although the ciuill Magistrate and the minister of Gods woorde bee two distinct offices, yet in this poynt they both may and must agree, too seeke togeather the gloyp of God and the welfare of mā kind: but yet keeping the lawfull meanes of either of their callings: that is to wit, that the ciuill Magistrate endeuour to take away wickednesse, and aduance Gods gloyp by commaundement and sworde, and that the minister of Gods woorde, by teachyng, exhortyng rebukynge and theatnyng. Furthermore, because religion can not bee maynteyned without teachers and learners, it is the Magistrates due tie

duetie to set by schooles, and to mainteyne them with lyuing's, that the teachers and learners may apply themselves to the studie of godlynesse. Besides this, the examples of Ezechias, and of the king of Ninuic, doo warne the Magistrate, that he should by solempne prayers vnto God, and by true conuersion to the Lord, endeavour to turne away Gods wrath eyther present or at hand. And these things are too bee referred to that part of the Lawe which chiefly concerneth religion. And as pertyning to the outwarde ciuill state: The office of a good Magistrate in his common weale, is all one with the office of an honest household in his house: that is to wit, that lyke as the goodman of the house ruleth his Children in nurture; chastiseth the stubborne, maketh much of the good, dealeth rewardes among them, and (to be briefe) bendeth himselfe wholly to this, that his household may appere to bee as well ordered as can bee: euen so must the Magistrate doo in his common weale, that hee may rightly bee called the father of his Realme. But if any man desire to haue the duties of a Magistrate reckened by vnto him: Let him knowe that the first dutie of a Magistrate is desire of peace, that wee may serue God in quietnesse, and abolishe superstitions which corrupt the true religion, and are a hinderance to true godlinesse.

The seconde dutie of a Magistrate is, that euery man doo his dutie aright, which cannot bee doone, but where the lawes are in force, and thozowly executed. For to make lawes and not to put them in execution, is the destruction of common weales. Wherefore as it is lawfull for the Magistrate to make honest lawes: so hee must take heed, that they bee not despised, which thing commeth to passe when they are not executed.

The thirde dutie is to punish the offenders, and to defende the guiltlesse, according to the tenor of the lawes, and the moderation of wise men. By these thinges it is easie too gather what are the endes that Magistrates serue for: namely, that he is ordeyned on Gods behalfe, for the profite of the Church and of common weales. Wherefore it is well sayd, that a Prince ought to haue a care of gouernment, of religion, and of his owne house.

The fourth thing that I promised to intreate of, is, the right of the Magistrate ouer the bodies and goods of his Subjects. Xenophon the Philosopher byndeth a Magistrate vnto this Lawe: A King may bee ledde, not by affection, but by Lawe. Wherevpon it fol-

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loweth,

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loweth, that the Magistrate hath so much power ouer his Subiectes and their goods, as the lawes that are agreeable to the ten commaundementes and too the lawe of nature, doo permitte and beare with. Therefore he hath power and authoritie (according vnto the fourth commaundement) to commaunde his Subiectes needefull dueties, which are for the safegarde of the common weale, and the profite of euery person.

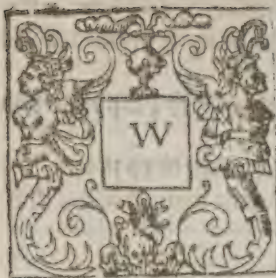
Nowe remaineth that which I purposed in the fifth place, concerning the duetie of Subiectes towards their Magistrate. The duetie of the Subiecte towards the Magistrate, maye bee brought into foure poyntes: That the first may bee (according to the fourth commaundement) too honour the Magistrate: that is too saye, too regarde him and reuerence him as the minister and Lieutenant of G O D: so as thou honour him, feare him, haue a good opinion of him, contrue his scapes in the better parte, and not backbite the Magistrate, as the rascail sort are wont to doo. For that is streightly forbydden by Gods woorde: Curse not the Prince of the people. Under the name of Curse are signified all flanders and backbitings.

The seconde, to obey his proclamations and statutes, as well in paying tributes, as also in other things, so farreforth as thou maist lawfully without impeachment of religion and of the lawe of Nature. Hereunto pertaineth this saying of Paul: Obey them to submit themselves to rule and power, to obey the officers, and to be redy to all good workes.

The thirde to pray for Magistrates. Exhort them (sayth Paule) aboue all thinges to make prayers, supplications, intercessions and thanksgiuing for all men, for Kings, and for all that are in authoritie, that wee may liue a quiet and peaceable lyfe, in all godlynesse and honestie.

The fourth, not to rush into the office of the Magistrate: but to referre the discussing of matters to the discretion of the Magistrate, if any thing seeme to pertaine to the welfare of the Realme. And thus much concerning the Magistrate. God graunt vs grace that we may peeple both true seruice vnto G O D, and duetifull obedience to our Magistrates through Iesus Christ our Lorde, to whom bee glory for euermore. Amen.

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Hyle Iesus spake vnto the people : Beholde there came a certayne ruler, and woorshipped him, saying: My Daughter is euen now diseased, but come and laye thy hande vppon hir, and she shall lyue. And Iesus arose and followed him, and so dyd his Disciples. And beholde a woman which was diseased with an issue of bloode twelue yeares, came behind him, & touched

the hemme of his vesture. For she saide within hir selfe : If I may touched but euen his vesture only, I shal be safe. But Iesus turning him about, and when he saw hir, he sayd : Daughter, bee of good comfort, thy faith hath made thee safe. And the womā was made whole euen the same time. And when Iesus came into the rulers house, and sawe the Minstrels and people making a noyse, he said vnto the: Get you hence, for the mayde is not dead but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke hir by the hande, and sayde : Damofell arise. And the Damofell arose, And this noyse was abrode in all that lande.

The exposition of the text.

In this Gospell it is manifestly described howe our Lorde succoureth his Church that is vnder the crosse. For looke howe Christ our Saniour was mynded towardes this Ruler, and towardes this afflicted woman: euen so also is hee minded towardes mee and thee, yea and towardes all folke that after the example of these personnes (that is to wit, of this ruler and this woman) doe flee to him, according to that Prophecie of Iosell concerning Christ: All that call vppon the name of the Lorde shall be saved. With this Prophecie doe both Christs woordes and his deedes agree. His wordes are: Come vnto mee all ye that labour and are laden, and I will refreshe you. His deedes are euery where to bee mette withall: He healeth the blinde, he clenseth the Lepers, and heareth the Lirus, and this woman, and he succoureth those that call vpon him.

Am. ii.

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This therefore is the summe of this *Storie*, that our *Lorde* wrought two myracles: Hee healeth a woman that had bene diseased twelue yeares: and hee rapseth the dead Daughter of this *Iairus*. In both these deedes hee sheweth what minde he beareth towards all folke. The places are three.

- 1 The example of this woman, hir state, saych, supplication and healing.
- 2 The example of *Iairus*, and the rappling of the dead mayd.
- 3 The mockyng, wherethrough *Christ* was scorned of his enemies.

Of the first.

Although that in the Gospel the Ruler *Iairus* be mentioned first for coming to *Christ*: yet notwithstanding I will speake first of this woman that had the bloodie issue, because shee is placed in the middes of the *Storie* of this Ruler. Therefore there are in this woman foure thinges too bee noted: First hir estate: secondly hir faiche thirdly hir supplication: and fourthly, the healing of the disease wherewith shee was combered. Of which thinges, eche one conteyneth a fewe rall lesson and admonishment.

The state of the woman was this: first shee was a simple and a fearefull woman: secondly, shee had been combered. xii. yeares wth an issue of blood, whereby it is easie to coniecture howe soe shee was forspent and weakened. He that is combered but one moneth with so greivous a disease, is myserable, and afflicted ynough: and what shall wee say then of this woman that was troubled so many yeares? Thirdly, *Marke* addeth that shee had suffered many thinges at the *Phisitians* handes, of whom some with one medicine and some with another had martyred the like woman piteously. And for a bountage shee had by this time spent all hir substance vpon them, so that by this most greivous disease shee was brought to bitter beggerie: yet al those expenses had doone hir no good, but rather shee was euery daye worse than other. The remoyse of conscience had made this bodily disease of hers more bitter. For whereas the Scripture sayth, that he which sinneth against the *Lorde*, falleth intoo the handes of the *Phisitians*: What could shee thinke elle than that God had cast hir away? This was the state of this woman, hard inough, disease of the body, gnawing of conscience, beggerie and contempe. And was she therefore an

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subject before God: Did Christ take hit off for all this? No surely. For he came for the afflicted: he came for sinners. Let vs therfore take courage at this womans example, too rapse our selues in our miseries. Let vs acknowledge gods iust wrath against vs for our sinnes: we haue hard what was this womans state, nowe foloweth hir sayth, Shee came behinde him and touched the hemme of his garment, for shee thought within hir selfe: If I may touch but the hemme of his garment, I shall be safe. This saying of hers declareth sufficiently what manner of sayth he had. She perswaded hir selfe for a certaintie, that if shee might touch but the hem of his garment, she should attayne too health. How came shee by so great sayth? By the vniuersal promise which she applyed to hir self. Doubtlesse shee knewe this promise of Christ: Come vnto mee all yee. &c. Here shee first attributeth vnto Christe the praise of truthe: Secondly shee applyeth the generall saying to hir selfe in this wise: He calleth all folkes vnto him, he promiseth help in generall to all, he will refreche all that are combered: I am one of those that are combered, I am one of that multitude which he calleth wholly vnto him: Therfore I verely beleue he will helpe mee. Wee see how this woman stirred vp hir sayth: Now will wee apply this to vs.

As often as the crosse pincheth thee, eyther within or without, acknowledge this crosse too bee as a certaine Sermon, whereby thy miserie and damnation is set before thine eyes. Secondly; behold the woordes of promise and the examples; and thinke that God is no acceptor of persons; but that he will haue mercy on all men in Christe Iesu. With this confidence call vpon Christ, and perswade thy selfe that hee will heare thee and graunt thee thy request, if thou aske not payson, that is to say, if thou aske not that which wil doo thee no good, or which may hinder Gods glorie. And apply vnto thy selfe this saying: Come vnto me al. &c. which thing when thou hast doone, thou shalt feele comforte.

But this woman had Christ present, & sawe him with hir eyes: but he is farre frō me. This is a temptatio of the flesh: against which set thou first Christs promise: I am with you too the ende of the worlde. And secondly, that which the Lorde sayd to Thomas: Blisfed are they that beleue and see not. And moreover that Christ is no acceptor of persons, and howe by certayn examples when he was here in the flesh, he shewed howe he woulde deale with the rest that

¶ m. iii.

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Should call vpon him. But I am a great sinner: I beleue thee. But Christ came into the world to saue sinners. So saith he first himselfe: I came not to call the ryghteous, but the sinners to repentance. Paule repeating this, sayth: It is a sure saying and worthy to be embraced of all men, that Christ Iesus came into this world to saue sinners. Also healthfull grace appeared vnto all men. Then let vs beholde the examples of Gods mercy. Adam had cast himselfe & al the whole world into damnation: Neuerthelesse, he repenteth & is receiued. Paul persecuted Christs Church. Peter denyed Christ: Panasles had defiled himselfe with horrible Idolatries, and with plentiful bloodshed of the Saintes: and yet all these vppon their repentance were receiued into fauour. Whereby is shewed howe true this saying is in the Prophet: As truly as I liue (saith the Lord) I will not the death of the sinner, but that he should turne and liue.

Here vnto make also these earnest assurances of Christ: Merely, but rely, I say vnto you, he that beleueth in me shal not perishe, but haue lyfe euerlasting. Set thou these sentences and these examples against the thought of the greatnesse of thy sinnes; and knowe thou that Gods mercy exceedeth the hugenesse of sinne, and that grace aboundeth aboue misdeede.

But I knowe not whither I am predestinate. This is the sorest temptation, and cometh euen from Sathan himself. Who is false: Adam & his posteritie: For we were in him as in the general lump of all mankind. Who receiued the promise: was it not Adam? Then euen as thou art false in Adam: so art thou partaker with him of the promise; so that thou wilt giue credite to the worde of promise. Againe it is a cleare saying of Paule: God would that all men should be saved, and come to the knowledge of his truth. Here vnto also maketh it, that Christ giueth a generall commaundement to his Disciples: Go ye into the whole world and preache the Gospell: he that beleueth and is baptized shal be saued, and he that beleueth not, that he be damned.

But faith is the gift of God, which he giueth to whom he wil: See howe many things the flesh deuileth to shut himselfe out of the way of Saluation. Faith is Gods gifte; but it is bestowed in this wise: He seeth his worde forth into thee, and hopeth thee beleue it, and in thy thought wll be worke effectually. But take thou heede that with the Jewes thou resist not the holy Ghost, which thing Stephen chargeth

chargeth his owne Nation withal. When Christe looked bypon the Citie of Hierusalem, and thought vpon the desolation thereof, hee wept and sayde: How often would I haue gathered thee together as the Hen gathered hir Chickens, and thou wouldest not: Beholde Christ will, and he willethe none other thing than the father willethe. What would he? Gather the children of Hierusalem too his shepefolde. But Hierusalem being deceived by hir owne seducers and false Prophetes, woulde not: Hierusalem beeing caught with the baye of riches, power, pleasures, and cares of this worlde, would not obey Christ hir shepheard. Wherefore as shee perished by the iust iudgement of God: so perished shee by hir owne default. Wherefore trusting to Gods promises (specially beeing vniuersall) and confirming our selues with examples: Let vs with this woman flee vnto Christ in our sorowes and afflictions: so will it come too passe that wee shall finde help in tyme conuenient. Wee haue seene the sayth of this woman: Now let vs looke vpon that which I sayde was to bee considered in the third place, concerning this woman: namely, what manner of prayer or supplication this woman made.

She holdes hir peace, shee speakes too hir selfe, and shee doth no more but touch the hem of Iesus garment. Here is no prayer too bee heard of vs. True it is in deede: here are recited no words of praying: howbeit here be signes of one that prayeth, and the effects of prayer. The tokens and signes are, that she cometh to him, toucheth the hem of his garment, and within hir selfe, thinketh of his gentleness, and from the bottome of hir hart wisheeth too obteyne mercy. Christ heard this with no lesse than if he had heene a moste earnest prayer. The effects that ensued it were comfort and healing.

We read also of Moyses, that though he moued not his lips, yet the Lorde sayde vnto him, wherefore cryest thou vnto me? Whereby we are taught that the prayer which percerth the clouds, is not a wagging of the lips nor a babling of words & much talke, but rather an humble liftinge by of the minde to God, in which any thing is desired of God through sayth in Christe. This thing is confirmed by the witness of Dauid, who sayth: To thee (O Lord) haue I lift up my soule.

Howeuer, for as much as there is no greater seruice of God, than to cal vpon him aright, & that it behooueth the goodly to be occupied continually therein: I wil briefly say somewhat concernyng right inuocation. I tolde a litle before what true prayer is: now wil I shew

¶ In. liii.

what

The .xxiiii. Sunday after Trinitie.

what conditions praying ought too haue continually. There be thus continuall conditions and as it were poperities of a godly prayer, which are these. First after what sorte our mind must be framed too pray. Secondly, what should moue vs and prouoke vs to pray. Thirdly, whom we ought to call vpon. Fourthly, vpon what foundation we should ground our selues when we prease into Gods sight too pray. And fifthly, what is to bee sought, and when with condition, and when without condition.

The first. Our mind must be framed in this wise: First wee must put of all thought of glorying in our selues, like as this woman acknowledged nothing but filchynesse in hir selfe. Secondly we must feelee our needynes, which this afflicted woman felt very great in hir selfe. Then let a man wyth true repentance cast himselfe downe before God, and that rather in minde then in bodie. That this woman did so, it appeared in that shee came behind him. Lastly let the minde be kindled too praye by assured saych. For except a man bring stedfast saych with him, he wasteth his woordes rather than prayeth. And it is manifest by the promises, that this woman brought such a kinde of saych with hir vnto the Lord.

The second. The causes that maye moue vs to pray, are many. This woman without doubte thought vppon Gods commaundement in which he earnestly requireth this seruice at our handes. Againe, she was not ignorant of the promises. Otherwise he had not come forth to praying with so great confidence. Whatsoeuer you shal aske in my name, (sayth Christe) my Father will giue it to you. Besides this, shee had felt the Diuels tyranny, and hir owne needynesse, whereby shee was moued too seeke help of him, who onely is able too helpe. Also shee considered the examples. Shee sawe howe Iairus had made sute vnto the Lord for his daughters health, and many ocher examples did shee thinke vpon. By these and many ocher causes she was stirred vp to pray. Therefore let vs also bee stirred too peecke vnto God this seruice of Invocation. First by the commaundement of God: Secondly by the promises: Thirdly thinking vpon the devils tyrannie. Fourthly by feeling our own miserie and needynesse: and fifthly by the examples of the saines.

The third: Who is to bee called vpon? Duely God, who is the Father, the Sonne, and the holy ghost. For neyther Angles nor me are to be called vpon. For this is the euertlastyng commaundement of

of God: Call vpon mee in the day of trouble. Also: Thou shalt wor-
ship the Lorde thy God, and him onely shalt thou serue. If or to call vpon
any creature, it is ranke Idolatrie, for which the worlde is horri-
bly punished, by cause such Idoll seruice is hygh blasphemie against
God.

The fourth: Ther is good cause to demaunde vpon what founda-
tion wee may ground our selues to please into Gods sight. If or if
wee looke vpon our selues, our owne confusion and shame will fray
vs away from praying. Againe, the scripture sayth: God heareth not
the sinners. Certaine it is that no man trusting vpon his owne wor-
thyngnesse, is able to pray. Therefore that onely Mediator betwene
God and man Christ Iesus, is to be sought vnto, who offereth himself
to be our spokesman, when he saith: Whatsoener you shall aske of the
father in my name, he shall giue it you. Through the worthynesse, of
him therefore haue wee access to God the father.

The fifth: What is to be prayed for: Three kinde of things are
to be sought for by prayer, and three kinde of things are to bee wished
away by prayer. First wee must pray that Gods glory may bee reue-
renced amongs men. Secondly, wee must pray for soule health; and
thirdly for things necessarie to the maintenance of this present lyfe.
And contrariwise, wee must wishe away, first, whatsoever hindreth
Gods glory: secondly whatsoever is against our saluation: and third-
ly, whatsoever is troublesome to vs in this life. Let vs assure our selues
wee shall obtaine these things, and specially those which are set in the
first and second place. The good things, or bad things of the thirde
kinde must be prayed for or wished away, with condition that Gods
glory be not diminished, nor our owne saluation hindred.

The fourth thing that I purposed vpon concerning this woman,
is the healing of hir. Wherein is to be tolde what Christ sayde and
did, and what had happened vnto hir. What said Christ: Daughter
be of good comfort, thy faith hath made thee whole. And in so saying,
he healed the woman by his diuine power. What happened to the wo-
man: And the woman was made whole from that houre. Here wee
haue many things. First, that those which beleue, are adopted Gods
children, according to this text: To as many as beleued on his name,
he gaue power to become the Sonnes of God. Secondly, in what
sort Christ is mynded towards the afflicted. Thirdly, that sayth ob-
teyneth any thing of God. And fourthly, that Christ he weeth here the
poor.

power of his owne Godhead, pitereth his wil, manifesteth his office, and confirmeth the truth of his Gospel. Of these things I will speake no more, because of the shortnesse of the time.

Of the second

ALSO in this Ruler Iairus wee haue an example of faith, Imu-
cation, Confession, and Hope. Beholde there came a cer-
taine Ruler, Here hast thou his faith, and worshipped him. Here
hast thou the fruite of faith, Imuication. These two contein confessi-
on. Lord (sayth he) my Daughter is euen now deceased: but come
and lay thy hand vpon hir, and shee shall liue. Beholde with howe
great hope he prayeth. Wee then may learne hereby to repaie vnto
Christ in our necessities, to call vpon him by faith, to confesse him, and
to assure our selues that we shal obeyne of him whatsoeuer is for our
welfare. But what doeth Christ? He followeth him. And when Iairus
came into the house of the Ruler, and sawe the minstreis and the peo-
ple making anoyse, he sayde: Get yee hence. And when the people
were put forth: he said to the Damself: Damself arise. And the Dam-
self arose: and the same hereof was huted ouer all that countrey. By
cause the circumstances of this example do almost in al poynts agree
with the example of the woman: Let the things that I haue spoken
alreadie concerning the woman, suffice at this time.

Of the thirde

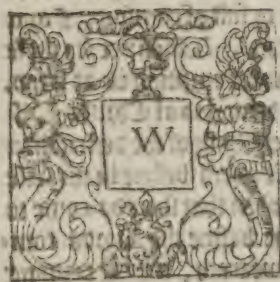
WHEN Christ said: the mayde is not dead, but sleepeth, they
skorned him. Here let vs looke vpon three things. First, that
the world not onely is vnthankful towards Christ his benefactor, but
also laughed him to scorne. And why so? because the world is blinde,
and therefore cannot iudge aright of Christes doctrine and dooing.
The fleshy man perceiueth not the thinges that are of Gods spirit.
Fleshy hath no tast but of flesh. The wisdom of the flesh is at enmitie
with God. Therefore vnlesse we wil go astray & become skorners with
the world, let vs hearken to the Gospell, that our minde may bee more
rightly instructed concerning Gods workes. The second thing which
we ought here not onely to looke vpon but also to wonder at, is that
Christ neuerthelesse proceedeth in his holy purpose. He is not driuent
away with neuer so great vnthankfulness of the world, that he shoulde
forsake his Church. He beareth rille euen in the midwes of his en-
mies,

mies: The thirde thing that hee teacheth vs to be obserued here, is a
Christed example: Therefore if wee bee skarned for our profession, d
let vs looke vppon the soune of God, and let vs let light by these
scoines, which are the Diuels dezardes. The malice of the worlde
must not trouble vs, but the example of Gods soune must encourage
vs: for he is with vs accordyng too his promise: I wyll bee with you
vntoo the ende of the worlde. Churcho this our onely mediator togea-
ther with the Father and the holy Ghost, be honour and glory for euer
and euer. Amen.

Vppon the xxv. Sunday after

Trinitie.

The Gospell. Math. xxiii.



Hen yee therefore shal see the abhomi-
nation of desolation, spoken of by Da-
niell the Prophete, standing in the ho-
ly place: let him that readerhat, ynder-
stand it. Then let them which bee in
Iewry flee intoo the Mountaynes. And
let him which is on the howle top, not
come downe too fetch any thing out
of his house. Neyther let him which is
in the fildes, returne backe to fetch his
clothes. Woe shall bee in those dayes too them that are wyth
Childe, and too them that giue sucke: But praye that your flight
bee not in the winter, neyther on the Sabbath day. For then shal
bee great tribulation, such as was not from the beginning of the
world to this time, nor shalbe. Yea, and except those dayes should
be shortned, ther should no fleishe be saved: but for the chosens
sake, those dayes shall be shortned.

Then if any man shall say vntoo you: Lo heere is Christe, or
there is Christe, be leauyng it not. For there shal aryse false Christes
and false Prophetes, and shal doo great myracles and wonders.
In so muche, that if it were possible, the very elect should bee de-
ceyued. Beholde I haue tolde you before. Wherefore if they

shall

shall say vnto you: beholde he is in the Desert, goe not forth: beholde he is in the secreete places; beleue not. For as the lyght cometh out of the East, and shineth into the West: so shall the coming of the sonne of man bee. For where soeuer a dead carcasse is, euen thither will the Eagles resort.

The exposition of text.

This Sermon of our Lordes, conceineth a notable admonition, very necessarie in this perillous time. For seeinge that Paule saith: Whatsoeuer things are written, are written for our learning: there is no reason we should thinke that these things are spoken and written for the Jewes onely: But rather for vs who are nowe neerer the latter day than the Jewes were. This Sermon is both most dreadfull, and also most comfortable. For in respect of the vngodly and such as repent not, no Sermon can be moze terrible, for it threatneth horrible punishment vnto them. But in respect of the godly and those that repent, this Sermon is full of comfort. For it promisseth deliuerance from all these miseries. When yee see these things (saye he) lift vp your heades, for your redemption is at hand. The occasion of this sermon was a double demaund of Christs Disciples: who taking occasion bypon his foretelling of the destruction of Hierusalem, (whereof the Prophecie goeth before in the selfe same Chapter) demaunded of hym first, when that shoulde come to passe, and after wards, what signe shoulde goe before the Lordes coming. Vnto these questions the Lorde answereth, not according as they fleshly desire requyred, but according as he knewe to be profitable for their instruction to theyr soule health. The summe of this Sermon is, that Christ foretellethe the time of the destruction of Hierusalem, and sheweth the tokens of his coming vnto Judgement. The places are two.

1. Christs answere and his foretelling.

2. The vse of this doctrine.

Of the first.

Christs answere hath two partes: in the first of which, he answereth to the first demaund; namely wherein the Disciples asked hym when Hierusalem shoulde be destroyed: and in the latter he answereth to the second demaund, wherein his disciples asked him of his

of his coming to iudgment.

The former part conteyneth the signes that goe before the destruction of Hierusalem, which beeing many, are reckened vp, not onely in the text which you haue heard, but also in the beginning of this Chapter.

The first signe is, that there shal come false Christs, that is to wit, sonde men, which shall helpe them selues that they are Messiaes and Sauoures: which thing hath come too passe. For there came three Archknaues one after another, that drew a great multitude of men after them. One Teudas, and a certaine *Egyptian*, and Simon the Sorcerer. Teudas (in the tyme that Suspius was President of *Iurie*) perswaded the people to take there goods, and followe him too *Jordan*. For there hee bare them in hande, he would with a becke deuide the waters, that they might passe dryshod, and so recouer their libertie, and set them selues free from the bondage of the *Romanes*. To whome the foolish people obeying, when they looked in bayne for the miracle, were all slayne. This *Egyptian* also promised saluatiō, wellfare, and rest too them that folowed him. But they also being deuiled, suffered iust punishment for their rashnesse. Simon the Sorcerer, (when he coulde not for money buy of Peter, the gifte of giuing the holy Ghoste visibly, and heard Peter say: Cursed be thou and thy inoney too,) deuised another way, which he by his Diuelish craftes bernished and ouercasse with a glosse of godlynesse. So he sayde he was the power of God, and through his sightes many were deceyued. Nowe, why God suffered this thing, Paule to the *Thesalonians* answereth: Bicause they had no will to beleue the trueth, God sent them strong illusions, that they shoulde beleue lyes. This punishment are they worthy to haue, that wilfully shutte their eyes against the cleere lyght of the Gospell. Afterwarde the text conteyneth an admonition. For thus sayth Christ: See that no man deceiue you. Many shal come in my name, saying I am Christ. This horrible punishment of the Jewishe people, may put vs in minde to feare God, and reuerence Christes Gospell.

The seconde signe that shoulde go before the destruction of *Hierusalem*, We (sayth he) shall heare of warres, and of the rumors of warres. The *Scriptures* testify that many such warres went before the destruction of *Hierusalem*. Firste were slayne two thousande, through the malapertnesse of a souldiour that skotted at the priuie members

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of the Iewes. Agayne, murderers did set vpon men openly, and carrying swordes closely vnder their clokes, slue all men that they mette. Besides this, there were slayn at Casarea two thousand. At Schythopolis thirteene thousand. At Aicalon two thousand and fure hundred. At Ptolomais twentie thousande. At Alexandria fiftie thousand: and at Damasco tenne thousand. Beholde howe true Chyistes foze saying was, & howe soze the Iewish people was punished for their vnthankfulnesse. What shall I say of the famine, pestilence, and earthquake, that happened according to Chyistes Prophecie: All these things doe shewe the sinnes of the people, and yet they were but certayn flourishes and sleabytings to the mischeuees that ensued.

The thirde signe, was the persecution of his Disciples. You shall bee hated of all men (sayth hee) for my names sake. This persecution began at the death of the most holy Martyr Steuen, and afterward grewe dayly more and more. Howe the affliction of Chyistes Disciples was of foure sorts. First in their bodies: for some wer whipped, some crucified, and some put to one torture, and some too another. The second affliction rofe of the stumbling blocke that was caste by those that fell from the Gospell. For many beeing discouraged with the bitternesse of persecutions, fell from the Gospell to the exceedyng great grief of Chyistes Disciples. The thirde affliction of Chyistes Disciples came by false Propheets, of whō ther were to many in that time, and Epiphanius wytyeth of them: as the Simonians which were the folowers of Simon the soycerer, who afterward fell downe in the midst of the Citie of Rome, and perished. After these come the Menandrians, which were the folowers of Menander: the Saturniliās, which hung vpon Saturnilius: the Basilidiās which folowed Basilides: the Nicoalites, which folowed the filthynesse of Nicolas that was one of the seven Deacons: the Gnostickes, of whome the franticke furies were without number. And as for Ebion & Cherinthus, which were enemies too the Godhead in Chyist, I will not speake of them. See howe many armies they had of false teachers, that would not be content with the singlenesse of the Gospell of Gods Sonne. The fourth affliction of the Disciples was the malapertnesse, stubbornesse, and vnthankfulnesse of the whole people.

The fourth signe: And the Gospell shall bee preached ouer all the world, for a witness too all nations. Paule witnesseth that this was done when he sayth: Heard they not? But their sounde went forth in

too all the world. **H**ytherto concerning the signes that wente before the destruction of Hierusalem. Nowe in the text is described the figure of the destruction. When yee see the abomination of desolation which is spoken of by the Prophete Daniell standyng in the holy place, then let them that are in Iewrie, flee vntoo the Mountaynes. As if he had sayd, then shall the armie appoche which shal destroy Hierusalem. This abomination was the wickednesse and Idolatrie of the Iewes, wherewith almost all the whole Nation was infected. It is called abomination, (which is as much too saye as lothelynesse) because God lothed it as a most filthy thing. And it was termed the abomination of desolation, for the punishment that ensued: which punishment was the desolation and waste of the Iewish people. **H**ytherto concerning Christes answer vntoo the former demaunde of his Disciples, touchyng the destruction of Hierusalem. Nowe followeth his answer too the seconde demaunde, which was concernyng his comyng, wherein foure thynges are too bee considered. Firste, that hee byddeth vs beware of false signes: If any man saye vntoo you: Beholde here is Christe, or there is Christe, beleue hym not. Another is, that hee warneth hys Disciples they should not through troublenesse forgeate hys admonishment. Beholde (sayth hee) I haue tolde you of it before. As if hee had sayde, I woulde haue you alwayes myndfull of this my foxtellyng, least that forgettyng it (after the example of others) yee renounce your profession. The thyrd is, that hys comyng shall not bee in the corners of the world, or in the wyldernes: but that it shall bee in the open face of the world. Lyke as the Lyghtnyng (sayeth he) cometh out of the Easte, and flasheth intoo the West: Euen so also shall the comyng of the Sonne of man be. Therefore there is no cause why you should beleue them that shall come and falsly take vpon them the name of the Messias. The fourth is the gatheryng together of the electe vntoo Christ. Wheresoeuer the carkasse is (sayeth he) thither will the Eagles also resort. That is to say, accordyng to Pauls Interpretation: When Christ cometh too Iudgement, wee shall bee taken vp too meete hym in the ayre, and so wee shall be with him for euer.

Of the second.

Forasmuche as these thynges that happened too the Iewes, are signes of those things that shall come too passe in the latter dayes before

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Before the comming of Christe, into which dayes it is our happye too-
light: It is meete that wee looke vpon those thinges that are done
in our age, and to see howe they agree with these things.

Among the signes, wee haue heard before first that there shoulde
come some that shoulde sayne themselves too bee the Messias: the
like whereof hath happened a few yeares ago in *Germanie*. For a
certaine *Hollander* named *David George*, tooke vpon him too bee
Christe, and deceyued many, who afterwarde being dead, was dig-
ged by agayne and burned. There were others also both of *Jewes* &
of other nations, which came to an euill ende both they and their fol-
lowers. Again as touching warres and bzutes of warres, *Turkie*,
and many other nations do shewe how well this signe agreeth to our
time, and surely soier things are yet to be looked for. Besides this,
the dayly reportes that are brought vnto vs, doo declare howe soie
the Church is persecuted in many Realmes, as in *Turkie*, in *Greece*,
in *Italy*, in *Spayne*, and in *Holland*. Many sects spring by from
time to time, exceeding great is the vnthankfulnesse of the world to-
wardes the Gospell, the manners of moste men are very corrupte.
Herevnto makech also the fourth signe of the Lordes comming vnto
iudgement, that the Gospell is preached wrecche over all the world.
And although this thing be not done openly euery where in publike
place: yet notwithstanding, in all realmes of the worlde there bee
some that heare the Gospell. Why is it preached? For a witness vnto
vs: and that after a double manner. For it is a witness of saluation
if wee beleeue the Gospell: and it shall bee a witness of our iust dam-
nation, if we beleeue not the Gospell. Now let vs gather the vles of
Christes forewarning.

The first vse is that whereof I haue spoken already, namely, that
all these thinges haue happened for oure instruction also, that thereby
wee may thinke, what hangeth ouer this moste vnthankfull worlde,
before the comming of our Lorde vnto iudgment.

The second. These thinges let before our eyes the greatnesse and
filthinesse of our sinnes, and they are as it were certaine prepara-
tiues of the punishments which they shall susteyne that haue not re-
pent.

The thirde. We are admonished here what vengeance abideth for
them that defile themselves with the blood of the Saintes. Hee that
persecuteth you (sayth Christ) persecuteth mee. Why? Because this
persecution

persecution is made for the Gospell of Christ and for professing of him. Nowe some of Christes aduersaries reioyce when they haue doone wickedly: but the time will come, that they shall suffer hytter paynes for the blood of the faithfull that they haue shed, which crieth out from the earth vnto God, and calleth for vengeance wherewith the iust Iudge shall pay them home in their time, according to this text: Vengeance to mee, and I will requite it: their foote shall slip in tyme conuenient. The Lorde delayeth punishment, and according to the richnesse of his goodnesse and long suffering, prouoketh them to repentance. For he is not delighted in the destruction of sinners, but he would rather that all men should amend and liue according as he himselfe witnesseth by his Prophetes in these words: As cruelly as I liue (saith the lord) I wil not the death of a sinner, but that he should turne and liue. Norwithstanding, hee that abuseth this goodnesse of God, doth hoord vp wrath to himselfe against the day of vengeance.

The fourth vse of this forwarning is, that it putteth vs in minde of repentance. When certayne reported vnto Christ, howe Pilate had mingled the blood of the Jewes with theyr sacrifices, and that the Colyse of Siso falling downe had killed eyghteen men: he sayd, Except ye repent, yee shall all perishe likewise. For he auoucheth that this was doone, not onely for those that perished there, but also for others, that they taking warning at their mischaunce, might amend. Much more ought the miserie of the Jewish people to put vs in mind of repentance, specially seeing the cause is not vniuersall. For they were plagued chiefly for contempt of Religion. And I beseeche you what thing is there here vniuersall? Wherefore let vs take warning by the Jewes to amende betimes, that we runne not into the hands of the liuing God, sooner than wee looke for.

The fifth vse is, that by the persecution of the Church which at that time was very sore, wee must learne that the Citizens of Christs kingdome in this worlde must not flourish and enioye the outward dominion of the worlde. For as the Church of Christ is not bound to anye certayne place: so the glory and renowne thereof consisteth partly in the conscience of the godly, and partly in looking for the appearance of Iesus Christ.

The sixt vse is, that wee should loyne our selues to the Citizens of Christs kingdome, & not be frayed away with the hugenesse of persecutions. For although al that will liue godly in Christ must suffer

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perfectus

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persecution: yet notwithstanding, Christ pronounceth them blessed, because that after the present affliction, shall follow glory, whereunto there is no way but by the crosse.

The second is, that by the harmes of the Jewes, and by their hurts we should become the wiser. Therefore to the intent we go not astray with the Jewes, let vs follow the Lampe of Gods worde: for this alone can make vs safe from misgoing. Thy word (saith David) is a lantern to my feete and a light vnto my steps. And Paul will haue vs to carry before vs the word of God as a burning cresset.

The eyght is, that wee are admonished too let the name of G D D (which is a most strong towre) against all the misfortunes that hang ouer vs. For thus sayth Salomon: The name of the Lorde is a most strong towre, to which the iust man shall flee and bee saued. Some put their trust in chariots (saith David) and some in horses, but wee will call vpon the name of the Lorde. By the name of the Lorde is meant an humble prayer which proceedeth of true faith in Christ, and this faith is it that ouercometh the world. For thus saith the Apostle: This is the victorie that ouercometh the world, euen your faith. Why so? Because they call vpon Christ the vanquisher of the world, & haue Christ present, against whom belgates are able to do nothing. Let vs pray therefore that neither our minde maye bee dazeled with braynesicke opinions, nor our faith quaille in so great hurlyburlyes.

The ninth is, that we should fortifie our selues against stumbling blockes, whereof there shall be very many: but when they come, wee must remember Christes saying: Beholde I haue tolde you before. Neither shall these stumbling blockes bee al of one kinde. For some stumbling blockes shall bee of persecution: some of the feynesse of them that professe Christ: and some, of them that fall from Christ. For many in these miseries that are to come, shall vterly renounce Christes name & his Gospel, and submit themselves againe vnto Satan. Many in this ferial company shall be bringers by of diuers sects, and yet they shall professe Christ. Against this gear we wil Christ haue vs fenced. And because that harmes foreseene do hurt the lesse, Christ would haue his Church warned of them before hand.

The tenth vse is, that wee lyuing in the feare of God, should waite for the coming of our Lorde Iesus Christ, who shall bring vs full redemption, which redemption is the full and small ende of all Christes benefites, vnto which all other benefites are appoynted. For the or-

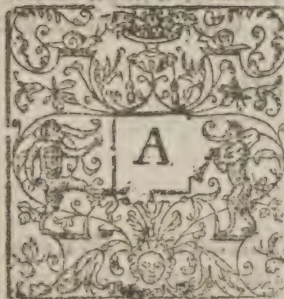
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Ver of Christes benefices is this that is described in. 1. Corinth. 1. in these wordes: God hath made Christ our wisdom, our righteousness, our holiness, and our redemption, to the intent that hee which gloryeth, should glory in the Lorde. He is our wisdom, when he reuealeth his fathers will unto vs in the Gospell. He is our righteousness, when we by beleewing his Gospell, haue his righte iustnesse imputed unto vs. He becometh our holynesse, when we being iustified are endued with the holy Ghost, through whose operation we henceforth purpose a new lyfe. And at length he shall be our redemption, when full saluation shall happen unto vs through him, to whom with the Father and the holy Ghost bee honour, prayse, and glory world without ende. So be it.

Vppon the Purification of Saint

Mary the Virgin.

The Gospell. Luke. ii.



AND when the time of their Purification (after the law of Moyses) was come, they brought him too Hierusalem, to present him too the Lorde (as it is written in the law of the Lord: Every man childe that first openeth the matrix, shall bee called holy too the Lorde) and too offer (as it is sayd in the lawe of the Lorde) a payre of Turtle Doves or two young Pigeons. And behold there was a man in Hierusalem whose name was Simeon. And the same mā was iust & godly, and longed for the consolation of Israel, & the holy Ghost was in him. And an answer was giuen him of the holy Ghost, that hee shoulde not see death, before he had seene the Lordes Christ. And he came by inspiration into the Temple. And when the Father and Mother brought in the childe Iesus to doo for him after the custome of the Lawe, then tooke hee him vp in his armes, and sayde: Lorde, now lettest thou thy seruant depart in peace according to thy worde. For mine eyes haue seene thy

N n. ii.

saluation.

The Purification of Mary.

saluation. Which thou hast prepared before the face of all people. A lyght to lighten the Gentiles; and the glory of thy people Israell.

The exposition of the text.

In this Feast is handled a part of Chyistes storie, namely, howe he was offered vp in the Temple, according to the Law: and howe Simeon a ryghteous mā acknowledged Iesus the sonne of Mary to bee the very Messias, yea and that by instinct of the holy Ghost, by whome hee had receyued an answere that he should not dye before his eyes had seene Chyist the Lorde. Whome when he had seene, he tooke him into his armes, and blessed him. Which doone, he uttered his thankfulness to Godwarde in a song. Here wee must call to remembrance what wee haue hitherto heard concerning Chyist, to the intent wee may knowe the continuall storie of him. Wee haue therefore heard first of his glorious birth, that he was borne in Bethleem. Secondly, of his Circumcision, that hee was circumcised the eyght daye.

Thirdly, howe he was acknowledged and honoured by the wyse men. Nowe followeth the offering vp of hym in the Temple, which offering vp fell out according too the Lawe, when hee was full sixe weekes olde. The places are thre.

- 1 The offering vp of Chyist in the Temple.
- 2 Simeons description and blessing.
- 3 Simeons song.

Of the first.

God had ordeyned sundry customes of offering in the old Testament, not to the intent men should be iustified before God by the worke of sacrificing (for if the bloud of Oxen and Goates coulde haue put away sinne, Chyist had not come in the fleshe to purge sinne by the sacrifice of his body: but there were other causes, of which number are these.

The first is, that by this exercise, the Idolatrie of the Gentiles might be hindered. For in as much as al mē euen the most barbarous, are touched with a certaine reuerence of religion: they will see by fashions of worshipping God after their own deuise. Howbeit, because no seruice pleaseth God, saue that which is of his own appoinement, God himself ordeined by Moyles sundrie seruices, to the intent that

by

by the multitude of Ceremonies. whiche God had ordeyned, the Jewes with the people might bee withholde from Idolatrie, & serue the one God that had brought them out of the land of Egypte, & bestowed vpon them innumerable other benefites both ghostly and bodily.

The second cause is, that inward godlynesse might be exercised by these outward helpes. For these outward sacrifices were not of themselves Gods seruice, but onely stirrings up of the true seruice & worshipping: which thing appeareth by Elay, where God abhorreth outward sacrifices without inward godlynesse of minde.

The thirde is, that they shoulde be open witnessers of thanksgyuing whereby this people shoulde both be stirred vp & also confirmed, & testifie openly that they serued this God which had brought the into the lande of Canaan, & fedde them by miracle in the wilderness.

The fourth is, that by this meanes the ministerie of Gods worde might bee stablished: that the ministers of Gods seruice and the Priests might haue whereon to liue. He that serueth at the Altar (saith Paule) let him liue of the Altar. And Chyriste: The labourer is worthy of his hyre. This custome did they holde in the Church, when they came together to heare the worde, and receiue the Sacraments. The godly according to their abilities bestowed somewhat too the mainteinance of the ministers, and the releefe of the poore, which gathering was called a contribution. From hence also issued the maner of tything.

The fifth is, that these old oblations be a shadow of the sacrifice of Chyrist that was to come, and as it were a place wherein they were put in remembrance of Chyrist to come. This did the godly well vnderstande, as Abel, Noe, Abraham. For they did not thinke that they put away sinne and death by their sacrifices: but they trusted to the sacrifice of Chyrist, by the vertue whereof, theyr sinnes also were purged. When Abel slae his sacrifice, he thought thus: First when hee saue the blood of the sacrifice, he thought vpon the sinne of mankind which had deserued eternal paines. Secondly he looked forward to the thing that was signified: For he thought that his sacrifice was a figure of the promised seed: that is to wit, of Chyrist, who shoulde purge man by offering himselfe in his sacrifice. Thirdly by thinking so, Abels saythe was confirmed and encreased, wherethrough he was both iustified before God, and accepted of God. Fourthly vpon this sayth ensued thanksgyuing and newnesse of life. Such as

An.iii.

offred

The Purification of Mary.

offred after this manner, pleased God. Thus much he spoken concerning the sacrifices of the old Testamēt in general. Now wil I speake of that maner of sacrifices which is mencioned in this Gospell.

There was a double commaundement appoynted to bee obserued when any childe was bozne. The one was of the moother, howe many weekes shee ought to abyde out of the companie of men. And the other was of the childe that was bozne. Concernyng the moother this was the order: that if shee were deliuered of a manchild, shee should keepe hir selfe close .xxxvii. dayes: and if it were a womanchild, shee should continue close twyle as long. For then shee ought to bee out of the congregation .lxxiii. dayes. And this thing was not doone for any vnworthynesse that was in the woman, but for two other causes: that is to wit, needefulnesse, and further meaning. The needefulnesse was, that by this meanes consideration might be had of the health of the woman, who after the throwes of hir childbed, hath neede of rest that shee may gather strength agayne: and godly husbandes ought at such tynes too haue speciall regarde of the weaknesse of their wyues: and it behoued women also to keepe this lawe of Nature, both for their owne sakes and also for other womens sakes. The meaning of it was, that this barring them out of companie, shoulde doo men too vnderstande, that all which are descended of Adam, are barred from G D D for the sinne wherein they are bozne, and that therefore they haue neede of Chyistes sacrifice to purge them.

The other commaundement concerned the childe that was bozne: And that also was of two sortes. The one generall, and the other concerning the first bozne.

The generall commaundement was, that when the woman had fulfilled the time that shee was excluded from the congregation of the Church, there shoulde be sacrifices offered whither it were for a sonne or for a daughter, in what order soeuer they were bozne. This sacrifice dyd put them in minde first that their chyldren were bozne sinners, and therefore had neede of clemencyng and of forgiveness of sinnes. Secondly, that by this meanes they shoulde be consecrated to god. Thirdly, that the parentes shoulde knowe that they begate chyldren to God, and not to themselves or to Sathan. And fourthly, that there was a further meaning in this matter: namely, that their chyldren shoulde be a figure of Chyist that was to be offered.

The

The speciall commaundement was, concerning the first borne, as well in men as in beastes, that they should be offered unto God: First in remembrance of that great benefite, that the Lord sparing the people of Israel, did strike the first borne of Egypt, as well in men as beastes. Secondly, for the significacion thereof, that is to wit, that the onely begotten sonne of God and first begotten sonne of Mary, should be offered up in time to come for our deliuerance from the Egypt of sinne. Let this suffice concerning the lawe and the significacion thereof, and now let vs come to the offering up of Christ.

The lawe commaundeth that euery first borne which openeth the mother, beyng conceived of mannes seede, shoulde be offered up in this wise: But Christ was not so conceived after the manner of man, but hee was conceived by the holy Ghost, and borne of a most chaste virgin: Ergo, he was not bound by the lawe, to be offered up in the temple, after the manner of others that were first begotten. I answer, Christ was also at his free choise whither he would haue been conceived and borne, and afterwarde whither he would haue beene Circumcised and suffred death or no. But he that was free became the seruaunt of all, to the intent he might make all free: or as Austin sayth: God became man, too the intent too make men Gods. Paule sayth: He was bounde vnder the lawe, to the intent hee might redeeme those that were vnder the lawe. And therefore he beyng the first borne would also be offered up in the Temple.

But how was he the first borne? There was neuer any such borne. First he was first borne in his Godhead, for he was the eternall sonne of G D D. This day (sayth he) haue I begotten thee. Secondly, he was the first borne sonne of Mary in his manhood. For thee neuer bare any before him nor yet after him. Thirdly, he was first borne in grace. For he was the first man that euer was borne, which beyng offered up unto God, was accepted of himselfe. Fourthly in power. For he was the first borne of the deade. And fifthly that wee myght be borne new men through him.

Furthermore it is to be marked, that Mary offered a paire of pong pigeons, whereby is shewed that she was poore. For the richer sorte did offer a Lamb. Hereby we may learne, not to be abashed of our povertie. It was Christes wil to be borne poore, that he might make vs riche, so that we will accept his riches with a thankful minde.

An. iii.

of

The Purification of Mary.

Of the seconde.

AND behold, there was a man in Hierusalem whose name was Simeon. Here we haue first a description of Simeon, and afterward his blessing. First he is commended for his rightousnesse. For he lyued so among his people, that he was counted of all men for a good and iust man. The Euangelist meaneth not by this, that he was so righteous, that he had no neede of any other rightousnesse: (for in his owne song he confesseth Christ to be his sauour:) but that he liued blameable among men, & honestly, so as he did no man harme, but good to all men according to his power. Such a one is called of Cicero, (or rather of all men) a iust or righteous man. Secondly he is commended for his godlynesse. For hee feared God. Under the name of feare is comprehended the whole seruice of God. For he that feareth God, as he eschueeth all things wherewith he knowes hee shall offend him: so also doth he whatsoeuer he perceiueth to be acceptable to him. This feare hath his beginning of faith. There is an other feare of God without faith, which is no seruice of God: and suche a one there is in all the ungodly. For they alwayes dread Gods iudgement against them, and would rather that there were no God, than to be punished for their wickednesse. The feare that is commended in Simeon, was none such. For it foloweth that he wayted for the com-
fyt of Israell. By which saying is shewed that he longed very earnestly for the comming of Christ. For he knew that the propheties of Jacob and Daniel pointed to this time of his. Therefore he longed for it the more earnestly, and wished that his life might be prolonged until he might see Christ present. And it is no maruell that he waited so earnestly for Christs comming. For he was (saith the Euangelist) full of the holy Ghost. Such was this holy man.

But what was the reward of this godlinesse? He receiueth an answer of the holy Ghost, that he shoulde not see death before hee had seen the Lordes Christ: and by the motion of the same holy Ghost hee came into the temple. And what did he there? When the Parents Ioseph and Mary had brought in the Child, he tooke him intoo his armes and praised God. Now hath this holy olde man that which he desired so earnestly, and he giueth wytnesse to Christ, openly protesting this child to be the same annointed Sauour that was promised to the fathers.

The.

¶ We haue the goodnesse of Simeon what it was : nowe let vs see him before vs. Let olde men first, and afterwarde all men, learne of him to feare God. Let them learne to liue holily and byrightly among men. Let them learne to take Christ into their armes, that is to say, into their hartes. Let them see him out, praise him, and professe hym. Which thing if they doo, they shall one day with Simeon, receyue a plenteous rewarde in Heauen.

Of the third.

Now followeth Simeons song. Lord now lettest thou thy seruant depart in peace according to thy woorde. This song hath customably been song in the Church many hundred yeares, and we are wont to sing the same when copples are layd into their graues. For it conteyneth a doctrine concerning Christ, and it teacheth from whence chiefe comfort is to be sought, specially at what time we must depart out of this life. Nowe to the intent wee may understand this song the better, I will deuide it into two partes. In the first whereof the olde man Simeon reioyceth in his owne behalfe: and in the latter part comprehendeth very briefly the benefites of Christ towards the whole world.

The first part is: Lorde nowe lettest thou thy seruant departe in peace according to thy woorde. For myne eyes haue seene thy saluation. Here the olde man Simeon reioyceth in his owne behalfe, that he had seen Christ with his bodily eyes, according to the answere that he had receiued of the holy Ghost. For albeit he had seen him before with the eye of his faith, like as our Lord saith of Abrahā, Abrahā sawe my day, and was glad: yet notwithstanding bicause he had receyued a promise of the holy Ghost, that he should see Christ present with his bodily eyes before he dyed, he was greatly delighted with his sight, and with great strength of fayth desired straight to be deliuered from his body, that he might be gathered to his fathers in peace. But see, he receyued a promise that hee should see the Lordes anointed. Here is brought him a poore babe, there appeareth here none other outwarde countenance than of contemyt. Is he offended at this outward countenance? No. Whome he sawe to be least with his bodily eyes, him sawe he to be greatest with the sight of his fayth. Whome he behelde base in the shap of a seruant, with his bodily eyes, him knewe hee too be King of Kings, and Lorde of Lords. And he was

no3

The Purification of Mary.

not ignorant what Zacharie had prophesied of hym: who sayth: Be-
holde thy King commeth poore. He knew he came not too take in-
too his hande the kingdomes of the world, but to gyue the Kingdome
of G D D to beleeuers. Heereby also wee may learne too beleue the
Scriptures, and to looke vpon Christe and his Church, not only with
our bodily eyes, but much rather with the eyes of our Fayth. And
seeing hee desireth to bee let goe by and by, and to chaunge this mise-
rable lyfe for death, hee declareth sufficiently, that Christes kingdome
is not of this world, but an euerlasting kingdome, which consisteth in
peace of conscience. As if he should say, Graunt me now that I may
dye in peace and happily. Heereof may wee gather both instruction
and comforte. Instruction, that the Spirituall beholding of Christe,
which is by Fayth, maketh a man to departe ioyfully out of this life,
bycause hee that befoze hys Death seeth Christe in this wyse, hath a
lyghte too gyue hym vntoo lyfe: Hee that followeth mee (sayth the
Lorde) walketh not in darknesse. Contrariwyse, hee that seeth not
Christe, passeth from the Death of this present lyfe vnto euerlasting
darkenesse. And we may gather comforte, because they that see Christ
at the instant of death, haue wherewith too comforte themselves. They
know, they are at the poynt too bee dismisst in peace. They knowe
they shal not goe to darknes, but to euerlasting ioy. Because the thiefe
vpon the Crosse, not only sawe Christ with his bodily eyes pyteously
tormented, but also sawe hym Conquerour of death, with eyes of hys
faith: he heard the Lord say: This day shalt thou be with me in Para-
dise. So Steuen at his Death sawe Christ, and with exceedyng plea-
sure and ioyfulnesse of mynde, sayde vntoo hym: Into thy handes (O
Lorde) I commit my Spirit. After this manner, thou also when sicke-
nesse bynges thee too the pittes byynke, looke to Christ thy Sauour
by Fayth, and desire of hym that he wil let thee depart in peace, that is
too say, that he will gyue thee leaue to departe out of this lyfe, and too
enter intoo the rest that is promysed too all the Faythfull.

Thys thought will make vs manfully despyse this worlde, and the
myseries of this present lyfe, and comforte our mynde with hope of
Saluation, the which hee that can not lye hath promysed vs. Nowe
ensueth the other part of thys Song.

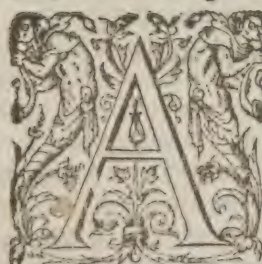
Which thou hast prepared before the face of all people, to be
a lyghte too lyghten the Gentyles, and too bee the glory of thy
people Isaacell. Heere are breefly shewed two thynges. The one what
are

are Christes benefites: the other, too whome these benefites are appoynted. The benefites are Saluation, lyght & glozie. Without Christ then, the world sticketh still in damnation, darknesse, and shame: and that is for sinne. For Christ taketh away damnation, and restoreth saluation: hee dyueth away darknesse, and sheadeth forth lyght: hee remoueth shame, & gyueth glozie. Howe great thyngs are these, I pray you: Surely no man is able to value them sufficiently.

But too whom are these benefites appoynted? Too all people, Jewes, and Gentyles: howbeit they must be receyued by fayth. For they are offered vniuersally too all, suche is the vnserchable goodnesse of God: howbeit with condition: he that beleueth shall bee saued: and he that beleueth not, shall bee damned. Wherefore if wee couet these good thyngs, let vs with Simeon receyue this our Lord and Sauour Iesus intoo the armes of our harte, and leane vntoo hym with steddy Fayth, To this our Sauour bee honour and glozy for euer and euer. So bee it.

*Upon the Annunciation of our Lady
Saint Mary the Virgin.*

¶ The Gospell. Luke. 1.



ND in the sixth moneth, the Angell Gabriel was sent fro God into a citie of Galilee named Nazareth, to a Virgin spoused to a man whose name was Ioseph, of the house of David, & the Virgins name was Mary. And the Angel went in vnto hir, & sayd: Hayle full of grace, the Lord is with thee: Blessed art thou among women.

When shee sawe hym, shee was abashed at hys saying, and caste in hyr mynde what manner of Saluation that should bee. And the Angell sayde vntoo hyr: Feare not Mary, for thou hast founde grace with God: Beholde, thou shalt conceyue in thy wombe, and beare a Sonne, and shalt cal his name IESVS: He shal be great, and shall be called the Sonne of the hyghest: And the Lord God shall giue vnto him the seate of his father David, and he shall reigne ouer the house of Iacob for

The Annunciation of Mary.

foreuer, and of his kingdom there shall bee none ende. Then sayde Mary too the Angell: Howe shal this bee, seeing I knowe not a man? And the Angell answered, and sayde vnto hir: The holy Ghost shall come vpon thee, and the power of the highest shall ouershadowe thee. Therefore also that holy thing whiche shall bee borne, shal bee called the sonne of God. And beholde, thy Cousen Elizabeth, she hath also conceyued a Sonne in hir age, and this is the sixth Moneth, which was called barren: for with God nothing shal bee vnpossible. And Mary sayde: Beholde the handmayde of the Lorde, be it vnto me according to thy worde. And the Angell departed from hir.

The exposition of the texte

This feast conceynerh the storpe of the conception of Iesse Christ, which is told vnto the virgin by the Angell of God. For long ago the three thousand nine hundred and sixtith yeere before his conception, God promised the seede of the woman that should tread downe the Serpents head: that is too say, which should destroy the Devils wks, sinne, and death. God beyng mindfull of this promise, sendes his Angel to the most chaste virgin, too whome hee bringeth tidings that shee should conceyue by the holy Ghost without the seede of man, and bying forth a Sonne, that should be the sauour of the worlde. This is the summe of the storpe, whereof there bee five principall poyntes, and these are they.

- 1 A description of the message.
- 2 The Salutation of the Angell.
- 3 The comfortinge of the troubled Virgin.
- 4 An exposition of the Message.
- 5 The maner of the conception.

Of the first.

In the description of this Message many circumstances are too bee obserued, of which wee will consider euery one seuerally by it selfe, to the intent we may drawe out of it some doctrine to confirme our selues.

The first is time. In the sixth moneth (sayth he) that is too wit, after the conception of Iohn Baptist, who according to the sayings of the Prophetes, shoulde bee the forerunner of the Lorde, that men myghe

myghte prepare the way agaynst the comynge of their King. And it was the twentieth yeere since the Scepter was taken from Iuda. For thus was it prophesied before by the Patriarke Iacob: The scepter shall not bee taken from Iuda untill Silo come, that is, till the seede of the Maian come, which was promysed too our firste parentes. Therefore this circumstance of tyme conuyncech, that this Sonne of the Virgin is the true Messias. For he was borne the self same tyme that the holy Ghost had spoke of before by the Prophets. And as concerning the day, this is woorthy too bee remembred, that the kyllyng of the Paschall Lambe, the conception of Chyriste, and the passion of hym, fell all vpon one day of the yeere, on which day the holy fathers supposed that Adam was created. These thynges set out vntoo vs the truthe of Gods promyses. God delayed too sende his Sonne a great whyle after the promise was made: but yet hee continued true in his promyses. The Sonne hath promysed that hee will come to Iudgement: but he maketh delay: yet will he come when he thinkes good.

The second. The Angell Gabriell was sent of the message. Why so? First, that Gods ordinance myghte bee obserued: for lyke as God was wont to send his Angels before too gyue men knowledge of his will: so now an Angell is sent of an ambassade in the Saluation of mankynde. For the Apostle in the firste too the Hebrewes sheweth, that this is the duetie of Angels. Agayne in as much as a bad Angell was the cause of our firste destruction, it was conuenient that a good Angell should bee the first messenger of the restorment of saluation agayn. And thirdly, this was conuenient for the most pure virgin also, that a moste pure messenger should bee sent vntoo hyr.

The third. That this messenger was sent from God. The Ambassadors of Emperours and Kings are looked for very desirously, that it may be knowne what is the pleasure of suche greates Princes. Beholde, hee that sendeth heere is the hyghest Emperour, and great is the Ambassadour that is sent. Therefore wee ought of duetie too bee stirred by too great wonder.

The.iiii. The place too which he is sent, is reherfed by name. For hee is sente too a Citie of Galilee named Nazareth. The cause that this was doone, was for that it was so prophesied before. And besides that, God sheweth that hee regardeth the things that are base vppon earth. Therefore there is no cause that any man should thinke hym selfe a castaway, by cause hee is eyther poore or an abiect vpon earth.

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The fifth: Too what person hee is sent, namely too a Virgin that was betroched to a husband. In deede Christ ought to be conceived of a virgin, and borne of a virgin, according to the foresayings of the Prophets: for men haue bin brought forth into the world after foure sundry manners. The first manner was of Adam oneip, who was shaped of the slime of the earth. The second was of oneip Cue, who was wrought out of a ryb of Adams. The third was of Christ onely, who was borne of a most pure virgin. And the fourth is the common byrth of al other men, which are conceived of the seede of male and female together.

Christ then was conceived and borne of a virgin. If it, for that if he had bin borne of the seede of man and woman, he shoulde haue bin conceived, and borne in sinne. But it was meete that he which came to take away sinne, shoulde be without sinne. Againe, it was meete that the Prophetes shoulde be fulfilled. It was saide in the thirde of Genesis: The womans seede shall treade downe the Serpents head. And in the .29. of Genesis: The Scepter shal not be taken away from Iuda, until the comming of Silo, that is to say, of the sonne of that foresaid woman. Esay. 7. Beholde (saith he) a mayde shal conceive and beare a sonne. Moreouer, it was conuenient it shoulde be so, for the signification of the spirituall regeneration, which is not the wyl of the flesh, or of the wil of man, but of the wyl of God. Whereupon S. Austin saith: He behoued our head by special myracle as touching his body, to be borne of a virgin, to the intent he might doo vs to vnderstand, that those which are his members, must be borne anctwe of the spirite. And whereas the virgin was betroched to a husband: there were good causes thereof. For by this meanes both the woorthynesse of marriage is commended, and prouision was made for the safegarde of the virgins honestie and good name, yea, and the virgin had giuen vnto her a keeper that shoulde haue care of her.

The sixth: That Ioseph was of the house of David. And it was conuenient he shoulde so be: chiefly for the Prophetes. For it was forgetolde, that when Christ came, he shoulde be borne of the lineage of David. Whiche thing was not vnknewen to the very Scribes and Pharisees.

Of the seconde.

The seconde member of this Euangelicall storie, is the saluation of the Angell, whiche is this: Hayle full of grace, the Lorde is with

with thee: blisset art thou among women. Here let vs thinke of our first mother Eve, and the most holy virgin the mother of Iesus, and let vs marke how diuers sayings they heard. Eve heard: I wyl multiply thy sorowes. Sorowes are tokens of cursing, before sayth. Mary heard, Hayle, that is to say, Be glad. And he addeth the cause: Thou art ful of grace: that is to say, God hath receiued thee into fauour, and hath chosen thee alone of al womankind, to whom he wyl do a singular benefite. The Lorde is with thee: that is to say, thou hast God thy defender and Saviour. Blisset art thou among women. That is to say, like as Eve was cursed among women, or rather all women are cursed for her sake: So art thou blisset through the cyfte and fauour of God. For vnto thee is happened so great good lucke, that thou shalt be the mother of the promised seede. This is the meanning of the angels greeting. Wherby it is easie to gather, howe foolish they are, that wyl make a prayer of it, wherewith they cal vpon the blisset virgin, contrary to the manifest woorde of God. Vnto whiche kinde of people I say no more but this, at this tyme: Cursed is euery one that calleth vpon any creature, and which wresteth the woords of the Scripture, to stablish the horrible Idolatrie, in the contempt of the sonne of God, to the slander of the most holy virgin, and to their own moste certaine damnation. At suche tyme as true inuocation is taught in the Church, it is also shewed therewith, that calling vpon saints, is a seruice of the diuel, brought into the Church by the diuel.

Of the thirde.

AT the hearing of this greeting, the virgin is troubled, and museth within her selfe what manner of salutation it shoulde bee. To whom the angell saide: Mary, feare not, for thou hast found fauour with God. See here what Gods woord dooth. If first, it maketh afrayd, and afterwarde it comforteth. If feare not (saith he) as if he should say: I come not to bring thee tidings of any sadnesse, I come not to shew that God is angry with thee. For thou hast found fauour with God. Here we haue a sure doctrine, that onely Gods fauour putteth away feare. All other thynges haue feare toynd with them. If freendes haue feare toynd with them, leasse they shoulde forsake vs when wee haue most neede of them. Wealeh hath feare, leasse it shoulde be appayed. Riches are not possessed without feare. For they may be losse, and the losse of them leaueth sorow behind it. Power feareth, as which may be overcome by a stronger than it selfe.

Annunciation of Mary.

it selfe. Onely Gods fauour driueth feare away. He that is in this, maye freely both in lyfe and in death, laugh the Diuell and all hye craftes to scoorne. In as much as this fauour or grace is possessed by fayth, and increased by godly exercises, it standeth vs all in hande to beware we loose it not through our owne default. For if we loose that, there remaineth nothing but trouble of conscience and curse.

Of the fourth.

BEholde, thou shalt conceyue, and beare a sonne, & thou shalt call his name Iesus. This is the declaration of the message: the sense whereof is this: I by Gods commaundement doo bring thee woorde, that shortly thou shalt be a mother, and beare a sonne whome thou shalt name Iesus. Undoubtedly, here the most chaste Virginitie thought vpon the promised seede. Shee heares it tolde hir on Gods behalfe, that shee shall beare a sonne, whome shee is willed to name Iesus. This name Iesus which signifieth a saviour, he tooke to be set against the curse and death, into which our first Parentes were falne for their transgression. This name is wont to be expounded moze at large vpon the day of the Circumcision: wherfore as now I passe on to the rest.

He shall be great, sayth the Angell. Great in deede, as who is the sonne of the highest: Great in deede, as who should ouercome Satan: Great in deede, as who should giue the greatest thinges: Great in deede, as whose kingdome is euerlasting. The Lorde God (sayth he) shall giue him the seate of Dauid his father, and he shall reigne in Iacobs house for euer, and of his kingdome there shall bee none ende. If wee marke this description, we shall finde foure things too be spoken here concerning Christ. For first he sheweth his true man-hood, when he sayth that he shal be borne of the Virgin. A gayne hee suppresseth not his Godhead: for he sayth, he shal be called the sonne of the highest. The sonne of the highest is of all one nature with the highest. Thirdly, when he addeth: He shall be great, he signifieth the vniou in person. For although he be God and man, yet is he one person and not two. In the fourth place is noted his office, that hee is a Saviour and a king that shall reigne for euer. How could it be sayde of Christ, that he should haue the seate of Dauid his father, when as he himselfe sayth: My kingdome is not of this worlde, according also

as the sequelle hath declared, and that Dauid's kingdome was a ciuill government in *Iewrie*. Dauid hilde but the shadow of the kingdome, but this hys sonne possesseth the very kingdome it selfe. Dauid's kingdome was a figure and shadow of Christes kingdome, and therefore both are called one kingdome, because Dauid was the shadowe, and Christes was the verie kyngdome it selfe. Besides this, it is the manner of the Scripture, to paynt out heauenly things by outward images, too the intent the comparison may helpe our weaknesse.

Of the fifth.

AND Mary sayd to the Angel, How shall this come to passe, seeing I knowe no man? As if shee should say, how can I bee made with childe bodily (as thou sayst) seeing I haue not as yet companied with man? The most chaste Virgin knew it was an order established by God, that men should bee conceived of the seede of man and woman. Neither had she seen or heard of any example to the contrary, since the creation of our first parents. And therefore following the iudgement and experience of hir reason, in the order that God had established, she demaunded: How may this be, seeing I know no mā? Shall this conception come by some strange manner? And the Angell answering, sayd vnto hir: The holy Ghost shall come vppon thee, and the power of the highest shall overshadowe thee. And therefore that which shall bee borne of thee, shall bee called holy, the sonne of God. Here the Angell sheweth the manner of the Conception, and remoueth the cause of the Conception, from nature vnto God the maker of nature. As if he had sayde: Thou shalt not conceive of mannes seede, but of thy seede alone shalt thou beare a sonne, and that, by the operation, not of nature but of grace. For the holy Ghost by hys heauenly power shall cause a verie manchild to bee conceived of thy seede alone. Hereupon saith Austin: By the grace of God; or the power of God, and the working of the holy Ghost, was that thing which is united to the woode, taken of the Virgins flesh, and that for this cause, that if it had bene conceived of the seede of man, it had beene vncleane as al the rest are that come of Adam. And that which is of the flesh, is flesh, vncleane, and vanitie. Iohn. 2. Nowe it behooued that by Christ should be brought in grace and truth. Therefore hee coulde not bee begotten by man, but it behooued that thing

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too

The Annunciation of Mary.

too bee done by some secreete power of God: to the intent that being cleere from all sinne, and holy, he might also make vs pure and holy, by becomming an holy and vnspotted sacrifice to his Father. Again, he was conceived of the holy ghost, to the intent we might know that whatsoever the sonne speaketh, is the most assured will of the father. For the holy Ghost is the substantiall soue of the father and the sonne. Furthermore, because the holy ghost is the spirit of sanctification and purging. For he of that blood which he had made pure, framed the body of Christ, that it might bee cleare and free from all sinne, as is sayd afore also. These were and are the causes, why it was not seemely for Christ to be begotten of the seede of man, but by the operation of the holy Ghost alone. And thereof doth the Angell giue an inkling, when he saith: And therefore that holy thing that is borne of thee, shall be called the sonne of God.

Nowe although the blessed virgin gaue credit to these wordes of the Angel: yet notwithstanding to the intent hir sayth might bee the better confirmed, he addeth a signe whereby shee is assured. And behold (sayth he) thy cousin Elizabeth also hath conceived a Sonne in hir olde age, and this is the sixth moneth too hir that is called barren. As if he had sayde: thou reasonest with thy selfe that it is against the lawe of nature, and the order established by God, that thou shouldst conceive & be still a virgin, and beare a childe, and continue still a virgin. But I will shew thee another thing which is also against the order of nature. Thy cousin Elizabeth is barren, both by nature and by reason of peeres: By nature surely, because she hath lyued so many yeeres with a husband, and neuer had childe, in so much that to hir reproche she is called barren: By reason of peeres, for that she is nowe past the yeeres of childbearing, although shee had been neuer so fruitfull in times past: notwithstanding, this is the sixth moneth since she conceived, such is Gods ordinance and will. Therefore confirme thy selfe with this signe, and assure thy selfe it shall come to passe in deede, that thou shalt beare a Childe also.

See here the custome of GOD, who neuer dealeth with man by his bare worde, but alwayes addeth some outward signe, too the intent hee maye apply himselfe the more to our weakenesse, while hee offereth his wyll too our mynde by his worde, and as it were visible too our senses, by outward signes, which are the scales of his worde. So in these dayes he had disclosed his wyll unto vs by his Gospell,

Gospell, the which he sealeth by with the outwarde signes of Baptism and the Lordes supper.

Howbeit, in this communication of the Angell with the Virgin, this speeche is to be noted where he sayth: For with God no worke shall be impossible. This woorde; and this saying of the Angell conteyneth two things. First it sealeth by the truth and certeinie of Gods promises. And secondly it admonisheth vs to see Gods power against all sense and iudgement of the fleshe, and to assure our selues that God is true, although the whole frame of things shoulde goe about to perswade vs otherwyle: and to say with the Virgin, doo according to thy woorde: thou reuealest thy will by thy woorde: fulfill thy wyll by thy power, that thou alone may be glorified. Thou art a sinner, and bewailest thy misery. But hearken what Gods woorde sayth of his wil: I will not the death of a sinner. Also, all that call vpon the name of the Lorde shall bee saued. Include thou within this woorde both Gods will & his power, against which nothing is able to stande. When thou art sorrowfull by cause thou art at deathes doore, flee vnto Christ and heare his woords: Blessed are they that die in the Lorde. In this woorde toyne together Gods wyll and his power, and then assure thy selfe that death shall be vnto thee the way to blisfulnesse, through Christ Iesus our Lorde, too whome with the father and the holpe Ghoste, bee honour, prayse, and glozpe, worlde without ende. Amen.

Vppon the Natiuitie of Iohn Baptist.

The Gospell. Luke. i.

ELizabeths tyme came that shee shoulde be deliuered, and she brought forth a Sonne. And hir neighbours and hir cosins heard howe the Lorde had shewed great mercy vpon hir, and reioyced. And it fortuneth that in the eyght day they came too Circumcise the Childe, and called his name Zacharie, after the name of hys Father. And his moother answered and sayd: not so but hys name shall bee called Iohn. And they sayde vnto hir: There is none in thy kinred that is named with this name.

O o.ii.

And

The Natiuitie of Iohn Baptift.

And they made signes too his father, howe hee woulde haue hym called. And he asked for writing tables, and wrote, saying: His name is Iohn. And they marueyled all. And his mouth was opened immediatly, and his tongue also, and he spake and prayesed God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noysed abroade throughout al the hie countrie of Iewrie, and they that heard them layde them vp in their hartes, saying: What manner of childe shall this bee? And the hand of the Lord was with him. And his father Zacharias was fylled with the holy Ghost, and Prophesied, saying: Praised be the Lord God of Israell, for he hath visited and redeemed his people. And hath rayfed vp an horne of saluation vnto vs, in the house of his seruauunt Dauid. Euen as he promysed by the mouth of his holy Prophets, which were since the worlde began. That we should be saued from our enimies, and from the hand of al that hate vs. That he would deale mercifully with our fathers, and remember his holy couenauant. And he would performe the othe which he sware too our father Abraham for too forgie vs. That wee beyng deliuered out of the handes of our enimyes, might serue him without feare, al the daies of our life, in such holynesse & righteousnesse, as are acceptable before him. And thou childe shalt be called the Prophet of the hyghest, for thou shalt go before the face of the Lord to prepare his wayes. To giue knowledge of saluation vntoo his people for the remission of sinnes. Through the tender mercy of our God, whereby the day spring fro an hygh hath visited vs. To giue light to the that fate in darknesse, and in the shadowe of death, and too guyde our feete into the way of peace. And the child grewe and waxed strong in spirit, and was in wildernesse till the day came, when he shoulde shewe himselfe vnto the Israelites.

The exposition of the text.

Although it bee a heathenische Idolatrie to call vppon Sainctes, which thing is doone by the Papistes in the feastes of Sainctes: yet it is very behoofefull (and that for many causes) to keepe still the feastes of some Sainctes.

The first cause is, for that it is very profitable that the storie of the Church should be knowne. For from thence wee may fetch instruction,

Instruction, confirmation, and comfort.

The second is, for that it is a sweete thing to thinke vppon Gods benefites towardes the Church, whereby commeth singular fruite to the godly hartes.

The third is, that thanks may bee giuen to God for his benefites towardes the members of his Church.

The fourth is, that by weying thzoughly the variable chaunces of the Saintes, we may arme and strengthen our mindes against chaunces present and to come, which we must needes taste of.

The fifth is, that the Saintes may be as it were samplers vnto vs, of repentance, conuersation, worshipping, confession, constancie, patience, & other vertues, according to which wee may frame our liues.

The sixth is, that we with godly gronings shoud desire to come to the felowship of the Saintes. These and other weightie causes there bee, why wee retaine feastes of Saintes in the Church. Would God that many men abused not the feastes of Saintes and other things to their owne pleasures and mad deuises, like as many in the papacie abused chiefly this feast, when they halowed it with dauncing and reueling, with meetings of louers, with bibbing and tippling al nighe long, and with other more shamefull things which I will not speake of, wherein they pleased not God nor the Angels and Saintes, but they serued Satan to the reproche of God, & of the Angels & Saintes. Thus much bziessly concerning the feastes of Saintes, and the right vse of them. In this feast I will entreate of one poynt onely, that is to wyt, the storie of Iohn, out of which I will buylde certayne admonishmentes.

¶ Of the Storie of Iohn Baptift.

IN the Storie of Iohn Baptift, let these circumstances be weyed. His parentes, his conception, his birth, his bzinging vp, his calling, his office, Christes record concerning Iohn, his death, and the things that hapned about his death and after his death.

Iohn Baptists parentes were Zacharie, a priest, a holy man, and of blamelesse life: & his mother was Elizabeth, a woman far striken in yeeres and of singular godlines. Of both these Luke the Euangelist beareth this wicnes in his first chapt: They were both perfect before God, & walked in al the lawes and ordinaunces of the Lord, that no mā could finde fault with them. And they had no child, bicause Elizabeth was

Do.iii.

was

The Natiuitie of Iohn Baptist.

was barren, and both were well stricken in age. This description sheweth of what peeres the parentes of Iohn were, wiche what innocentnesse they liued, and that being now growne in peeres, they were deuote of the comfort of their old age, because Elizabeth was barren not onely by nature when she was yet yong, but also by reason of age, for that she was now become an olde woman. Notwithstanding, contrary to the course of nature & the discommoditie of barrennes, at length they obtaine that which they had sought at Gods handes with great earnestnes. Therfore this circumstance of Iohns parentes, teacheth many things. First, that the prayers of the godly shall bee heard at length. Secondly that we must not cease from praying, because our requests seeme to be delayed somewhat long. For we must knocke still till the doore of grace be opened vnto vs. Thirdly, that the afflicted continuing in faith, & keeping themselves blamelesse, shall at length attaine comfort. Fourthly, that those which are coupled in marriage, must liue in the feare of God, and be barebukeable. And fifthly, that the ministers of Gods word and their wiues, ought to shine before others in all kind of vertues. For like as Zacharie the husband beautified the dignitie of his office with the holynesse of his life: So his wife Elizabeth led a holy & blamelesse lyfe. For they knewe themselves to be promoted to a place of such worship, that their life was more looked vpon than others were. Would God there were not many that are Zacharies in talk, but no Zacharies in life. But they shall one day find their iudgement. The second circumstance is, of Iohns conception, wherein many things are to be considered, For first his conceiua was foretold by an Angel to Zacharias his father, as he was doing his dutie in the temple: which thing whē the forspent old mā beleued not, he was stricken dumb, in punishment of his vnbeleife. Here, first offeth it self the vniuersalnes of the holy angels, which are Gods messengers, & ministers of gods church, to defend it & serue it according to gods will. But concerning Angels more is to be spoken vpon S Michaels day. Secondly, it is to be obserued here, that God is wont to heare those which executing their office accordingly, do call vpon him in faith. For he that executeth not aright (as much as in him lieth) the office that is committed vnto him, is boyd of faith, & cannot pray. Therefore, following the exaple of Zachary, let vs both execute our charge as we ought to do, & also call earnestly vpon god, that he may releue our necessities, for he is mindful of his promises. Furthermoze we are taught here,

that

that gods doing & determination is not hindered by the imperfections of nature. For although Zacharie were forspent, & that Elizabeth were barren both by nature & peeres: yet Gods purpose goeth forwarde, and Elizabeth conceiveth according to Gods determination. Here upon wee may builde a generall rule, namely, that nothing can dispayre poynt Gods determination and purpose. He hath decreed to rayle againe the dead, but unto nature this seemeth impossible. Which is most to bee beleuen in this case? Nature, or Gods word? Let the praise of truth be given to God, and let vs beleue it for a certaintie, that he which is the almightie truth & the most true almightinesse, both will and can performe whatsoever he hath determined. Therefore a barren woman conceiveth, & a forspent old man becommeth a father against natures will, howbeit at the commaundement of him that is the author of nature, whome the childe acknowledged in his moothers wombe, when at the coming of Mary after his conceiving at the voyce of the Angell, he sprang in his moothers wombe, in witnesse that God receiveth Infantes, and will bee worshipped of them, according to the psalme: Out of the mouthes of Infantes and sucking babes hast thou made perfect thy praise. But more is to bee spoken of this matter on the day of the visitation of the blessed Virgin.

The third circumstance is of his birth, wherof Luke speaketh in this wise: Thou shalt (sayth the Angell) call his name Iohn, & thou shalt haue ioye and gladnesse, and many shall reioyce at his birth. And when Iohn was borne, the neighbours hearing what had hapned to Elizabeth, did set out the mercy of God, & reioyced with Elizabeth. This circumstance puts vs in minde of thankfulness towards God for his benefices receyued: it putteth vs in minde to reioyce with them to whom God doth good: it putteth vs in minde of the duetie of godly parentes, namely, that we should betake our children unto God: and it puts vs in minde of the gladnesse which we receive of the blessing of God, that we should referre it to Gods glory.

The fourth circumstance is of Iohns bringyng up, wherof the Evangelist speaketh thus: The Childe grew and waxed strong in spirit, and was in wilderness: untill the day that he should shew himselfe to the Israelites. And while he was in wilderness (as Matthew telleth) he had a garment of Camels haire, & a Lether girdle about his loines. And his meate was locusts & wild honie: This is a description of meetely harde bringyng up. For in as much as it was a high office

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that

The Natiuitie of Iohn Baptist.

that he should take vpon him, he was not to be brought vp in pleasures, but rather he was to be enured to paines taking from the Cradle. For (as one saith) it is a great matter to be enured from a Childe.

But what shall we learne hereby? Duncterte? I no wise. What then? Wee must learne thre things hereby. Sobernesse, obedience towardes God, and enurance to hardnesse. For sobernesse and restraint of lyfe are by this example of Iohns commended: not onely to those that shall be ministers of Gods worde, but also to all Christians. Secondly obedience to Godwarde in our vocation is commended vnto vs. For it is not to be thought that Iohn chose this worke, and this kinde of liuing, as though it were a holper thing too lyue in wildernesse than in the open assembly of men: but he thought it behoued him to follow his calling. For euer enurance is commended vnto vs by this example, to the intent that being acquaynted wth hardnesse, we may not bee discouraged with the burthen of troubles, if at any time wee bee put to the bearing of hardnesse. Those that bee brought by dauntly, become womanlike, so as they bee meete for the dooing of no notable thing, according as experience teacheth in many. The Lether girdle that was about his loynes, was a token of the contention which he should haue in his office, against the Scribes, Pharisees, Herod, and other the enemies of Christes kingdome.

The fifth circumstance of Iohns calling. Of this circumstance Luke writeth thus: The word of the Lord came vnto Iohn the sonne of Zacharie. This was the worde of calling, whereby he was called of God to the ministerie. Here is modestie commended vnto vs, that wee should after the example of Iohn, wayte for the voyce of the caller, whether it be of God without meanes (which happened oft in old time, after which sorte the Prophetes, Apostles, and others nowe and then were called:) or of God by meanes, that is to wit by men, that haue authoritie to call to any seruice in the common weale or in the Church. Against this example of modestie deo curious folkes offend, who without calling climbe vp into offices, by the windowes or roofof the house, rather than by the doore. Such are they which by friends or by large giftes hunt for spirituall promotions, and that not to serue God, and edifie his Church, but to feede their bellies, which thing cometh commonly to an ill ende.

The sixth circumstance is of his office, whereof Luke speaketh in this maner: and he came into all the coastes about Iordan, preaching
vs

the baptim of repentance for the remission of finnes, as it is written in the booke of Esay: The voyce of a cryer in wyldernesse, prepare the way of the Lorde, make streight his pathes, &c. We haue Iohns office, namely, that he baptizeth and preacheth repentance, that he may prepare the way of the Lord, and poynt out Christ our Lord. And because he poynted out Christ, he was called Elias, that he might come in the spirite of Elias, and prepare the way of the Lorde. In this mans office doo shyne many vertues: as constancie, stoutnesse, confession, tribulation, defence of the truth, earnestnesse and endeuour to enlarge Christs kingdome. He feared not Herode: he regarded not the Pharisees. But he mayntained his office stoutly euen to the death.

The seuenth circumstance, is of Christs recorde concerning Iohn. Of this circumstance writeth Matthew in his eleuenth chapter, where Iohn being cast into prison, sendes two of his Disciples to Iesus, to knowe of hym whether he were the same that was to come, or whether some other were to be looked for. And after Christs answer, is immediatly put Christs recorde concerning Iohn: What went yee out (saith he) into the wyldernesse to see? A Reede? Doubtless, for as much as this commendation of Christs giuen vnto Iohn, is declared in the thirde Sundaye in Aduent, I wyll say no more of it heere.

The eight circumstance, is of Iohns death, and of those thinges that happened about his death, and after his death. In his death are these thinges: the occasion of it, the cause of it, the kynde of the death, and Iohns example. The occasion was this: Herode tooke away his brothers wife, and vled her as his owne. Because Iohn sawe this thing to be against the lawe of God, and the honestie of nature, he said to Herode, It is not lawfull for thee to haue thy brothers wife. Wherewith Herode taking displeasure, did cast Iohn in prison. Before Iohn had done so, Herode loued hym: he esteemed hym as a Prophet: and nowe and then vled hym as a Counsellor. But as soone as Iohn began to repproue hym for his incest, and vncleane life, Herode of his friende became his enimie, and cast Iohn into prison, as an euyl doer. This example of Herodes is folowed of many nowe adapes: They make much of Gods seruantes as long as they displease them not, and as long as they blame not their vices: But as soone as they betray their diseale, by and by like mad men they laye handes vpon their

D. 6.

The visitation of Mary.

Her Requestions.

The cause of his death, was Herodes othe. For when he rode at a feast had behelde the daughter of Herodias dauncing, hee spked hym so well with her dauncing, that he sware he woulde gyue her whatsoeuer shee woulde aske, euen to the one halfe of his kyngdome. As soone as the damsel heard this, shee runnes to her mother, and asketh counsell of her, what shee shoulde requeste. Her mother, (who hated Iohn for findyng fault with her whozdone) bade her aske Iohn Baptistes head: which thynge shee obteyned. For out of hande a hangman was sent for to cut of Iohns head, and so it was deliuered to the Damsell.

Thus haue wee the cause of Iohns death, and the kynde of hys death. Beholde, heere at the request of a young wenche, was put to death that noble personage, than the whiche there was not a greater among them that are borne of women, accordyng vnto Chykses testimonye. This verily is the lot of the Church. Heere wee see that Chykses Church is gotten with blood, and kept with blood. This example of Iohns, is too bee followed of all sincere Ministers of Chykste: namely, rather too choose death, than to wynte at mennes synnes: assuryng them selues, that he whiche accepted Iohns blood as a most acceptable sacrifice, wyl also haue regarde of them in the myds of the fyre. To hym therfore be honour, prayse, thankesgeuynge, and glory, for euer and euer. So be it.

The visitation of Marie.

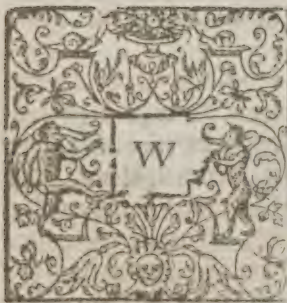
The Gospell. Luke. 1.



AND Marye arose in those dayes, and went into the mountaines with haste, intoo a Citie of Iurie; and entred intoo the house of Zacharie, and saluted Elizabeth. And it fortunied, as Elizabeth hearde that Salutation of Marie, the babe sprang in her belly. And Elizabeth was fylled with the holye Ghoste, and cryed with a loude voyce, and

and sayde: Blisfed arte thou among women, and blisfed is the fruite of thy wombe. And whence happeneth this vnto mee, that the Mother of my Lorde shoulde come to mee? For loe, as soone as the voyce of thy salutation sounded in myne eares, the babe sprang in my belly for ioye. And blisfed arte thou that beleuest: for those thinges shalbe perfourmed, whiche were told thee from the Lorde. And Marie saide: My soule magnifieth the Lorde: and my spirite reioyceth in God my Saniour. For he looked on the poore degree of his handmayden. For behold from hencefoorth shall all generations call mee blisfed. Bicause he that is mightie, hath doone to mee great thinges, and holy is his name. And his mercy is on them that feare hym throughout all generations. Hee sheweth strenght with his arme: hee scattereth them that are proude in the imagination of theyr hartes. Hee putteth downe the mightye from theyr seates, and exalteth them of lowe degree. Hee fylleth the hungrie with good thinges: and sendeth away the rych empty. He remembreth mercy, and helpeth his seruauant Israel, Euen as he promised vnto our Fathers, Abraham, and hys seede for euer. And Marye abode with her about three monethes, and returned agayne to her owne house.

The exposition of the Texte.



Wherefore the Feastes of Saintes were appoynted in the Church, is already shewed both at other tymes, and also vppon the very day of Iohn Baptist. The effect of the matter commeth vnto this ende, that wee maye haue examples of repentance, and of Gods mercy, or (to speake more at large) first, that when wee are fallen with them, wee shoulde not despaye of forgiveness, but looke vp for grace, repenting vs earnestly of our sinnes, after the example of the Saintes.

Secondly, that we should folowe their fayth, according as Paul

warneth,

The visitation of Mary.

warneeth, commending Abrahams faith vnto vs. Rom. 4. And thirdly, that we shoulde endeavour to be like in conditions to the Saintes, lining after an honest, godly, and byright fashion, and renouncing all vngodlynesse and worldly lustes, as Paule teacheth in his Epistle to Titus.

For this purpose, let vs thinke that this feast also was instituted, not that we shoulde call vpon the holy virgin, which is wicked Idolatrie: but to the intent we may haue wherewith both to edifie our mind, and to direct our life to godlynesse and vertue, after the example of this most chaste virgin.

Nowe the summe of this story is, that the virgin Mary, after shee knewe that both her selfe was with childe by the holy Ghost, and that Elizabeth her cousin nowe in her olde age, was great with chylde also, went to her cousin Elizabeth, to see howe shee dyd: and vpon their meeting, they talked togither of that which was happened, and comforted one another. And to the intent that Mary might shewe a token of her thankfulnessse, shee made a Psalm, and song it to the prayse of God. The places are two.

- 1 The storie of her visitation,
- 2 The song of the virgin.

Of the first.

In the storie of the virgin, foure circumstances are chiefly to be considered, whiche are: 1. First, the mutual curtesie betweene the virgin and Elizabeth. 2. The Salutation of the virgin. 3. Elizabeths record of the virgins sayth. 4. The myracle of the Babe springing in his mothers wombe.

The first circumstance. Mary arose in those dayes, and went into the mountaynes with haste, into a citie of Iurie, and entred into the house of Zacharie. The blisshed virgin uttereth a most fayre fruite of her sayth, that is to wye, loue towardes her neighbour. For shee being a young woman, hild no scorpe of Elizabeth being an olde woman, but went to her in haste, to helpe her, and comfort her, thinking thus: Behold, my kinswoman is forspente with yeares: and be- stodes that, shee is by myracle become chyldebearing: whiche thing was denyed by nature. Therefore shee hath neede of my helpe. Wherefore I wyll goe to her, that we may take comfort togither one of anothers talke, and to doo her some seruice. Hereby may young marped wyues learne, howe it becommeth them to be mynded towardes the
ages

aged women. Although Mary were endued with greater giftes then euer any woman in the world was: Yet was shee not proud of it: shee thinkes not, Shal I that am garnished with so great giftes, doo seruis to this old croc? But rather shee thinketh, that the greater shee is, and the more excellling in principal giftes, so much the more is shee bound to doo other folke seruis. Albeit that Ioseph dreamed that the Sunne and Moone and eleuen starres dyd woozship hym: by which dreame was signified, that his Parentes and brechren should one day woozship hym as their Lord: yet was he not proud of it, but serued his old ffather, and was obedient to him, according to the rule of Iesus the sonne of Syrach: The greater that thou art, so muche the more humble thou thy selfe in all things, and thou shalt finde fauour before God. Be gentle to speake vnto in the company of the poore, and humble thy selfe vnto thine elder. He that frameth his life after the rule and the example of Mary, shal reape most plentiful fruite. For first he shal finde fauour in Gods sight. For as God resisteth the proud: so he giueth grace to the lowly. Secondly he shal finde fauour among men. For like as all men hate proud folkes, so they loue those that be lowly & gentle to speake vnto. Besides this, he deserueth that yong mē should honour hym when he is old: for as it is Gods iust iudgement, that he which in his youth despised old men, shoulde be despised hym selfe, when he is olde: so is it Gods iustice, that he which in his youth did reuerence old men, and had them in estimation, shoulde be honoured and loued of yong folke when he is old. Also let our maydens learne hereby, not to rume gadding about to other folkes houses, nor to geue them selues to idlenesse, but to doo their businesse speedily after a godly and womanly fashon: except perchance they had rather folow the example of Dina, who brought home shame with her, than the example of the blessed virgin, who brought home honour, and an euertlasting report of honestie with her. In olde tyme no treasure was more set by of maydens, then shamefastnesse. But now adayes many shew all manner of shamelesse lighnesse, both in apparell and behauiour, of whom a great number do iustly abpe their vnsheamefastnesse.

The second circumstance is of the greeting. For the virgin entering into Elizabeths house, greeteth her by and by. A friendly greeting is a token of curtesie, lowlynesse, and good wyll. The vsuall manner of greeting among the Iewes, was, Peace be to thee, and peace be to this house; which manner of greeting putteth vs in mynde of many thinges

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thynges. For first thys orde of greetynge is a confession whereby wee acknowledge all peace, all good fortune, yea and all prosperitie to bee of God. Secondly it is a prayer. For hee that with a true meanyng heare sayth, Peace be to thee: it as much as if he should say, I beseech thee O heavenly Father, to graunt thy peace too this man: and to defende hym with thy protection agaynst Sathan the unspeakable foe of thy Church. Thirdly, this greetynge is an exhortation, whereby wee exhorte hym that wee Salute, too call upon God, too preserve the man hymselfe, hys house, hys children, and whatsoeuer is hys. Fourthly, thys greetynge and wishynge of peace, is a certayne warnynge that wee haue enemies, that lye in wayte for vs continually. Whereby we are put in mynde not too sleepe, but too wake; that they fall not vppon vs vnwares. Fifthly, this Godly Salutation is a thanksgyuing. For when wee wish peace of God too other men; wee openly acknowledge that God is the author of peace, whome wee prayse in thys confession. Therefore let vs learne of this Virgyn, too receyue one an other, with mutuall greetynge.

The thirde circumstance is, Elizabeths Testimonie concerning the Virgyns sayth. And Elizabeth was fylled with the holy Ghost, and cryed out with a loude voyce, and sayde: Blessed art thou among women, and blessed is the fruyte of thy wombe. &c. Blessed arte thou that hast beleueed, for all thynges shall bee performed that the Lorde hath spoken vntoo thee. Elizabeth is filled with the holy Ghost, by whome shee is certified of the Virgins conception. For in as much as it is agaynst nature for a mayde too bee with childe, it behoued the Author of nature too be the teacher of grace, and gyuer of the gifte which happened contrarie too nature. Agayne, accordynge as shee was taught by the holy Ghost, shee commendeth the Virgins sayth, when shee sayth: Blessed art thou that hast beleueed. Which short sentence teacheth many thynges. For first it conuertly gyueth an inklynge that all bee wretched which are saythlesse. Secondly, it teacheth that vntoo the beleeuers: befalleth the true blessednesse, which is in Christe Iesu the mooste plentyfull wellspring of all blessednesse. Thirdly it sheweth what is the fruit of sayth, when shee sayth: For those thynges shall bee performed which the Lorde hath spoken too thee. As if shee should say: Although the experience of all men crye agaynst it: although Nature say nay too it: Although

reason

reason determining flat against it. Yet shall the thing be performed that the Lorde hath spoken too thee, namely that thou being a maid shalt beare a Sonne, according to Gods word. Whereby may we also learne what is the true inclination of faith, & after the example of the virgin, too givue credite to Gods worde, though all the whole nature of things should seeme too warrant the contrarie.

The fourth circumstance. At the Virgins greetynge, the Chylde sprang in his Mothers wombe, and by a certayne gesture gaue knowledge that the Messias was at hand in the Virgins wombe. Surely this was a great myracle, that a Babe as yet unborne into the world, acknowledged the repayer of nature. . . . By which miracle both the Faith of Elizabeth and Mary was confirmed, and the goodnesse of God towards infants declared, who promysed Abraham long agoe, that hee would be the G D D of him and of hys seede for evermore. In assurance of which promysse, he established a Lawe, that every male Childe of epght dayes olde should be Circumcised. In as much therefore as this promysse pertaineth unto vs, the Anabaptists too wickedly and shamelesly, who will not haue the Infantes of Christians baptized: that is, too wit, will not haue them enjoy their enfelement, which are heyres of the Heauenly grace accordyng too the promysse. The Anabaptistes say thus: Hee that heareth, and beleueth, is too bee baptized: but an Infante heareth not, nor can beleue: and therefore he is not in any wyse too be baptized. But the wretches are deceived. They ought too reason thus rather: The Infantes of Christen folkes haue the promysse. Therefore this promysse is too bee sealed by untoo them by Baptizing, as it was sealed by too the Chylzen of the Jewes by Circumcision. The worde of promysse offereth grace: and the Sacrament of the promysse sealeth by the grace, and teacheth by outward token, accordyng as is sayde vpon the daye of our Lodes Supper. Therefore let vs set Iohn before vs, who in his Mothers wombe being full of the holy Ghost, is heyre of the grace common too al Infantes that haue the promysse. But they say this was a miracle, I confesse it was a miracle, and surely a great miracle, lyke as all G D D S wykes in his Church are miracles. Notwithstandyng, I put too thus much, that this selfe same miracle teacheth vs, that Babes are able too receyue the holy Ghost. If they bee able too receyue the holy Ghost: if they bee the Chylzen of Abraham: if they bee heyres accordyng to the promysse: If Christ commaund them to be receiued: why

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are they not to be baptised: specially seeing that Baptisme is a cer-
taine sealing vp of these things.

Of the seconde.

When Mary had hearpe Elizabeth talke of the benefite done to
her by God; namely that she should be the mother of the Mes-
sias, she uttereth the thankfulness of her hart towards God; whom
she praised in this psalme. partly for that exceeding great benefite
which happened unto her; and also for the mercy, might, and truth,
which he extendeth towards men, while through his mercy he recei-
ueth them that feare him; into his fauour; fully promitteth the sub-
boyn; and now at length performeth that he had promised so long
agoe to the fathers. The vse of this psalme is, that knowing Gods
mercyfulness, we should beleue: that knowing his might, we should
feare: and that knowing his truth, we should hope, and with patience
waite for the things that God of his grace hath promised: setting his
mercy against sinne; his might against the diuels tyrannie: and his
truth against al the temptations that the flesh or the Diuel ministreth.
And for these causes the auncient Church hath ordeyned, that euery
day in the congregation of the godly, this song of the virgins should
be sung. Now let vs briefly expound euery verse.

My soule dooth magnifie the Lorde.

And my spirite reioyceth in God my Saviour.

For he hath regarded the lowliness of his handmayde.

For he beholde from hencefoorth all generations shall call
me blessed.

This is to say, I praise God highly, and am altogether set vpon
gladnesse; and that for Gods my Saviours sake. For he is my ioy,
because he hath bestowed so great fauour vpon me. He hath regarded
and with free fauour embraced me his lowly and base handmayde,
who haue liued hitherto despised in base estate; and euen after the ma-
ner of vile bond slaues: yea, and so regarded me, that al ages shal from
hencefoorth account me (not base and despised, as before, but) blis-
sed: to whom so great grace is extended, that I shall be the mother of the
Messias, who is the Saviour of me, and of all that beleue in hym.
By Maryes example we may learne, first to acknowledge our owne
vilenesse, and to cast our selues downe before God in true repentance.
Secondly, to acknowledge Gods benefites towards vs. Thirdly,
to praise God for his benefites: and fourthly, to prouoke other to
thankful.

thankfulnesse by our example.

4 For hee that is myghtie hath magnified me; and holy is
hys name.

The chaste Virgin maketh heere no boast of merites. Shee attri-
buteeth nothing to hir owne power, but impureth all thyngs vnto God,
who only is myghtie, and whose only name is holy, and therfore deser-
ueth most highly too bee reuerenced. For as oft as God is named, hee
ought too bee prayled for his holynes; which thyneth forth in all hys
woorkes with exceeding mercy, iust iudgement, mightinesse, and truth,
according as the Virgin declareth particularly in hir Psalme.

5 And his mercy is on them that feare him through all ge-
nerations.

This verse teacheth thre things. First, that GOD is mercifull.
Secondly, howe largely Gods mercy spreadeth it selfe. And thirdly,
to what persons that mercy befallerh. Concernyng Gods mercy there
be many notable sayings and examples. I (saith he) wil be thy God,
and the God of thy seed for euer. Also, I am the God that sheweth
mercy. And in Esay: I am with thee because I am thy mercifull
Lorde GOD. And the Sonne of Syrah: Gentle and mercifull is
God, and will release sinnes in the day of trouble. Hereupon Paule
callethe God the Father of mercies, saying: Blissed bee God the Fa-
ther of our Lorde Iesus Christ, the Father of mercies, which coin-
forteth vs in al our troubles. The examples of hys mercy that hath
byn shewed, are many. Of which the cheefest is, that he hath giuen his
only begotten Sonne, that the world myght bee saued by hym. Where-
vnto maketh this saying: So God loued the world, that he gaue hys
only begotten Sonne, too the intent that all that beleue in hym
should not perish, but haue life euerlasting. Images of thys mercy
are the prodigal childe, the Samaritane, & the lost sheepe. Howe large-
ly entendeth this mercy of God: The Virgin answereth: From one
generation to an other: that is too say: to all ages and to all nations,
according to this saying: The earth is full of Gods mercy. Heretofore
pertaineth this place of the Psalme: Gods mercy endureth for euer
and euer. By Gods Justice Adam and all his posteritie was made
subiect to wretchednesse. And by Gods mercy Adam and his offspring
was made partaker of grace, so they purchase not damnation to them-
selues by theyr owne default. Hereunto pertaineth that saying of Esaya
I haue gyuen thee to be a light to the Gentiles, that thou mayest

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Be my Saluation to the vtermost parts of the Earth. And Simeon sayth: A light which thou hast prepared to all people. Too whome befallerh this mercy: Mary answereth: Too those that feare hym. This seife thing dooth Dauid witnesse in these words: The mercy of the Lorde is from generation to generation vpon them that feare hym. And agayne, His Saluation is neere them that feare hym. Therefore where as is the true feare of God, there also Gods mercy taketh place. But what is this feare of God? It is true godlynesse and religion, wherewith they are endued that leane vnto Christ by stedfast Faith. But heere must discretion bee had betwene the cause of mercy, & the qualitie of them too whome it befallerh. There is none other cause than Gods Fatherly good will and well lyking in his deere beloued Sonne, accordyng as he himselfe sayth: This is my beloued Sonne in whome I am well pleased. The qualitie of them too whome mercy befallerh, is not merite or deserite, but a marke of Gods Children, which are made hys Children by fayth, accordyng to this: He gaue power to as many as beleue in hys name, to become the Sonnes of God. By Fayth only are we bozne the Sonnes of God: but when we are become the Sonnes of God, we must (as it becommeth Gods Children) lyue in all Godlynesse, Innocencie, and other vertues, the which the blessed Virgin comprehendeth heere vnder the name of the feare of God.

6 Hee hath shewed strength with his arme, he hath scattered the proude in the Imagination of their owne hartes.

7 He hath put downe the mighty from their seate, and hath exalted the humble and meeke.

8 Hee hath filled the hungry with good things, and the riche he hath sent empty away.

Sheweth out Gods iudgement against the proude, and his mercy towards the lowly. Heereof are shewed examples without number, both by the holy Histories, and by dayly experience.

9 Hee remembryng his mercy hath holpen his seruant Israell.

10 As he promised too our forefathers Abraham and his seede for euer.

This is too say, God hath accomplished his promyse of mercy by sendyng his Son. Therefore he is soothfast, and too be prayed for his soothfastnesse. To whome be prayse, confession and glory of mercy, power, righteousnesse, and truch for euer and euer, Amen.

Vppon

*Vppon the feast day of Sainct
Michael the Archangell.*

The Gospell. Math. viij.



At the same tyme came the Disciples vnto Iesus, saying: Who is the greatest in the kyngdome of Heauen? Iesus called a Chylde vnto hym, and set hym in the midst of them, and sayde: Verily I say vnto you, except yee turne and become as Children, yee shall not enter into the kyngdome of Heauen. Whosoether therefore humbleth hymselfe as this Childe, that same is the greatest in the kyngdome of Heauen. And whosoever receyue such a Childe in my name, receyue me. But who so doth offend one of these litle ones which beleue in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe vnto the worlde bicause of offences: necessarie it is that offences come: But woe vnto the man by whome the offence cometh. Wherefore, if thy hand or thy foote hinder thee, cut hym of, and cast it from thee. It is better for thee to enter into lyfe halt or maymed, rather than thou shouldest (hauing two hands or two secte) bee cast into euerlasting fyre. And if thyne eye offend thee, plucke it out, and cast it from thee: It is better for thee too enter into lyfe with one eye, rather than (hauing two eyes) to bee cast into hell fyre. Take heede that yee despise not one of these litle ones. For I say vnto you: that in Heauen their Angels do alwayes behold the face of my Father which is in Heauen.

The exposition of the Texte.

This feaste was appoynted and receyued in the Church, too the intent wee myghte learne G O D S benefytes towardes vs, who hath gyuen vs hys Angels too bee our keepers. Therefore the congregation is too bee taughte thys daye concernyng Angels cheefely. Howbeyt forasmuch as the

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Gospell

• S. Michael the Archangell.

Gospell that is woont to be read this day, conceynerh singuler lessons: I will first open the Text of the Gospell, and afterwarde speake some what concernyng Angels. The occasion of this Evangelicall lesson, was the statelynesse of Chrystes disciples, who after they had heard Chryste make mention of hys departure, fell at stryfe for the souerain- tie: whome Chryste calleth backe from their errour, and sets a Child in the myddes of them, saying: Except yee bee as children, ye shall not enter intoo the kingdome of Heauen. Besides this, hee distwa- derth them from myndstryng occasion of offence, and commendeth chil- dren vnto vs, that wee should receyue them into the Church, knowyng that of suche is the kyngdome of heauen. The places are foure.

- 1 The reasounyng of the Apostles about the Souerayntie, and the reproofe of them.
- 2 The warnyng to auoyde offence.
- 3 Chrystes commaundement of receyuing children.
- 4 The nature and office of Angels.

Of the first.

THE Disciples came vntoo Iesus, saying: Who is greatest in the Kingdome of Heauen? Heere cometh first to be marked the blyndnesse of Chrystes Disciples, vnderstandyng not yet what maner a one Chrysts kingdom is. They dreamed it should be a ciuill gouerne- ment, wherein Chryste should reigne as chiefe Soueraigne, and hys Disciples as Dukes should rule the whole world vnder hym. And therefore they demaunde which of them should be chiefe and next vnto Chryst. So wonderfull blyndnesse had bewitched their minds.

Agayne, wee may see here the Devils benymin which wrought euill in those instruments of God, namely Chrystes Disciples, who were ordeyned too bee Apostles and Ambassadors of Chryste our King in his spirituall kingdome. What dooth the Devyll? hee slaynerth them with the moste vgly vyce of pryde, in so much as they fell already too reasounyng for the Souerayntie, that is too say: which of them should be Lord ouer the rest. What dooth Chryst vnto this foolish pryde of his disciples? Surely he myght iustly haue cast them of, as proud & vterly vnnmeet to beare any sway in the gouernment of his spiritual kingdome: yet doth he not so, but admonissheth them fatherly. And as he correcteth their errour: so he sharply reproveth the vice of pryde. For thus saith he: Iesus called a child vnto him, & set him in the midst of the, saying:

Verily

Verily I say vntoo you: Except yee turne and become as children, yee shall not enter into the kingdome of Heauen. Heere hee teacheth by example and doctrine, what manner a ones hee would haue the Dynisters of hys kingdome too bee. Hee will haue no oddes betwixt them as touchyng the affection of their mynds. Hee will not haue one look loftely at another: but that they should be louingly minded one to another, shewyng dutyfulnesse one too another. He will not haue thē in his ghostly kingdome, to reygne proudly one ouer an other after the maner of the Heathen. For in cyuil gouernements there is another consideration to be had. Againe, he maketh heere a difference betwene his owne gouernement, and the worldly kingdomes. Hee that is chiefe in worldly kingdomes wil be honoured and serued of al men. Contrarywise he that will bee chiefe heere, must be seruant to all: not in words, as the Pope is, but in very deede, as were Paule, Peter, the Apostles, and other sincere Preachers of the Gospel. So is he greatest in Chyistes Church that is most seruant, and hee is least, that is most Lordly. Nowe to the intent Chyist may reuoke his disciples from this pryde, he addeth a most sope threat, saying: Except yee become children, yee shall not enter into the kingdome of Heauen. But what meaneth the Lorde that hee woulde haue hys Disciples lyke little Children? Dothe not Paule seeme to teache otherwise, when hee wyseth to the Corinthians in this wise: Let vs not be Children in vnderstandyng. Chyiste will haue vs lyke too Children, and Paule will will haue vs vnylyke too Children. Both are true. We must be lyke too Children, and agayne we must bee vnylyke too Children. We must bee lyke too Children, first in true lowlynesse and denyng of our selues, as the Lorde sayth, Whosoever humbleth hymselfe as this Childe. Therefore he that will be Chyistes Disciple, must lay downe al pryde. Hereuntoo pertaineth this saying of Chyist: Hee that will folowe me let him denie hymselfe: That is to say: He that will be my Disciple, let him haue a lowly opinion of hymselfe, & let him take nothing proudly vpon him. Agayne, wee must be lyke vntoo children in respect of merites. For lyke as children can not boast of their owne deseruings against their parentes: euen so may not Chyistes Disciples boast of any merites before G D D, but confesse them selues too bee Babes, as who are able to doo nothyng without his Fatherly prouidence. Thirdly, wee must be lyke Children in affection. For as children commit themselves wholly to the regard of their parentes: so muste Chyistes

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Disciples

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Disciples put them selues wholly intoo Christes curation, looking for all welfare at his hande. Fourthly, wee must bee lyke Children in purpose of obeying. Good children stande not reasonyng what manner a thyng it is that their Father commaundeth: but they take heede what he commaundeth, and folow his will as their rule too woork by: as Abraham did, who at Gods commaundement was ready to slea his only begotten Sonne for Sacrifice. Abraham stode not thinkyng what shall this deed ppyte God? The Death of my Sonne is most trouble some vnto me, and can do no good to God. But rather he thought thus: Thou my God haste commaunded me this, therefore will I folow thy will as my rule to woork by, and I will obey thee. Lastly we must be lyke Children, in malice: that is too wit, lyke as Children gyue not them selues to naughtie practises, nor gather not couetously, nor folow fylthy lustfullnesse: So must Christes Disciples absteyne fr. in euill.

And we must be unlyke to Children. First, that we be not found lyke Babes, seekyng after vntoward thyngs, as Children doo before they senses are settled. Secondly, that we be not weake in fayth, as Children which are not able to conceyue spiritual thyngs for want of yeeres of discretion. Thirde, that we gyue not our selues too playng with fleshly affections. Fourthly, that wee wauer not vncertainly and vnstayedly lyke Children in the Doctrine of Godlynesse, and that (as Paul sayth) we bee not caried about with euery blast of Doctrine: but that we yeelde a holy Childhoode, whereunto Peter exhorteth vs, when hee sayth: As newe borne Babes. 1. Peter. 2.

Hereunto hee addeth also the rewarde of true lowlynesse, when he sayth: Whosoener receiueth such a Childe in my name, receyuethe me. Let this bee weyed aduysedly. Firste by this saying: Christ will haue vs embrace hys children louingly, and that for his sake. Secondly, it witnesseth, that whatsoener is bestowed vpon the Godly in hys name, he esteemeth as if it were bestowed vpon hymself. Whom wold not this promyse stirre vp to doo the deedes of curtesy to his brethren, and specially too the members of Christes Church? On the other side, it warnes vs of the punishment which they shall suffer that despyse any of those that beleue in Christ. He that offendeth one of these which beleue in mee (sayth hee) it were better for hym that a myllstone were hanged about his necke, & he drowned in the botom of the sea. This only threat ought to hold vs within our duety, that we should not be so ready to offend others. But of this point ther wil folow more.

Of the

Of the second.

WO bee too the worlde for offences. Needes must offences come. Notwithstanding, wo bee too that man by whom the offence commeth. This saying of Chyistes conceynerth thre chynge. The first is, a foze warnyng that the worlde is full of offences. The second is, a somewhat darke inkelyng of the causes of offences. The third is, a thzeatnyng of the punishment that shal lyghe vpon the Authoz of the offence.

The first teacheth vs, warneth vs, and confirmeth vs. It teacheth vs what shal come to passe, namely that the worlde shal be ful of offences. Secondly, that these offences shal byyng wo vpon men, that is to say, punishment, vnder which men shal cry wo to themselves by reason of their anguylhe. This woord wo, as (Basil saith) is a lamentable mone, wherewithall they that grone vnder the crosse doo utter their greefe. Thirdly that the Church shal not be at rest in chys lyfe, but that when it shal seeme moit quiet, then shal stormes arylse sodenly, wherewith it shalbe wonderously shaken. The Church shal in this worlde be lyke the bird Halcyon, which layeth hir eggcs and hatcheth them, and byyngeth by hir yong ones vppon the Sea. This bird can neuer warrant byr selfe one calme day, but frameth hir selfe too all hazardcs. When the Sea is calme, shee and hir yong byydes are glad: and if any tempest arylse, shee beares it out with a stoute courage, feedyng hir mynde with hope of a calme. So the Church is in the worlde as on the Sea, wher shee byyngeth forth Childzen. Shee can neuer bee in any suretie of the stormes of this worlde, suche as are all false pphetes, the Deuill, a mans owne fleshe, and the lewde manners and examples of men. When these stormes are commyng agaynst the Church, shee must shee be in a readynesse agaynst all fortunes. But at the length shee shal ouercome all chynge by Iesus Chyiste, the ouercommer of the worlde, whome when wee take holde on by ffaith, wee also become ouercomers of the worlde, accordyng to chys saying: This is the victorie that ouercometh the worlde, euen your ffaith: Why loth this ouercome the worlde? by cause it hath Chyist.

Secondly, this saying of Chyistes warneth vs, that wee our selues bee not eyther by woorde or dede an occasion of offence vnto others, or suffer our selues too bee ledde into offences, & slippe backe againe into our former darknesse, and so fall away shamefully from Chyist. as it happeneth to many now a dayes, wher Sophisters & Tyants tolle

p. iii.

and

S. Michael the Archangell.

And turne moyle all thynges at their pleasures.

Thirde, this saying of Christe confirmeth vs in the Fayth of Christe. For when wee see the sequels answerable too the forewarnyng, wee are assured of the Gospell, and strengthened in our Fayth, that wee should not with the most parte of the world renounce our profession.

The seconde thing that Christes saying conteyneth, is a somewhat darke inking of the causes of offence. Needs must offences come, sayth hee. But whence is this necessitie? Of God? No truly. For God is not the Authoz of euill, neyther delecteth he in offences, but is angry with the Authours of offence, as the punishementes of them shew. Whence are they then? are they of the Deuill? Yea verily, even of the Deuill. For hee practiseth nothing else than too ouerthrowe Christes Church by offences and stumbling blockes in Doctrine, in manners, and in affection. The Deuill toyne too hym the Sophisters, Hypocrites, and tyrants of the world, whome hee stirreth by too the intent hee may leaue nothyng vnattempted, which by any means may make eyther to the ouerthrow or to the reſtoring of the church in peeces: and that doth the story of the Church shewe, both before the flood, and after the flood: in Egypt, in the wyldernesse, in diuers persecutions, vnder Iudges, Kings, and Captayns, in captiuitie and out of captiuitie, euen vntoo the comyng of Christ. Agayne, after Christe the story of the Church hath infinite testimonies of stumbling blocks, wherewith Sathan lyke an enimie inuadeth Christes Church.

The thirde thing that Christes saying conteyneth, is a threatnyng of punishment which the Authoz of offences shall endure. Wo bee to that man (sayth hee) by whom the offence commeth. His meaning is, that those which are an occasion of offence too others, shall be punished with most greuous paynes. And it is not too bee doubted but hee meareth euerylastyng paynes. Howbeit to the intent wee may take the better heede, that wee become not authozs of offence, I will entreat of them breefly.

Some kyndes of offences are too be eschued, which take their differences of their causes. There is one kynde of offence that ryseth of euill doctrine, or of corruptyng the Doctrine of the Church. Hee that after this manner is an offence vnto others, followeth the steps of the Deuill his father, who ouerthrew the first man & woman with this kynde of stumbling blocke, Gene. 3. Another kynde of offence is that
which

which springeth of euill manners, that is to wit, when other folkes regarding thee, doo counterfeite thine ill conditions. He that in this wise is an offence to men, buydeth by the kingdome of Sathan, and ouerthroweth the kingdome of Christ, and therefore great heede is to bee taken of them. Where (I praye you) is there one among a number that giueth not occasion of offence in this wise? Whether ye looke to the Clergie, or to the laytie, to the Magistrate or to the subiectes, yee shall see all things ful of offences of manners: so as it was not for nought that Christ saide: Woe bee too the worlde for offences.

The thirde kinde of offence riseth of the abuse of thinges, which of their owne nature are indifferent: which must be shunned, that the weake be not offended. The wilfull and ungodly are to be despyled: and for warrant thereof we haue Christes example. As concerning offences we haue said moze elsewhere.

Of the thirde.

TAKE heede that yee dispise not one of these little ones: for I say vnto you, that in heauen their Angels doo alwayes beholde the face of my Father which is in Heauen. Here Christ commendeth children vnto vs, that wee shoulde not by any meanes offend them. And he addeth the reason why. Bycause the Angels of them beholde the face of God the father that is in heauen: that is to say, seeing God hath so great regarde of Children, that he chargeth his Angels to keepe them, it becommeth not vs to dishonour them. Here wee may note that children haue Angels to their keepers, which defende them against Sathan. Agayne, wee maye bee stirred by too thankfulness towards God, for so great a benefite. Wherefore, let vs endeuour to keepe it still by godly behauiour. And lastly, let vs beware that wee doo not by any ungodlynnesse or shamefull dealing, estrange from vs, those which in heauen reioyce in the holynesse and pure lyfe of the godly.

Of the fourth.

The fourth thing that I purposed vppon, was concerning Angels, of whose nature and office, I will speake a little, partly that wee

W. P. M.

may

The feast of all Saincts.

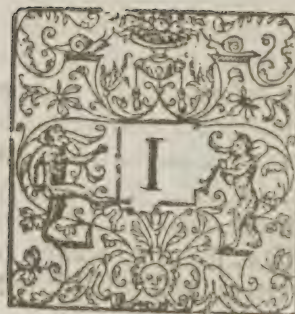
may know what maner of keepers the Church hath, and also that we may vnderstand in how great perils we are.

An Angell is a creature of God, spirituall, vnderstanding, mightie, made to serue God in his church. From which ende of their creation certaine of them are false and become enemies of the Church. But some sell not, but continued in their innocencie, wherein they doo seruice to God and his Church.

Of which the Epistle to the Hebrues sayth thus: Are not all ministering spirites, and sent to minister for their sakes, which shall bee heires of saluation? Of the euill Angels the Lorde sayth, that Satan with his companie is a liar and a murderer from the beginning. And Peter sayeth: The Deuill goeth about lyke a Lyon, seeking whom he may deuour. Hereby it is easie to vnderstand, that the church in this worlde is as a Citie: which as it is defended within by good Angels: so is it assaulted without by ill Angels. Then seeing we are set in so great daunger, let vs pray God to defend vs with his Angels, and vnto him be praise, honour, and power for evermore. Amen.

Vppon the feast of all Saincts.

The Gospell. Math. v.



Jesus seeing the people, went vp intoo the mountayne: and when he was set, his Disciples came vnto him, and after that hee had opened his mouth, hee taught them, saying: Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirle after righteousnesse, for they shall be satisfied. Blessed are the mercifull for they shall obteyne mercy. Blessed are the poore in heart, for they shall see God: Blessed are the peacemakers, for they shall bee called the children of God. Blessed are they which suffer persecution for righte-

righteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shal falsly say al maner of euil sayings against you for my sake: reioyce and bee glad, for great is your rewarde in heauen. For so persecuted they the Prophets which were before you.

The exposition of the text.

Feastes of Sainctes were appointed in the Church, not without right weightie causes, which I wil rehearse in order, that we may vse the feastes of Sainctes, to our owne behoofe.

The first cause is, that the Storie of the Church may be knowne, for that is exceeding profitable. For thereby we vnderstand both the state of the Church, and also what defenders and what enemies the Church hath had.

The second is, that Gods benefites towards the members of his Church may be thought vpon. Paule of a persecuter became an Apostle. Peter for all that he had denied his maister, was receyued into fauour againe. Mary Magdalen the sinner was accepted for a daughter, while she stayed vpon Christ by faith. At the very poynt of death Christ offered himselfe to be seen of Steuen. And so in euerye of the Sainctes are seuerall benefites of God to be seen.

The thirde is, that hauing considered these benefites of God towards the Sainctes, wee should giue God thanks, for that hee was so mercifull to wretched sinners, turning themselves to the Lorde by true repentance, as to receyue them into fauour, and to garnishe them with so many benefites, and to holde them by with his spirit in this wilbernesse.

The fourth is, that the sundry casualties of the Sainctes should be weyghed & compared with the perils of our times. As the godly were oppressed by the vngodly in olde time: So are they at this day. In times past the Saints reioyred vnder godly gouernours, and now & then againe were faine to feele the hard yoke of Tyrantes: and so doe they in these dayes also. In these variable chaunces wee must hartten our selues with the examples of the Saints.

The fifth is, that wee shoulde followe the Sainctes in patience, in lyfe, in seruyng God, in profession, in stedfastnesse, and in other vertues. The Sainctes therefore must bee as it were examples and rules to leade our life by. Gods worde requireth repentance, wor-

shipping

The feast of all Saints.

Shipping of God, confession, and patience: And the Saintes minister vnto vs examples of the same.

The sixth is, that wee with godly gronings should desire to come to the company of the Saintes, to the intent that being at length deliuered from these distresses, wee may liue blessedly for euermore wyth Christ. In consideration wherof Christ auoucheth his Disciples to be blessed, although they be afflicted with sundrie miseries in this lyfe. And to this purpose perteyneth this dayes Gospell, concerning sundrie blessednesse, according as wee shall heare anon. Therefore let vs declare euery blessednesse feuerally by it selfe. There is but one poynt.

¶ Of the blessednesse of Christes Disciples.

Blissed are the poore in spirit, for theirs is the kingdome of heaue. In this sentence Christ sheweth the first step to the chiefe riches. The chiefe riches are the possession of the kingdome of heauen, and of euerlasting life. And the first step in mounting vp to these riches, is poorenelle of spirit, wherthpough being as it were sifted and searched, we feele our selues utterly voyde of al righteousnesse.

What? Dooth not poorenelle shut vs out of the kingdome of heauen? As it is well sayde that the first step vnto health is to knowe a mans disease, bycause he that knowes his disease, seekes conuenient remedie: So the first step to the heauely riches, is poornesse of spirit, bycause he that feeleth this, seeketh riches elsewhere. And like as sicknesse is by nature a step vnto death, if the phisition helpe not: so this poorenelle would send a man the streight way to hel, but if Christ imparted his riches vnto vs. Then dooth not the spirituall riches befall vs for desert of his poorenelle, but by the benefite of the heauely king, to call vppon whom for releefe, the feeling of this spirituall poertie enforcech vs. Therefore the meaning of this place is, that there is no cause why they should thinke themselves vnhappie, that from the boosome of their harte feele themselves in very dede to bee voyde of all righteousnesse, sith this selfe same feeling of a mannes owne poornesse is the first step whereby he mounteth vp to the chiefe riches: that is to say, too the kingdome of heauen: not by it selfe, and of it owne nature, but bycause it compelleth vs to seeke him, who is the onely way into heauen.

¶ What

What manner of thing spirituall or ghostly pouertie is, it may be the easier vnderstoode by a comparison. For like as the poorenelle of beggerie, is not onely extreme needinesse, but also the open profession of the same: so the poorenelle of spirit, is not onely the uttermost want of heauenly riches: that is to wit, of ryghteousnesse, holynesse, and innocencie: but also the profession of the same want before God; of whom wee desire reliefe of our needinesse, for Christes sake. This poorenelle then consisteth in true repentance, and in crauing the riches of Heauen.

The Donkes abused this place. For out of it they taught, that by pouertie, that is too say, by beggerie, men merited the kingdome of heauen, whereas Paule in the sixth to the Romanes sayth playnely: Eternall lyfe is Gods gift through Iesus Christ our Lorde. If it bee a free gift: surely it is not purchased with pouertie, whych doubtlesse deserueth nothing of it owne nature, but is a punishment, the cause whereof is partly wastfulness, partly sloth, partly the penaltie of some sinne, and partly trypals sake, as was the beggerie of Lazarus.

Blessed are those that mourne, for they shall receyue comfort. This is a wonderful Sermon. He auoucheth the mourners to be blessed, whereas nothing is moze agaynst blessednesse than mournyng. But Christes saying is to bee vnderstoode of the successe of the mournyng, and not of the tyme of mournyng. For thus sayth he: Because they shall receyue comfort, that is, when their mourning is at ende in this world.

This mourning proceedeth partly of the poorenelle of spirit, and partly of the mysleries of this present lyfe, which doo as it were with a certayne fire boyle vs and trie vs, and as it were wyth spures quicken vs by to craue the endlesse ioy which shali wpe away al teares. Then is not mournyng of it selfe the cause of blisfulnesse, but bycause it dryueth vs vnto Christ, who is the author of all comfort. Whereunto therefore maketh that saying of Paule: wee reioyce in tribulations, bycause they woorken patience: patience, triall: triall, hope: and hope is not confounded, bycause God loueth vs. Hereby it may be easily perceyued, that Christ speaketh not of euery kynde of mournyng, but of the mourning that is accordyng to God, and not accordyng to the world.

Blessed are the meeke, for they shall receyue the inheritance of the

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the earth. The meeke are peaceable, myld, gentle, courteous, and such as bypde their affections: such as are easie to bee entreated to forgiue wrong when they are misused: and such as had leuer loose a thing, than to stande in contention for it. This vertue of meekenesse, springeth of the true feare of God and of true lowlinesse: the which Christ commendeth to those that are his, saying: Learne of mee, because I am meeke and lowly of hart. It is a rule, that Christes disciples must be meeke. The example of the rule is Christ. For he will that wee looke vpon him when we minde this vertue. The Lord saith not: Learne of me to raise the dead, to chase away deuils, to walke dyshood vpon the sea, to fast .xl. dayes & .xl. nights without sustenance but he saith, Learne of mee, for I am meeke and lowly of hart. This lowlinesse hath with it brotherly louingnesse, whereof the Lord sayth: By this shall all men knowe ye to be my Disciples, if yee loue one another. But what is promysed to the meeke? Blessednesse, and that is for the sequelle thereof. For they shall possesse the earth by right of inheritance: not for that we shall liue vpon the earth, but figuratiuely. For the land that was promised in old tyme vnto the fathers, was a figure and representation of the heauenly kingdome, and therefore the very thing it selfe is called by the name of the shadowe of it.

They that abuse this place to stablish the doctrine of merites, as though wee could earne heauen by our owne power, are fooles, and vnderstande not Christes wordes. He saith, they shall possesse the earth by right of inheritance. Where is that ryght of inheritance? Are we not therfore heires, because we are freely adopted in Christ by faith? Dooth not Paule saye: Eternall lyfe is Gods gifte throughe Iesus Christ our Lord? It is another thing to speake of the causes of saluation, and too speake of the newe qualities of them that are heires of the saluation.

Blissed are those that hunger and thirst after ryghteousnesse, for they shall be satisfied. Christen folke in this life shall neuer drawe so much water out of the fountaines of saluation, but that they shall bee moze thirstie than before. Therefore here the Lord comforteth them, promysing that the tyme shall come, that they shall bee satisfied: for the which satisfying and suffizance, they shall professe themselves happie. Whosoener hungreth and thirsteth after ryghteousnesse, witheth two things:

If first, that God may be openly glorified by right doctrine, hoys
life

life, and profession. And secondly, that eche man priuately should acknowledge God, conceiue fayth in Christ, bee filled with the holpe Ghost, and minde Gods righteousness in holy and pure life. Of this filling speaketh Dauid, and saith it shall then be, when his glory shall appeare. For there (as it is in the Apocalips) the Saints shall neither hunger nor thirst any more.

Blissed are the mercifull, for they shall obtaine mercie. Here is commended vnto vs, mercie towards those that bee in miserie. For Christ will haue his Disciples not onely too bee touched with theyr owne misfortunes, but also to rue other folkes mysuries: Which thing vndoubtedly is the duetie of true charitie. Neyther dooth Christ require onely that wee should be sorie with other men for their harmes and mysuries: But he requireth our deede therewithall: His will is that wee should put too our helping hande. And least they myght bee discouraged with the vnhankfulnesse of men, hee addeth a promise. For he promisseth that hee which is mercifull to his neighbour, shall obtaine mercy againe, and that not onely with God, but also among men. God promisseth mercy to the mercifull, and byingeth too passe also that wee finde mercy among men, while hee bolweth theyr mindes to doo vs good.

Blissed be the pure in hart: for they shall see God. Cleanenesse of hart is here comended vnto vs, which is set against two very great vices, craftinesse, and lustfulnesse. When it is set against craftinesse, it is a simple or single good meaning: whereby wee deale with men vnfainedly and plainly without crooked fetches to deceiue thē. This saying of Christ therfore is quite against the iudgement of most men. For a number thinke themselues then happy men, when they craftely compasse men and winde them in, to deceiue them. In respect wherof they hunte both for the commendation of wisdome & for gaine, and also gape for the fauour of great men. Notwithstanding, Christ will not haue his Disciples doo so, but rather that they should bee contented with a simple well meaning, so as their hart, hand, and tongue may seeme al to agree thoroughly in one. To these doth he promise that they shall see God, in the sight of God consisteth the highest blisse. But when cleanness of hart is set against lustfulnesse, it is the verie true chastitie, which Paul calleth holines, when he saith: Performe holynesse, without the which no mā shall see God. For like as god abhorreth lustes: so he is exceedingly delighted in the chastitie of the faithful.

Blissed

The feast of all Saints.

Blessed are the Peace makers : for they shall bee called the children of G O D. Here Christ commendeth to his Disciples a great vertue, and rare Peacemakers, and those that endeuour to make and maintayne peace and quietnesse. These, bycause they haue a contrarie desire to the children of Sathan, shall bee called the children of God, as who after the example of God their father, are authors of peace and quietnesse, and doo helpe and delight many wylh this their seeking of peace.

For like as precious Balme filleth all the whole house wylh hys sweete sent: so one man that is a seeker of peace, is able to bring to agreement a great company that is at oddes: And therefore not without cause dooth Dauid commend the desire of con corde and peace, singing thus: Beholde, howe good and pleasant a thing it is for brothers to dwell in unitie. As the excellent opynment that runneth down from the head vppon the beard, euen vppon the beard of Aaron, and droppeth downe by the skirtes of his garments: As the dew of Hermon that falleth vppon the mountaines. For as the dew maketh the ground fat through the blessing of the Lorde, so wheresoeuer there bee many peacemakers, there are fruitefull and happie common weales, Churches and householdes. Contrariwise, where as is not the loue of peace, there is scorching and drought, that is to say, extreeme miserie and wretchednesse.

Blessed are they that suffer persecution for ryghteousnesse sake: for theirs is the kingdome of heauen. Bicause the stumbling blocke of persecution dooth most shake the mindes of the weake: hee dooth in very good season put his Disciples in mynde of the Crosse, so the intent they should not bee dismayde with the sharpnesse of persecutions, and so renounce their profession: but rather looke wisely vppon the kingdome of heauen which is set before them, the desire of atteynement whereof, myght make them strine more earnestly to enter into it by many tribulations. Therefore let vs follow the example of these that runne in a race: who alwayes haue an eye too the prize that is appointed by the mayster of the gaming, and so runne forth cheerefully till they come to their races ende. So will Christ haue his to doo: hee will haue no loytering, but vniueriable endeuour of running, tyll they come to the ende of their race which is the kingdome of heauen.

Agayne, whereas Christ nameth but one cause of persecution, namely

The feast of all Saints.

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namely righteousness: his meaning is, that wee should be so order our life, that we be not compelled to suffer for our owne faultes, or for our owne misdoings. For then should persecution be a iust punishment, and not a testimonie of the defence of righteousness and truth. And Peter admonisheth vs that we should not suffer as euill doers, but as well doers: and that, after the example of Christ, the Prophetes, Apostles, and many Martyrs.

Blissed are you when men reuile you and persecute you, and falsly reporte all manner of euill sayings against you for my sake. He expoundeth what it is to suffer persecution for righteousness. If they reuile you (sayth he) wrongfully. If they persecute you for hatred of the Gospel. If they repute al euill of you falsly (for if they say truth, you shal not be blisshed.) If ye suffer persecution for your sinnes, ye shal not thereupon be happie. If or (as one saith) it is the cause and not the blood, that maketh a martyr.

Reioyce and be glad, for great is your reward in heauen. Reward is a recompence of obedience peeld to God in persecution. The Lord meaneth not by this saying, that we merite heauen by persecution, for heauen is the inheritance of his children. But rather hee spurreth vs forward to the sufferance of persecution, by setting before vs his Fathers clemencie, who promyseth a recompence for the troubles that we endure in this life, which recompence is founded hypon the crosse of our Lord Iesus Christ, to whom with the Father and the holy Ghost, be honour, power, and gloire for euer worlde wythout ende. Amen.

All glorie, honour, thanks, and praise, be giuen to God alone:
The Father, Sonne, and holy Ghost, three seuerally in one.

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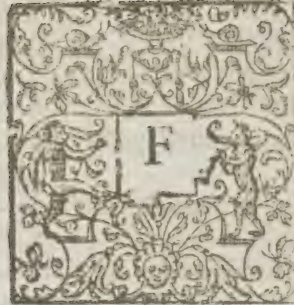
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FINIS

Qq. ii.

To the

To the Reader.



As much as this present worke shall come to the handes of all men, as well of the rudest, unskilfullest, and unlearnedest sort, that are utterly ignorant of the Latin tongue, and of the right understanding of such words, as are taken out of the Latin into English, for the more beautifying of our speache, and better expressing of our mindes: as to the handes of the skilful and learned sort: I haue added a briebe

Declaration or exposition of certayne of those wordes used in my translation. Wherein as I seeke and wish the furtherance of the one sort, (for to read and not understande would doo them small pleasure:) so I desire the fauourable acceptation of the other sort: whose helpe and aide I gladly craue to the amendment and gentle interpreting of such faultes as haue escaped either mee in translating, or the Stationer in printing.

A.

Abandon, to giue ouer, to yeelde vp, to leaue or cast vp, to forsake, to put into the hand or power of an other man, to submit to another mans will or vse.

Absurditie a thing cleane contrarie (or at least wyse irksome) to reason, such a thing as it greeueth a man to heare it, irksomnesse, fondnesse.

Accessorie, that which cometh from elsewhere, an appurtenance that is not properly or peculiarly belonging to a thing, that which naturally is no part or member of a thing, and yet goeth with it in such wise, as it may at all tymes be separated from it without impairing the former condition, estate, and nature of it. An accident or extraordinarie.

Administration, the manner of disposing and ordering of things as well in smal matters, as in gouernment and great affayres.

Admiration, wonderment or maruelling at a thing, high commendation & praise giuen to any thing, reioycement or delight in a thing.

Almonition, admonishment, warning, inking, forgettelling of any thing.

Advocate,

An exposition of certaine wordes.

Advocate, a spokelman, a counsellier, such a one as by his aduise and
trauell aydeth and comforteth a man in his neede.

Affected, mynded, disposed, inclined, affectioned.

Aggravate, to make heynous, to set out to the bittermost, to burthen a
man with a thing, to lay soze to ones charge.

Allegorie, is a Sentence or Oracion, importing in it a meaning di-
uers or straunge from the common sence of the wordes, and it is as
it were a continuall Metaphor. Looke *Metaphor*.

Aliance, kinked that cometh in by marriage, and by a Metaphor,
it is the linking, knitting, or ioyning of folkes willes and consents
togither in any thing.

Apprehende, to laye holde vpon a thing, to take holde of a thing, to
catche a thing, to attaine to a thing.

Ardent, feruent, burning, glowing, hot, earnest, vnfeyned.

Authenticall, that which is of authoritie, that which carryeth a
weyght, estimation, or maiestie, substantiall, effectiual, autho-
rized, allowed.

B.

Barbarous, is properly hee that is not a Greeke or a Romane,
which name is nowe applyed to any that is in conditions and
manners rude, fierce, cruell, vnciuill, vnmixed, or in speache
grosse, vnlearned, harsh, vneloquent. Also it signifieth an Alient,
Forreynner, or Straunger borne.

Benefactor, any body that bestoweth a good turne, pleasure, bene-
fite or friendship vpon vs.

C.

Calamitie, properly a laying of Cozne by excelle of wynde and
foule weather, & by a Metaphor also it signifieth any manner of
great trouble, affliction, aduersitie, or miserie, that ouerthroweth a
man or bringeth him vnder foote.

Celebrate, to set forth, too publishe, to solemnize, too better, too
declare, or to doo a thing with prayle, deuotion, reuerence, pompe,
or ioyfulnesse.

Centurion, a Captaine of a hundred men.

D. q.iii.

Circum

An exposition of certaine wordes.

Circumstance, a farre fetch or windlasse in a matter, a thing that comprehendeth matters in it. Also the large setting out of a thing by his seuerall members and particulars. A goyng aboute the bushe.

Circumstant, thynges that are aboute vs, thinges that beset or beseege vs, thinges that enuiron and hem vs in on all sides, thinges alwayes conuersant and at hand with vs, thinges that accompanie vs.

Ciuilitie, currellie, good behauiour, honest conuersation, comely and gentle behauiour.

Communio, fellowship, partaking, partnership, companie, vse or enioying of a thing in common. Also the vniing or knitting together of diuers persons as it were in one league and bond of alliance, as wel by inseparable consent of wil and affection of mynde, as by outward conuersation and trade of life.

Consecrated, halowed, made holy, put or appointed to a holy vse, assigned to the seruice of God.

Constancie, a stedfast and continual sticking to the truth, & an vnmoueable abiding in all goodnes. It is contrary to wauering.

Contrite, bwoosed or broken, as thinges are brayed in a mortar. Thereof cometh *Contrition*, which is an inward remorle with an earnest sorow and griefe of mynde for sinne, or for offending God.

Conuince, to pzooue a thing substantially, euidently and plainly: to overcome by manifest and apparant reason: to shewe a thyng by such effectiual and open argumentes, that the very aduersarie may not be able to gainsay it.

Crosse, is put for any persecution, affliction, trouble, losse, hinderance, diseale of body, or disquietnes of minde.

Curiositie, an ouermuch carefulnesse, or inquisitiuenesse in other mens matters. Dee that is infected with this vice Paule termeth a Busybody.

Curiosnesse, is an ouermuch precisenesse in a mans owne doings.

D.

D *Elusion*, or *Illusion*, Hockerie, mockage, a deceitfull thing, and whatsoeuer bleaueh mens eyes that they cannot discern the truth.

Demonstrat.

An exposition of certaine woordes.

Demonstration, a pointing too a thyng with the synger, a setting foorth of a thyng to the eye, an open, playne, and manifest shewing of a thyng.

Deprave, too marre, too corrupt, to infect, to stapn, too despye.

Distinguishe, too put a difference betweene thinges, too separate into partes or members, too dissener, to diuide.

Durable, longlastyng, of long continuance, that which endureth well, that which is able to holde out.

E.

Exclude, too shutte out, putte out, thruste out, or keepe out.

F.

Felicitie, happynesse, blissednesse, blisfulnesse, the full and perfecte state of beeing well, the full fruition or enjoyng of G O D and all good things.

Figurate, to signifie or pretend a thing after a couert and darke maner, to shadowe or represent, to meane or betoken, to imploy or purport, too beare the Image or lykenesse of a thyng, too counterfet.

G.

Glorie, is a renowned and vniuersall reporte of woorthynesse, purchased by desertes of many great benefices and good turnes.

Glorifie, too gyue glorie, honour, prayse, or commendation too any body, or too mainteyne the good name, honour, and estimation of a body. Also too bring too euerlasting blisse and heauenly felicitie.

H.

Habitation, adwelling place.

Hypocrite, is such a one as in outward apparell, countenance, or behauour, pretendeth to be another man than he is in deede, such a one as counterfetteth hymselfe to be holy or righteous, and is not.

Honour, is the estimation that is gyuen by agreeable iudgement and consent of good men too any body, in commendation and rewarde of his singular vertues.

I.

Impedimentes, lets, hynderances, stoppes.

Incest, unlawfull copulation of man and woman within the degrees

De. liii.

of kinred

An exposition of certaine woordes.

of kyured or alliance forbidden by Gods Lawe, whyther it bee in marriage, or otherwyle.
Incorporate, too graft one thing intoo the body of an other, to make one body or substance of two, or moe, too mixt or put too gyther.
Incurre, too runne intoo,
Infalible, vnderceyuable, that which will not deceyue, nor can bee begyled, vngylefull, vnderceptfull, deceitlesse, sure, certeyn, assured, toochfall.
Institute, to begin, to goe in hande with a thing, to ordeine, to purpose, to appoynt, to make, to found, to stablsh, to decree, to set by a newe, to byng in a newe.
Interprete, expound, open, make playn and manifest to an other mains vnderstandyng, too shewe the sense or meanyng of a thyng. Also too accepte or take the meanyng of a thyng in good or ill parte.
Invocation, is a callyng vppon any thyng with trust in the same. It consisteth of two partes, that is too wit, of prayer and thankesgyving.
Iustified, found ryghteous, made ryghteous, accounted or accepted for righteous, that is too saye, free and cleere from synne; or set free from sinne and the penalties thereof.

M.
Magistrates, are all Princes, Rulers, Gouvernours, or Officers placed in Authoritie by God, or by the Soueraine of any common weale.
Maiestie, the statelie portre and honourable renowne of any Prince, people, superior, or souereyne: and the comely and beautifull grace of any thing that is excellent.
Matrone, an auncient, sober, and discret woman, that eyther hath, or hath had Chyldren, such a one as for hir sad behauiour deserueth too bee called a Motherly woman.
Mediation, the earnest myndyng or thynkyng vpon a thyng, the often consideration and musing vpon a thing, myndfulnesse, studie.
Metaphor, is the putting ouer of a woorde from hys proper and naturall signification to a foreyne or vnproper signification. As Fol. 26 where the woorde is termed a fiede, Christe a Seedman, and hys woorde the seede: in which speeches, the woordes fiede, seedman, and seede, import other thyngs than their proper signification yeldeth.
Minister,

An exposition of certaine woordes.

Minister, a seruant that is alwayes at hand, or that is ready to put his hande too all things. It is a name fytly gyuen too the Clergie, as which putteth them or ought too put them continually in mynde of their duetie and calling, which is too be seruantes of God & hys Congregation, and not Lordes ne seruants of the flesh, the worlde, and the Diuell.

Morall, perterpning too manners, behauiour, conuersation, and lyfe among men.

Mysterie, a secret or hydde thing, the vnderstandyng and knowledge whereof passeth the capacite of common reason too reache vntoo.

O.

Oracle, an answer or saying of God, or of a prophete in Gods name, such as is certayne and infallyble.

P.

Parable, is an applyng of somethyng that hath no lyfe or no body, too our matter fytly alleaged for some likelynesse or vnykenesse which it hath too our purpose.

Particularitie, is the restrayning of the largenesse of Chyistes benefices (which are offered generally too all men) vnto a fewe: And it is properly the occasion of fallyng, which as well the wilfull as the weake doo take by miswrestyng or by misvnderstandyng the Doctrine of election and predestination.

Pastors, Shepherds, a name aptly applyed too the Ministers and Curates of Chyistes Church, whereby they are put in mynde too feede their flockes with Gods woorde and Sacraments and good example of lyfe.

Perplexitie, anguish, distresses (accozdyng to our English prouerbe) a pecke of croubles. When men bee so snarled and entangled, that they wote not which way to wynde them selues out, or what way to turne them.

Pompe, the countenauncyng of thinges in furniture, and settynge forth too the outwarde shewe.

Prefigurate, couertly, darkly or slightly to fozetoken, foreshew, import, shadowe, or represent a thyng too come.

Preposterously, aukly, frowardly, ouerthwartly, vntowardly, vndasely, settynge the Cart befoze the hoxses, arliuerlie, copsternie.

Prinuation, the vetter takyng away, boydance, or bereauyng of a thyng, so as it haue no moze beeing.

Prohibi-

An exposition of certaine woordes.

Prohibition, a forbidding, a forwarnyng, a forfendyng, a commaundment of Lawe restrayning a man from doing a thyng.

Propiciation, procurement of mercy, forgyuenesse, attonement and fauour.

Propiciatorie, that which reconcileth, or which purchaseth mercy, forgyuenesse, attonement, and fauour. Also it is put for the mercy seat.

Proposition, a grounde or foundation in a sentence or oration, whereupon too buylde, dilate, argue, gather, and conclude the matter. Also it is sometime put for the full effecte, contente, purport, and meaning of a sentence or matter.

Purifie, to purge, too cleanse, too make cleane, to make pure, to skowre.

R.

Re*generation*, or newe birth, is when by beeing washed outwardly by baptym, and cleansed inwardly from sinne by the working of the holy Ghost, wee are grafted into Christe, and made the Children of God, and heires of his Heauenly Kingdome.

Renegate, is he that renounceeth or forsaketh his profession as when a Protestant becommeth a Papist. A Turncote.

Reprobate, a cast away, a forlorne person. Also a frowarde, peruerse, wilfull, and obstinate person, suche a one as is giuen vp to his owne wickednesse, and hardned in hys wyfulnesse, and so consequently past grace.

S.

Sacrilege, is properly the stealyng of Holy things, or of things dedicated and appoynted to a Holy vse, or the stealyng of things out of a holy or halowed place. And so by a manner of speecche, it is any spiteful or contemptuous faete doone to the derogatiō of Gods glory, or the breach of Religion, and is as it were hygh treason to God.

Sanctifie, too halowe, too make holy, to keepe ho'y: whereof commeth,

Sanctification, which is halowing, makynge holy, or holynesse. As, Christ is our *Sanctification*, that is too say, Christ is our holynesse, or the thing that maketh vs ho'y.

Saluation, soule health, or rather perfect blisse, heauenly ioy, and euerelasting welfare bothe of body and soule. Or it is the cleere deliuerance and free sauyng of vs from sinne, Death, Hell, the Diuell, and damnation, by Iesus Christ.

Satisfaction, is a makynge of amendes for misdeedes, displeasures, or wronges

An exposition of certaine woordes.

Wrongs doone, to the full contentatiō of the partie that was greened.
Secular, worldly, of the world.
Societie, fellowship, companie.
Solemnize, to doo a thynge with great pompe, reuerence, or deuotion.
Sincere, pure, cleane, vncorrupt, vnmingled, vndefyled, vnfeyned, vn-
flayned, voyde of guyle, voyde of craft, sweete, sound, byright.

T.

T *Abernacle*, a Tent, Hall, or Pavilion such as men of warre pitch
in the feldes too lye in.

Testimonies, witnessings, witnessebearings, recordes, depofitions.

Throne, a Kings seate or chayre of estate, a see Royall.

Tumult, byroare, hurlyburly, commotion, insurrection.

Type, a figure, shadowe, sygne, token, representation, or Image of a
thing to come.

V.

V *Nite*, too make one thynge of two or moe, too coupple, too knit, too
ioyne too gyther.

Vocation, or calling, is that estate, degree, or trade of lyfe too which
any man is allotted, eyther by birth, by commaundement of God,
by appoyntement of the Magistrate, by oportunitie of tyme, or by
necessitie.

FIN IS.

It is to be noted, that the two myles mentioned in the. 117. leafe
of the firste tyde, and. 3. lyne, are Dutch myles, which make of our En-
glishe myles, seuen myles and a halfe.

Also it is too be noted, that the Authour of thys woork deuydeth
the Table of the ten Commaundementes in suche wyse, as that hee
putteth the fifth Commaundement intoo the firste Table vnder the
name of the fourth, and begynneth the seconde Table with the sixth
Commaundement, which is of prohibiting murther, which hee ac-
counteth as fifth in order, proceedyng after the same manner vnto
too the laste Commaundement, which hee deuydeth intoo
two Commaundementes, contrary too the vsuall
order and accompt of our Church.

*Imprinted at London, for Lucas
Harrison, and George Bishop.*

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